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THE COMMUNICANT

VOL. 76, NO. 1 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA JANUARY 1985

No questions needed, just help

THERE ARE TIMES when the only human question to ask is, "How can I help?."

Such is the case with the famine in Ethiopia and other African nations.

A good answer is a contribution to the Presiding Bishop's Fund for World Relief, using the information below.

Many diocesan people are already giving money and material. As of Nov. 30, this diocese had contributed $39,068 to African relief. The total given by all Episcopalians in this country in 1984 to date is $2,695,323, according to the Presiding Bishop's office. A glance around the diocese shows a variety of helpful efforts. For example, St. Paul's, Cary, has collected more than $2,000 for African relief, members of Nancy Craig's Diocesan Hunger Commission are fasting and giving the money they save on food to help the hungry in Africa, and groups such as CROP and others are doing wonderful fund-raising work.

A bit of encouraging news comes from Canon Samir Habiby who visited Ethiopia on behalf of the Presiding Bishop's Fund and was convinced that the ravages of the drought can be overcome. Habiby, executive director of the fund, said only the United States can provide the aid needed. At the time of his visit in late fall, 300,000 metric tons of food had been pledged—about one-quarter of what was needed.

Everything is needed, said Habiby—food, cooking pots, fuel, medicine. And U.S. Christians can help, he said, with contributions and "by pressing our government to send much, much, more food and tents and medicine and pots. We will need to continue this effort—at all levels of advocacy—well beyond the time when this is no longer a media crisis."

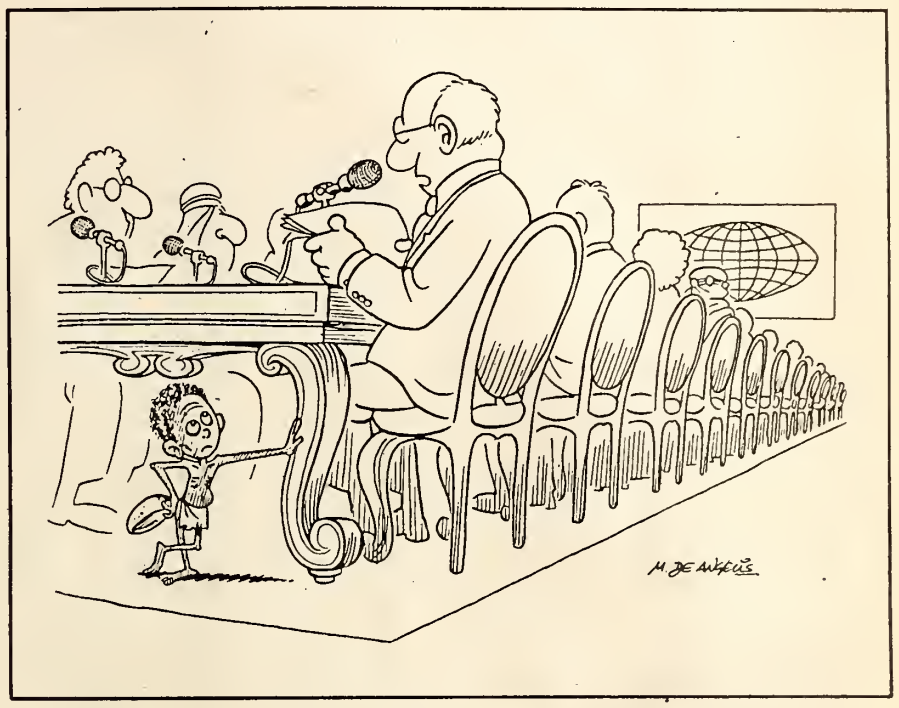
The Presiding Bishop's Fund is, we suggest, a good conduit for diocesan contributions for several reasons:

1. It's strictly accountable for the monies it handles, and all of the money you donate for Ethiopia goes for relief, not administration and overhead.

2. The Fund is committed and experienced, having sent more than $450,000 in African relief in little over a year.

3. While helping feed people today, the work of the Anglican Communion of which we are a part is also working hard to develop sustained agricultural programs for the long-run. (There are 35 million Anglicans in Africa.)

There's absolutely nothing debatable about what's happening in Ethiopia now. People are starving in huge numbers—estimates of the potential deaths are in the 6-million range—but the scope of the tragedy can be reduced by your help. We hope you'll provide your part of the answer to the only pertinent question—"How can I help?"—by giving as follows:



The Presiding Bishop's Fund for World Relief, 815 Second Ave., New York, NY 10017.

You may earmark your gift "Ethiopia Appeal" and ensure that it's used there, or you may earmark it "All Africa Appeal," in which case you will be helping some of the 26 other African countries afflicted by drought and famine.

And, finally, please be assured that every dollar of what you give will directly help feed people. Thank you very much.

Special rule of order

FIRST THEY WILL pray; then they will adopt an agenda and schedule for Convention; and then—shortly after 9:45 a.m. on Friday, Jan. 25—delegates will deal with item 8(c), "Adoption of Special Orders of Business."

The special order of business at the 169th Diocesan Convention in Greensboro will be the election of a Suffragan Bishop to assist Bishop Estill in tending to the need of a diocese where the level of activity is notched higher year by year.

Three names will surely be presented to members of the lay and clerical orders: the Rev. Dudley Colhoun, rector of St. Paul's, Winston-Salem; the Rev. Robert Ladehoff, rector of St. John's, Fayetteville; and the Rev. Frank Vest, rector of Christ Church, Charlotte. Nominations also may be made from the floor; all that's required by 8(c) is a nominating form signed by a nominator and two endorsers.

If no one has a majority after eight ballots, the Nominating Committee will convene, deliberate and make a recommendation as to further balloting.

Amicitia is for the long haul

THE REV. GEORGE Trippe says his Amicitia program has worked well in dioceses from Missouri to Australia and that he expects good things when he brings Amicitia to North Carolina.

Amicitia (pronounced a-mi-CHEET-ia) is a program to help lay and clerical people explore the vocation of spiritual direction. As Trippe describes it, Amicitia is for just about anybody who hasn't quite resolved all of life's spiritual challenges. He says, "We don't expect that participants hang out their shingle after Amicitia. What we do is expose them to a process for spiritual direction for the long haul of life in whatever they do."

Trippe directs the national Amicitia program from Anaheim, Calif., where he is rector of St. Michael's Episcopal Church. He will introduce Amicitia to this diocese at St. John's, Charlotte, on Saturday, Feb. 2.

The program is a carefully structured process that takes place over nine months. Except for the introductory session on Feb. 2 and a cloture session at St. John's in November, Amicitia participants work back home in small groups that meet monthly and on their own, doing case studies in spiritual direction and reading extensively and intensively.

Amicitia has some resonances with renewal programs like Cursillo and Faith Alive, and Trippe says the program seems to work best in dioceses where renewal is in the air. "The largest one we've done was a combined one for the dioceses of Eastern and Western Oregon," Trippe says. "There were 146 persons there and almost everybody was a *cursillista*—it was intense." (He adds that the Amicitia sessions in Australia—in Perth and Melbourne—were "marvelous.")

However, Trippe carefully points out that Amicitia does not bill itself as "a weekend complete with a mountain top experience." Instead, the program emphasis is on the process, methodology, study and discussion that go into the decision as to one's proper ministry, along with prayer and meditation.

"It's for lay people and clergy and for directors and the directed," Trippe says. "All of us are, after all, doing some kind of spiritual direction work anyway. What Amicitia does is to recognize that God has made us different, and He calls us in different ways."

One of the interesting elements, and a key one, of Amicitia is building spiritual friendships. Trippe believes that, by and large, we tend to have fairly superficial friendships and that much work is needed to create and maintain intimate ones.

"This process gives us," he says, "experience with an intentional and focused relationship, a friendship in which we come together not to gossip, not to swap war stories, but to talk about our lives in Christ. Our aim is a verbalized, accepted friendship in which we each take personal responsibility and we are there for each other."

Amicitia is a product of the Center for Christian Spirituality in New York, and Trippe singles out Mary Coelho for her contributions to the design of the program, which was pilot-tested in the Diocese of Los Angeles. The Rev. Alan Jones, director of the center, will be a leader of the Amicitia group here, along with the Rev. Robert L. Haden Jr., rector of St. John's.

The program costs $75, including $10 which should be sent, along with your name, address and telephone number, to Haden as registration. Make the checks payable to St. John's, mark them for Amicitia, and mail them to him at: St. John's Episcopal Church, 1623 Carmel Road, Charlotte 28226.

Around the diocese

There will be sharing galore

BURLINGTON—The Share Fair is an ambitious get-together being planned for Saturday, March 23 at the Church of the Holy Comforter, Burlington. Planners depict the 10 a.m.-4 p.m. gathering as the chance for lay and clerical persons to get a shot in the arm in numerous areas of churchly thought and practice.

"The idea for the Share Fair," says the **Rev. J. Barry Kramer**, Missioner to the Deaf and one of the planners, "grew out of a need that many people expressed at the Adult Summer Conference for a means of sharing nuts-and-bolts information on a lot of topics."

Among the topics to be covered in the fair's 12 workshops are: working with the aging (led by the **Rev. Downs Spitler**, St. Timothy's, Wilson), lay liturgical leadership (the **Rev. Phil Byrum**, Christ Church, Albemarle, and the **Rev. Harrison Simons**, St. Stephen's, Oxford), volunteer support systems (the **Rev. Sam Walker**, Emmanuel, Southern Pines) and summer opportunities in Christian Education (**Donna Weinstein** and **Karen Jacob**, St. John's, Charlotte).

There will be plenty of exhibits—including ones on lay ministries, leadership training, spirituality resources, social ministries—and plenty of time to browse among them. The fee is $5 and includes lunch. Registration forms are being mailed to congregations. You can register or get more information from **Susan Brooks** in Rocky Mount at (919) 446-0436 or 442-5270.

Why is a chef like a priest?

CHAPEL HILL—**Carter S. Askren**, a communicant of Chapel of the Cross, recently proposed an intriguing analogy between priests and chefs. His thoughts appeared in an article in *The Living Church*, in which he asked in the best rhetorical fashion: "What has a chef to do with the priesthood?" And then answered himself:

"No other person in our culture is accredited with such genius and held in such high esteem as he who can work wonders in the kitchen. No other person in our religion is held in such high esteem as he who works wonders in the pulpit. And each of them works for the same goal—that of sustaining their clientele with pleasing, stimulating, and ostensibly nutritious food."

Askren, a food service coordinator with Duke University, contends that both food and theology are personal and that both are "everybody's business." He illustrates: "No two persons' versions of Brunswick stew are the same. The beans are overcooked; the beans are not cooked enough. They are oversalted; they are not salted enough. I like a strict diet of Rite One liturgics, and you like Rite Two, eucharistic form D, Prayers of the People form VI."

Although purists might call Askren's analogy half-baked, this reader, for one, found it well-done and excellent food for thought.

Parish previews new rector

BURLINGTON—The Share Fair mentioned above isn't the only, or even the biggest, news at Holy Comforter these days. What's been uppermost in the minds of most of the 400+ members is the impending arrival of their new rector. The **Rev. David Williams** is set to begin work on Feb. 1 as successor to the **Rev. Rod Reinecke**, former rector, and the **Rev. Harry Woggan**, who has been serving as Holy Comforter's interim priest.

Williams does not come unannounced: Holy Comforter's news bulletin gave parishioners a good profile of the Wheeling, W.Va., native in a three-part article treating Williams' personal history, previous ministries (positions in four churches in Virginia and West Virginia) and skills in lay ministry development.

The new rector capsulized his pastoral approach: "In my years as a priest, I have learned to minister from a systemic perspective. As with Paul's metaphors of the vine and the branches, each part, each suffering member . . . affects the health of the entire parish."

Meanwhile, the folks at Trinity Church, Statesville, and Chapel of the Cross, Chapel Hill, are still deciding on the he or she who will succeed, respectively, the **Rev. Joel Keyes** and the **Rev. Peter J. Lee.** (Lee, of course, is now bishop coadjutor of the Diocese of Virginia and is a "Rt. Rev.")

Bazaars are powerful

SALISBURY—The homely, friendly, familiar parish bazaar is a real mainstay of the life of congregations. There's not space enough or time to cover all the diocese's bazaars, but as a salute to this worthy workhorse, consider the one held in November at the **Rev. Mayo Little's**, St. Luke's, Salisbury. Total profits: $7,461.60. Impressive. And look at the diversity of uses of the funds raised: $2,058 for hospice, $1,176 for our companion diocese of Belize, $1,081 for Meals on Wheels, $500 toward a copier for the church and $882 grants each for a local soup kitchen/shelter program, Episcopal Child Care Services and the Presiding Bishop's Fund for World Relief. Hunger, shelter, and health care needs in the parish, diocese, nation and overseas—a nice array of benefits flowing from the tried-and-true parish bazaar.

DIALOGUE CAUGHT IN PASSING: **Bishop Estill** converses with one of the children at the Episcopal Child Care Services in Charlotte. The Thompson Home, as it's usually called, began as an orphanage but now serves primarily as a resource for residential care (28 children at present) and other help for children with various problems. **Brenda Lea**, information specialist, says that the Home doesn't yet know exactly how much it will receive from this year's United Thank Offering, but that the total will probably be close to last year's $90,000. The UTO and other diocesan contributions, she says, are essential for the work which the facility does with children drawn from an unfortunately large, statewide pool: the one of every three children who lives in poverty, the 10,000 children currently living in non-home placements and the one out of every four children who drops out of school between the ninth grade and graduation.

Bishop's letter

Facets of Convention

Dear Friends:

While only a few hundred persons in the Diocese will go to the Annual Convention, it is an event which touches every Episcopalian. This year we will be electing a Suffragan Bishop for only the third time in our history. That event will probably overshadow the rest of the business, but other decisions will be made which will shape our future and define the character of the Church for years to come.

We will also be honoring the Rev. Carl Herman, who for nearly 30 years has served as Secretary of the Diocese. He has announced his retirement which will be effective following this year's Convention. Fortunately for us, he is willing to serve throughout this Convention and will complete his work with the Parochial Reports and consult with his successor.

Carl Herman has served the Lord in this Diocese in nearly every way possible. Even in retirement, he has been the supply priest at St. Paul's, Thomasville, and Secretary of the Diocese. He first became Secretary under Bishop Penick. It is fitting that the opening service of the Convention will be held in St. Andrew's Parish where he served as Rector for 32 years. He and his wife Margaret will be the guests of honor at the banquet on Friday night.

Architect Kenneth Cooper of the Cooper-Lecky Partnership, Architects, Washington, D.C., will be the speaker at the banquet. He has been retained by the Long-Range Planning Committee of the Conference Center Board to present a master plan study. The first priority will be the expansion of our property to include a Youth Facility. The Board is excited over the long-range plan, and Cooper's presentation will include slides and proposed drawings. Bishop and Mrs. Fraser, Mrs. Edwin Penick, Mrs. Keith McMillan, the Rev. Leroy Flowers, and Mr. Ernest Fuller will all be honored guests. The last three are from our companion diocese of Belize and will bring us greetings from our friends in Central America.

So, you see, we will be busy. Keep us in your prayers and read this issue of *The Communicant* with care. The work of the Church in this Diocese is one tiny part of the work of the people of God, and involves each one of us.

Faithfully yours,

+Robert W. Estill

Robert W. Estill

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Editor: John B. Justice

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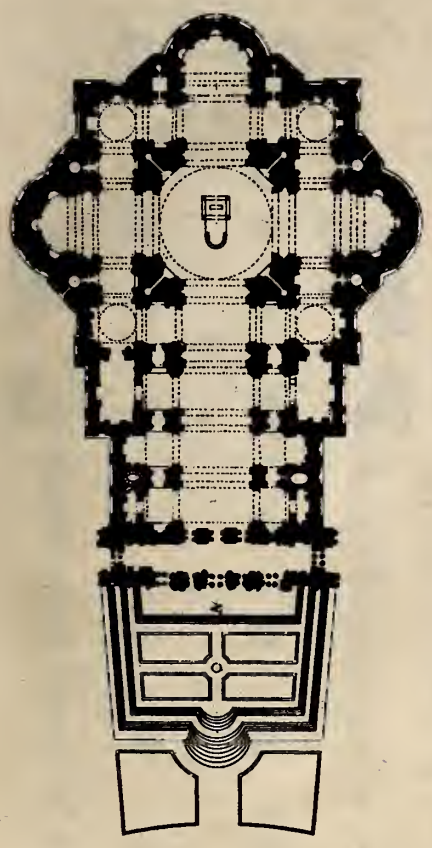
1985 ANNUAL REPORT

SPECIAL DIOCESAN CONVENTION INSERT



Introduction

Delving into the Diocese

YOU HOLD THE 169th Annual Diocesan Convention in your hands.

Not quite all of it, but this Annual Report contains a good chunk of the material that delegates will be working with Jan. 24-26 in Greensboro. For examples: the 1985 budgets totaling almost $1.5 million dollars; the reports in which commissions and committees account for the time and money they spent in the last year; the spate of resolutions to make you smile, or turn you bilious, depending on how you stand on Central America, migrant workers, stewardship and the other debatables.

It's good reading, too.

Maybe not as enthralling as *Pet Sematary* or Proust, but with a much better chance for a happy ending than the former, and a vastly shorter reading time than even a chapter of *Swann's Way*.

You can read this Annual Report in a number of ways:

Read it for the arithmetic that underlies the work being done in the diocese. Who's being paid to do what? And how much? And what have they done with the resources received? Numbers don't depict spirit, but they do give clues as to the ways in which spirit and spirituality are manifested. Decide for yourself if you are cheered, or dispirited, by numerical barometers: the number of congregations up by four (from 118 to 122), the number of communicants in good standing down just a tad (1/20th of 1 percent), the number of clergy canonically resident up sharply (from 133 to 160).

Read the reports as spiritual agendas, narrative descriptions of the multitudes of ways in which spirituality is played-out on a day-by-day basis. The Commission on Evangelism and Renewal's slate of work with Cursillo, Marriage Encounter, Brotherhood of St. Andrew, and others. The extremely practical-minded work of Christian Social Ministries in, for example, helping raise $45,000 for tornado disaster relief last spring. Or the parish-level outreach work generated by the 14 grants totalling $38,000 from the Parish Grants Commission in 1984. The spiritual implications of the resolution, presented by the Stewardship, calling for each parish and mission to draft its own stewardship resolution by September of this year. All of these are spiritual activities, all are expressions of the ways in which diocesan organizations and individuals seek those aims sought in common worship and prayer.

(Incidentally, you owe yourself a pat on the back for being part of a diocese whose congregations gave more than $9 million last year, and which allocated 20% of that for work outside the diocese.)

Read this report as tea leaves, auguries of accomplishments past and good work to be done: the $6 million residential facility at the Penick Home, to be completed this fall—the seminal work to be done Feb. 10-12 when the Long Range Planning Commission sits down at Browns Summit to formulate goals for the rest of this century—the talks underway to create a single planned giving program for the three dioceses of the state.

Read the report as a justly-proud parent (or friend or spouse or colleague) who basks in palpable signs of a diocese that is alive and well:

- Renewal programs such as Cursillo, which was offered to more than 150 women and men last year.
- The new church going up at St. John's, Wake Forest with the help of a loan from the North Carolina Episcopal Church Foundation (also helping finance renovations of the venerable Church of the Good Shepherd, Rocky Mount).
- The arrival of a bumper crop of new college chaplains who will do their best to see that, in this diocese at least, youth is not wasted on the young: Charles Hawes (UNC-G), Cyril Burke (St. Augustine's), John W.S. Davis (St. Mary's), Earl Brill (Duke), Bill Brettmann (N.C. State).

As Phil Donahue likes to say, "This is still America," so these 12 pages aren't required reading. But they're worth some time and thought as containing many important indicators of how the Diocese of North Carolina stands, now that we've weathered the Orwellian year and can plow ahead.

John B. Justice

Resolutions

Resolution on Reaffirmation of Opposition to the Arms Race

WHEREAS the 167th Convention of this Diocese recommended adoption of a resolution in support of a bilateral U.S./U.S.S.R. nuclear weapons freeze*, together with an agreement for an immediately mutually verifiable halt of testing, production and further deployment of all nuclear weapons, missiles and delivery systems, and

WHEREAS the current U.S. administration has confirmed its commitment to discussions with the Soviet Union on arms control, therefore be it

RESOLVED that this 169th Convention of the Diocese of North Carolina, in response to the Gospel of Christ and its call to follow in the ways of justice, freedom and peace, reaffirms its commitment to world peace and now dedicate itself to work for

a) a bilateral renunciation of "First-Strike" policies,

b) a bilateral comprehensive ban on military satellite weapons systems and other technologies which would expand military conflict to outer space, and

c) a bilateral prohibition on the development, production, stockpiling and/or acquisition of biological agents used as weapons, and be it further

RESOLVED that this Convention communicates its resolve to the President and Vice President of the United States, Secretaries of State and Defense, the Congress of the United States, the Armed Services Committees of the House and Senate, and the United States Arms Control Agency, and

RESOLVED that these are complicated issues which demand study and discussion, we therefore request each parish and institution in this Diocese to devote time and energy to the biblical, theological and political dimensions of the worldwide arms race.

Respectfully submitted by the Christian Social Ministries Commission, Braxton Townsend, Chairman

**p. 231, Journal of the 167th Annual Convention, Sheraton University Center, Durham, North Carolina, January 27-29, 1983*

Resolution of Support for the Episcopal Church of Nicaragua

WHEREAS the Episcopal Church of Nicaragua at its latest Convention in Bluefields renewed its appeal to the worldwide Anglican Communion for non-intervention in Central America on the part of all countries, including the United States, and asked all Anglicans to do all they can to influence their members, their communities and their governments, and

WHEREAS the Contadora initiative of Mexico, Panama, Colombia and Venezuela calls for the withdrawal of all foreign countries from the region, therefore be it

RESOLVED that this 169th Diocesan Convention support our brother and sister Anglicans by petitioning the President and Vice President of the United States and our elected representatives in the U.S. Senate and House of Representatives from the State of North Carolina to pursue all peaceful and diplomatic efforts in Central America such as the Contadora initiative.

Respectfully submitted by the Christian Social Ministries Commission, Braxton Townsend, Chairman

Resolution on the Special Appeal for Central America

WHEREAS Presiding Bishop John M. Allin recently called special attention to the needs of Central America and asked the people of our Church "to assist Central American churches to provide human and material resources in response to crises in their area, through the Central American special appeal of the Presiding Bishop's Fund for World Relief," therefore be it

RESOLVED that this 169th Diocesan Convention expresses its support of our brother and sister Anglicans and others in Central America through the special appeal of the Presiding Bishop's Fund, keeping them in our prayers and thoughts during these difficult times; furthermore, this 169th Convention calls on the people of this Diocese to contribute to the Central America special appeal of the Presiding Bishop's Fund for World Relief.

Respectfully submitted by the Christian Social Ministries Commission, Braxton Townsend, Chairman

Resolution on Migrant Farmworkers

WHEREAS migrant farmworkers are the victims of fear, injustice, and oppression, and

WHEREAS existing laws to protect migrant farmworkers from injustice are not being adequately enforced in North Carolina, and

WHEREAS this diocese and the Diocese of East Carolina have jointly supported and been involved in many migrant programs for the past eight years, therefore be it

RESOLVED that the 169th Convention of the Episcopal Diocese of North Carolina supports and encourages

1) the vigorous enforcement of existing laws on minimum wages, housing inspection and alcoholic beverage control as they apply to migrant farmworkers, and

2) the enactment of legislation for workers' compensation for migrant farmworkers; and be it further

RESOLVED that a copy of this resolution be sent to all members of the General Assembly of North Carolina.

Respectfully submitted by the Christian Social Ministries Commission Braxton Townsend, Chairman

Resolution Presented by the Evangelism and Renewal Commission

WHEREAS the North Carolina 2000 Committee has accepted the task of finding unified direction in the growth of the church as we approach a new century; and during the coming year shall continue to examine and search for further insights to strengthen our physical and spiritual life as God's servants; and

WHEREAS it is the Judaic-Christian tradition to prepare before God for any adventure or journey we undertake;

BE IT RESOLVED that this Convention declare the year 1986 as a year of renewal, beginning a determined, unified, and aggressive period of growth as God beckons us toward the 21st century; and,

FURTHER, that this Convention urge the Commissions and Committees of this Diocese to plan and prepare, with urgency, to equip the saints of God with the skills and tools necessary for growth in the diverse dimensions of S.W.E.E.P., service, worship, evangelism, education, and pastoral care.

The Rev. William S. McInnis, Chairman

Stewardship Resolution

WHEREAS the General Convention of our Episcopal Church adopted a Stewardship Resolution in 1982 affirming the tithe as the minimum standard of giving for Episcopalians; and

WHEREAS our Bishop, the Rt. Rev. Robert Whitridge Estill, has declared to this Diocese in previous Conventions his commitment to the development and support of Christian stewardship in the Diocese; and

WHEREAS the Diocesan Stewardship Commission at its meeting on May 29, 1984, affirmed the Stewardship Resolution of the General Convention of the Episcopal Church; and

WHEREAS the precedent for and leadership of Christian Stewardship within each parish and mission is greatly dependent upon the stated stewardship position of its vestry or mission committee and its clergy; and

WHEREAS stewardship is the main work of the church for carrying the Gospel of our Lord into the world through the mission of each congregation; therefore

BE IT RESOLVED that this 169th Annual Convention of the Episcopal Diocese of North Carolina encourage each congregation in the Diocese to discuss and consider the tithing resolution established by the General Convention of the Episcopal Church.

BE IT FURTHER RESOLVED that each vestry and mission committee be asked to make the consideration of the General Convention's tithing resolution an agenda item to be dispatched at a regularly called meeting no later than June 30, 1985.

BE IT FURTHER RESOLVED that as a result of the above discussion each vestry or mission committee prepare a stewardship statement

which represents the collective views of its clergy and vestry or mission committee and that said statement be shared with the Diocesan Stewardship Commission by September 1, 1985.

Richard Barefoot, Chairperson

Resolution on Medical Benefits for Retired and Disabled Clergy and Surviving Families

WHEREAS the Canons of the Episcopal Church created a Church Pension Fund Corporation in 1917 in order to provide pensions and related benefits, and an Insurance Company in 1922 for life insurance, accident and health benefits for all clergy who reach normal age of retirement, for the clergy disabled by age and infirmities and for surviving spouses and minor children of deceased clergy, (Title 1, Canon 7 Sec. 1) and

WHEREAS the Church Pension Fund is allowed to levy upon and collect assessments for such benefits from all Parishes, Missions and other ecclesiastical organizations or bodies subject to the authority of the Church based upon the salaries and other compensation paid to said clergy until the time of clergy retirement or disability, (Title 1, Canon 7 Sec. 2) and

WHEREAS at the time of retirement provision for payment of premiums for major medical and health insurance is left to the discretion of the individual Parish or Mission, other ecclesiastical organization or bodies subject to the authority of the Church, and if not provided it becomes the sole responsibility of the retired clergy, disabled clergy, or surviving spouse and minor children, and

WHEREAS in recognition that the early church accepted as one of its first priorities the care of widows and children (Acts 6:1-3) which may be interpreted to include the elderly and infirm; that they do so remembering the scathing words of Jesus to the Pharisees who avoided the care of their own parents by declaring "It is Corban" (They are freed) (Mk. 7;11; Mt. 15:3-9) the Church Pension Fund is to be commended for its obedience to Scripture in helping provide for the retired clergy of this Church over the past 70 years, and

WHEREAS the average pension received by retired clergy on a churchwide basis is: (October 1, 1984)

	Nationwide Average*	
	Number	*Amount*
Retired Clergy	1,664	$7,219
Early Retired Clergy	775	5,321
Disabled Clergy	837	6,459
Spouses	3,820	3,820

	N.C. Average*	
	Number	*Amount*
Retired Clergy	14	$8,854
Early Retired Clergy	8	6,432
Disabled Clergy	2	8,278
Spouses	26	3,871

*These figures include retired Bishops who receive much higher pensions, and therefore raise the averages.

WHEREAS increases in medical costs are expected to rise 20-25% while clegy pensions are relatively stable (4-5% annual increase) and this includes Social Security benefits, thereby causing severe hardship at a time in life when clergy have the greatest health needs, and can do little or nothing to change or improve the situation, and

WHEREAS the premiums levied and collected for clergy for major medical and health care amount to an average of $1,200-1500 a year; in addition Social Security premiums for Medicare amount to $175($350 a couple); plus Medicare deductions for each person of $75($150 a couple); plus $175-225 deductable for medical insurance ($400 a couple) or a total of $2,000* which in some cases can amount to 35-40% of a retired clergy pension income, and even higher for the surviving spouse, and

WHEREAS the economy continues to show escalating costs a) in hospital and medical care, b) cutbacks in coverage provided both by private insurance and Medicare, c) large increases in premiums annually, 20-25%

NOW THEREFORE BE IT RESOLVED by the 169th Convention of the Diocese of North Carolina meeting January 25-27, 1985 to memorialize the General Convention of the Episcopal Church meeting in Anaheim, California, September 5-14, 1985 to recognize the urgent and continuing needs of the retired clergy, disabled clergy and their surviving spouses and minor children:

1. that every Diocese, every ecclesiastical organization or body subject to the authority of the Church continue the responsibility of providing major medical and health benefits equal to that provided for active clergy, for the benefit of retired clergy, disabled clergy, surviving spouses and their minor children, and

2. that after retirement, whether or not clergy removed from or change their canonical residence, the Diocese in which they were canonically resident and serving at retirement shall remain responsible for the payment of the above premiums.

3. that pension payments, based on minimal clergy income, have not kept pace with the nation's accelerated economy and the urgent needs of retired and retiring clergy and that General Convention ask the Church Pension Fund to help care for the retirement needs of its clergy and request:

THAT FOR A PERIOD OF THREE YEARS:

A. that every Diocese be urged to reassess their diocesan budget priorities to make the necessary changes to include major medical and health insurance premiums, and

B. funds be allocated from the Church Pension Fund's annual surplus on a 50/50 matching basis to all Dioceses currently not providing major medical and health care for their retired clergy, disabled clergy, surviving spouses and their minor children, in order to pay all premiums beginning January 1, 1986.

C. the Church Pension Fund Trustees be empowered to establish such Rules and Regulations as will fulfill the intentions of this Resolution and Memorial to General Convention that are consistent with proper actuarial practice to establish a fair and equitable basis throughout the Church for those Dioceses now providing assistance and those that do not, and

D. the Church Pension Fund Trustees prepare and present the new Rules and Regulations to the next General Convention for approval and administration. (Title I, Canon 7 Sec. 5)

The Rev. George Woodgates (Ret'd) and Vestry and Delegates from Holy Family, Chapel Hill

Resolution Concerning Quotas

WHEREAS the acceptance of quotas is an important aspect of diocesan stewardship and is necessary to the ongoing work of the Church; and

WHEREAS a statistical inequity exists in the acceptance of quotas by parishes of different sizes; and

WHEREAS, only 36 percent of the parishes whose diocesan assessment fell between $1,000 and $2,000 accepted their full quota in 1984; while among all other parishes in the diocese, that is, those who were assessed at below $1,000 or above $2,000, 92.5 percent accepted their full quota; and

WHEREAS this statistical inequity can be shown to exist also for 1982 and 1983 and in fact seems to be worsening; and

WHEREAS these statistics suggest that the assigned quotas may not be realistic for some parishes; and

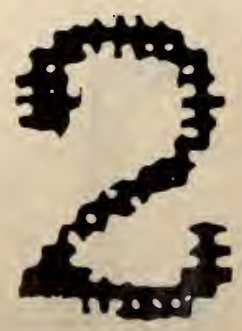
WHEREAS it is desirable to prevent such inequities from harming a spirit of unity and commitment to stewardship in the diocese;

THEREFORE BE IT RESOLVED that this 169th Convention of the Diocese of North Carolina expresses its support for assigning assessments and quotas to individual parishes based on ability to pay and instructs the Diocesan Council or a committee appointed by it to examine the present formulas for assigning assessments and quotas;

AND BE IT FURTHER RESOLVED that the Council or its appointed committee be charged with considering the proposal of subtracting the minimum cost of maintaining one parish priest from the base on which assessments and quotas are determined;

AND BE IT FURTHER RESOLVED that a report with findings and recommendations be made by the Council or its appointed committee to the 170th Convention.

Lynn K. Barker, Delegate
St. Joseph's, Durham



Administration

Report of the Commission on the State of the Church

THIS COMMISSION IS CHARGED, by Canon 12, Section 3, with two quite separate responsibilities: "to receive, review and evaluate the annual statistical reports on the strength and condition of the Diocese and the parishes and missions therein, and to submit to the delegates to the Convention . . . its analysis and recommendations"; and secondly, "to keep the structure and organization of the Diocese under continuing study."

We would like to report on these in reverse order. We are charged with keeping the structure and organization of the Diocese under continuing study. It is our considered opinion that, while the "shoe" of our restructuring of the Diocese two years ago may seem in some places a little tight, and may squeak a little, it is still too soon to tell whether the shoe needs to go back to the store for repairs, or whether it only needs some more breaking in. We cannot say that we have heard any loud cries of pain or anguish from those who share the shoe with us, although indeed we have heard murmurings of discomfort from others, as well as from some members of this Commission.

So then to the first of our two responsibilities: reviewing and evaluating the statistical reports on the strength and condition of the Diocese. Two caveats need to be entered first. One is the obvious truth that statistics alone may or may not have any direct correlation with the strength and condition of the Diocese, and while figures are more or less factual, any evaluation of them cannot help but be subjective in nature. The second is that, since the figures for 1984 will not be available for some time yet, we are dealing with statistics that will be, at Convention time, more than a year old.

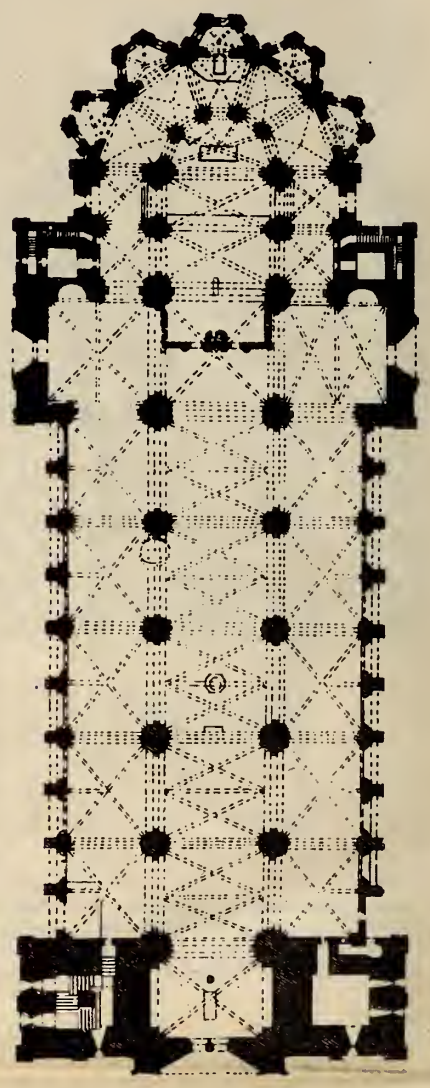
Given those caveats, we see that there were significant increases during 1983 in the number of clergy canonically resident in the Diocese (from 133 to 160), in the number of ordinations (from 2 to 7), and in the number of candidates and postulatns preparing for ordination (from 10 to 19). The number of congregations increased by four (from 118 to 122): one more parish and three more missions.

The statistics concerning membership showed little significant change: Baptisms increased by 1 ½%, confirmations decreased by over 7% (perhaps resulting from a trend to presenting young people for confirmation at a later age), the number of baptized persons increased by 1 ½%, and the number of communicants in good standing decreased by 181, or one-twentieth of one percent, a figure which we dare to call insignificant.

In our minds, the most heart-warming statistic is the fact that while our spending on ourselves increased by about 8 ½%, our giving for work outside our congregations increased by almost 25%. Of the over $9,000,000 disbursed by our congregations for other than capital purposes, nearly 20% went to outside work. The diocese is far from ready to rest on its laurels, but at least we were running in the right direction in 1983.

To some of us on the Commission, there seems to be little direct connection between our two assigned tasks. The Chairman, rewriting this last paragraph under the pressure of a deadline, makes the following suggestion on his own initiative, building on the remarks of the two members of the commission, but without having circulated it among the full membership. The suggestion is to those who come after us on this Commission: that they give serious consideration to recommendation that this Commission be dissolved, and that two new committees or commissions be formed; one to review, evaluate, and report on the annual statistical reports, could be only one person, and should have no more than three members; the members of the other, to keep the structure and organization of the diocese under continuing study, would serve staggered three-year terms; annual reports to Convention, with any recommendations, should be required.

Ms. Mildred McCorkle
Mr. Parker Phillips
The Rev. James T. Prevatt, Jr.
The Rev. Robert L. Sessum
The Rev. L. Bartine Sherman, Chrmn.



Report of the Standing Committee

THE FOLLOWING is a pre-Convention summary of the Standing Committee activity from its January through November 1984 meetings:

1. Consented to five Episcopal elections.
2. Consented to 10 consecrations.
3. Met with the Bishop at each of its meetings except one, and acted as a council of advice to him on 3 occasions.
4. As instructed by the Convention, appointed the Nominating Committee for the Suffragan Bishop election, and dealt with it throughout the year in connection with its duties and responsibilities.
5. Sent the necessary requests to the various diocesan bishops and dioceses for their consent to our Suffragan Bishop election.
6. Consented and advised the Bishop to give his written consent to:

(a) The encumbrance of the Penick Home property to secure a bond issue to be used to expand its facilities.

(b) The sale by Christ Church, Albemarle, of an unused house.

(c) St. Ambrose Church, Raleigh, to execute with the life tenant a deed of trust on a house and lot in which it owns a remainder interest in order to facilitate the renovation of the house.

(d) The sale by All Saints', Roanoke Rapids, of its former rectory.

(e) The borrowing by St. Philip's, Durham, on behalf of Urban Ministries of Durham, Inc. of $150,000 from the Episcopal Church Building Fund, provided the Diocesan Council approves.

(f) The waiver by Thompson Orphanage of restrictive covenants not affecting it.

(g) The sale by Holy Trinity, Greensboro, of an unused house and lot.

(h) The sale by St. Andrew's, Charlotte, of 4 cemetary plots.

(i) The sale by St. Thomas', Reidsville, of its former rectory.

(j) The sale by Good Shepherd, Raleigh, of an unused residence.

(k) The demolition by All Saints', Roanoke Rapids, of a deteriorated house.

Report of the Investment Committee

THE INVESTMENT COMMITTEE is responsible for the investment of the Common Trust Fund of the Diocese, which is a pooled fund for a large number of individual trusts, and a Fund for the Thompson Orphanage. These two funds are actively managed by the Trust Department of NCNB National Bank and have been for a number of years.

The primary goal of our Investment Policy is the preservation of capital, with a secondary goal of achieving sufficient capital appreciation to protect against the erosion of economic inflation. An investment objective is to achieve a reasonable current income that does not interfere with the preservation of capital.

The specific investment objective of the Common Trust Fund is an annual total return (current income plus capital appreciation or depreciation) of 9%, measured over the most recent five-year period; with the annual current income portion maintained at a minimum level of 5½%.

Listed below is a comparison of the value and income on each share of the Common Trust Fund for the last five years as of September 30th:

	1980	1981	1982	1983	1984
Number of Shares	210,599	214,221	214,130	214,730	216,794
Net Annual Income	$240,134	$291,053	$279,691	$249,666	$232,891
Net Income per Share	$1.18	$1.37	$1.31	$1.16	$1.07
Market Value per Share	$16.61	$16.03	$17.14	$19.64	$18.81
Income Yield per Share	7.1%	8.5%	7.6%	5.9%	5.7%

Net income per share was $1.07 or 9¢ less than in the period ended September 30, 1983. This represented a current return of 5.7% of market value. While this current return was less than the previous year it still was greater than the 5½% current yield which is our income target.

The market value per share was $18.81 or down 4.3% from the previous year. The value is greater than in all prior years except 1983.

As of September 30, 1984, the funds supervised by the Investment Committee were invested as follows:

	Carrying Value	Market Value
Diocesan Common Trust Fund:		
Principal Cash	$ 495.52	$ 495.52
Revolving Note	928,401.00	928,491.75
Government Bonds	1,074,940.94	1,072,552.50
Corporate Bonds	364,256.25	295,575.00
Common Stocks	1,093,328.79	1,781,683.00
Total	$3,461,422.50	$4,078,797.77
Thompson Orphanage:		
Principal Cash	$ 111.92	$ 111.92
Revolving Note	335,600.00	355,600.00
Government Bonds	1,551,703.13	1,489,213.50
Total	$1,907,415.05	$1,844,925.42

John W. Red, Jr.

(l) The lease by the Trustees of the Diocese of the parish house and playground area of All Saints', Warrenton.

(m) The sale by Thompson Orphanage of its closed facility in Greensboro.

(n) The demolition by Holy Trinity, Greensboro, of a deteriorated house.

(o) The sale of the former church building by St. John the Baptist, Wake Forest.

(p) The purchase of property on Hovis Road, Charlotte, for St. Michael's and All Angels.

7. Advised the Bishop in regard to grant applications to the Coalition for Human Needs:

(a) To approve a $10,000 grant to Grassroots Leadership Project/Leadership Development Program.

(b) To approve a $8265 grant to Women in the Work Force Program, High Point.

(c) Not to approve a grant to The Peoples Voice, Roanoke Rapids.

(d) Not to approve a grant to the Greensboro Civil Rights Fund.

(e) To approve a $19,752 grant to Alamance Workers Owned Knitting, Inc.

8. Declined to consent to the acceptance of a gift of land in Charlotte for St. Margaret's Church because the donor desired to control any improvements that might be placed thereon.

Met with and recommended that the following postulants be received as Candidates for Holy Orders: Patricia Leland, Daniel Turk, Victoria Jamieson Drake, Elizabeth Goodwin Saunders, Henry Airheart Presler, Diane Corlette, Mary Lise Hildebrandt, Jeffrey Murph, Edward C. Scott, Matthew E. Stockard.

10. Met with and recommended that the following Candidates for Holy Orders be ordained Deacon: Timothy Edward Kimbrough, Bollin Madison Millner, Jr., Fred Leonard Thompson, John Shields.

11. Met with and recommended that the following Deacons be ordained Priests: Rev. Geoffrey M. St. J. Hoare, Rev. Nancy R. Pagano, Rev. Pamela L. Porter, Rev. Antoinette R. Wike, Rev. Ernest R. M. Parker.

12. Requested the Bishop to adopt a policy not to shorten to less than one year the period of service of any Candidate for Holy Orders prior to ordination to the Diaconate.

13. Voted not to transact business by telephone poll.

14. Conducted the canonically required annual survey of parishes and missions, and took appropriate and necessary actions thereon.

15. The officers of the Committee during 1984 were the Rev. Jacob A. Viverette, President, Joseph B. Cheshire, Jr., Secretary.

16. Agreed that the position of Secretary of the Committee should be rotated among its members yearly.

Joseph B. Cheshire, Jr.

Report of the Diocesan Council

FEBRUARY 22, 1984: Confirmed the Bishop's nomination of Mrs. Letty J. Magdanz as Business Administrator and Treasurer of the Diocese for 1984 and of Mr. John Justice as Registrar for the same period. Heard the Bishop's appointment of the membership of the several Council departments for the current year. Re-elected Mr. Edgar P. Roberts to the Investment Committee until 1987. Learned that only 14 congregations had not accepted their full Church's Program Quotas for 1984 and that the apparent short-fall had been reduced to $36,660.

May 21, 1984: Learned from the Treasurer's report that the status of the Operating Fund of the Conference Center continues to improve; also, that the Long Range Planning Committee of the Center is at work in its area of responsibility. Deferred action on approving an application to the National Episcopal Foundation by the Urban Ministries of Durham, pending receipt from this group of a balanced capital budget. Approved a grant of $5,000 to the Duke University Chapel renovation program by the N.C. Episcopal Church Foundation, Inc., this in light of the continued use of this facility by the Diocese. Received a copy of a proposed Archives Collection Policy for use in this Diocese. Approved underwriting—in the 1985 budget—Bishop Fraser's expenses to the 1985 General Convention.

September 24, 1984: Heard a favorable report as to payments on assessments and quotas by the congregations of the Diocese. Spent much of the meeting studying and discussing the proposed tentative budgets of the Diocese for 1985, after which they were adopted, as follows:

Episcopal Maintenance Fund:	$487,937
Church's Program Fund:	1,017,700

Approved loan applications for St. Mark's Church, Raleigh, and St. Michael and All Angels Church, Charlotte, in the amounts of $90,000 and $100,000, respectively, from the Episcopal Church Building Fund and Affiliates, contingent upon certain requirements being met. Took action requesting Christ the King Center, Charlotte, to make an Annual Report to the Convention, including a copy of its annual budget; also, that the Center amend its by-laws to permit the Bishop of North Carolina to appoint one member of its Board of Directors. Directed the Diocesan Treasurer to disburse the Church's Program allocations for A&T State University and Bennett College, Greensboro, directly to the Church of the Redeemer, accountings for such to be made by the church. Authorized an expenditure of $2,000 from the 1984 Church's Program Fund for purchase by the Communications Commission of VCR equipment.

In accordance with the provisions of Canon 17, section 1, assigned no Church's Program Quotas to 14 congregations because they are asking aid from the Diocese during 1985.

Adopted the following Minimum Cash Salary Scale for full time clergy in the Diocese, effective January 1, 1985:

Year	Salary *Category 1**	Salary *Category 2***
Deacon	$16,600	$22,460
Priest	$17,800	$23,660
1	$18,300	$24,160
2	$18,800	$24,660
3	$19,300	$25,160
4	$19,800	$25,660
5	$20,300	$26,160
10	$20,800	$26,660
15	$21,300	$27,160
20	$21,800	$27,660

**For clergy living in housing owned and maintained by the congregation with the congregation paying all utility expenses.*

***For clergy living in housing owned or rented by themselves with the clergy being responsible for utility expenses.*

EFFECTIVE DATE FOR INCREASES: The Diocesan minimum salary increases are expected to go into effect on the annual anniversary date of employment which next follows the minimum salary increase established yearly by the Diocese.

OTHER ALLOWANCES: (1) Medical/Dental group insurance through the Diocesan group policy. For married clergy it is encouraged that the vestry provide for full family insurance coverage. (2) Term life protection insurance as provided through the Diocesan group life insurance policy. The amount of coverage shall be equal to one year's cash salary. (This is to be rounded to the nearest thousand.) (3) Adequate allowance for travel expense. It is expected that the clergy should bear no personal financial responsibility for travel expenses incurred for work related to their ministerial duties. (4) Pension payments are required by Church Canons.

NON-STIPENDARY CLERGY: While financial arrangements between a congregation and non-stipendary clergy are negotiable and therefore variable, it is expected that non-stipendary clergy should bear no financial responsibility for expenses incurred in the performance of ministry. Compensation above and beyond reimbursement for expenses are to be negotiated between the clergy and a church's governing body.

Recommended the appointment of a committee of Certified Public Accountants to decide when a church's audit may be done by a Committee of the vestry and when it must be done by a CPA. Adopted guidelines for handling the Church's Program Reserves and recommended that Trust Fund income be used on an annual basis and that the Diocesan House Trust Fund income be used for the upkeep of the Diocesan House property. Adopted a standard work week of 35 hours for the Diocesan House Staff.

December 10, 1984: The Treasurer reported accounts receivable on October 31, 1984, as follows:

Episcopal Maintenance Fund:	$34,129
Church's Program Fund:	$133,358

Market Value of the Common Trust Fund as of this date was:

Episcopal Maintenance Fund:	$156,046
Church's Program Fund:	$382,473

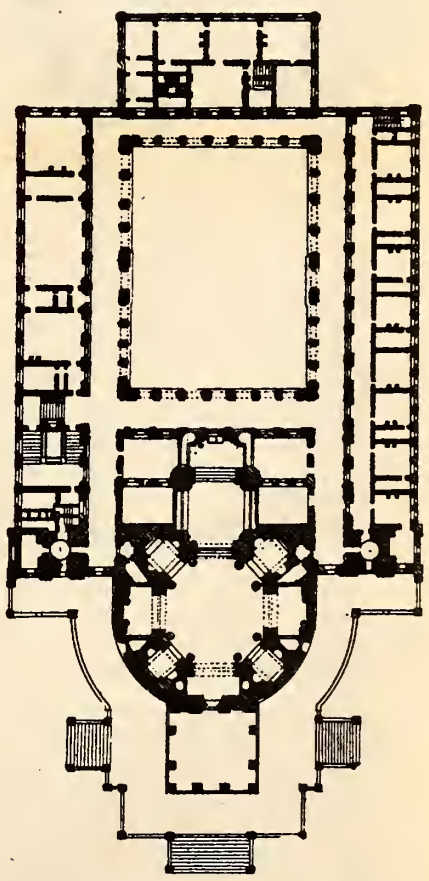
The Council voted to have the Reporting Trust funds report periodically as to expenditures or accumulated income and asked the Bishop, the Standing Committee and the Trustees to concur. A criteria for loans for parishes and missions of the Diocese from the Episcopal Church Building Fund and its affiliates was adopted. A report was heard from the Chairman of the Conference Center's Long Range Planning Committee. Council approved for presentation to the Annual Convention the plans for further development of the Center—with emphasis on a Youth Facility.

In accordance with the provisions of Canon 33, section 1, nominations were made for membership on the Board of Directors of the Center—two persons for each position to be filled by election by the Annual Convention.

Re-elected Mr. John Red, Jr. to the Investment Committee until 1988. Approved the Bishop's appointment of a special committee to study the Convocations, as suggested in the recent report on the Committee on Structure and Organization. Voted to give the Parish Grant Committee—on a cash basis—the unexpended balances in the Church's Program Fund. Adopted an Employment Policy for the Diocesan House staff. Voted to hold a called meeting on January 7, 1985, if necessary.

Reports of the several departments of the Council were made at each of the meetings held during 1984.

Carl F. Herman, Secretary



Report of the Commission on Constitution and Canons to the Diocesan Convention

THE COMMISSION'S REPORT reflects its considerations of proposed canonical changes that it has decided not to recommend, of other things that it does recommend, and of further matters that were referred to it from the 1984 Convention.

I. Proposed changes that will not be recommended:

- A change in Canon 22, which would allow absentee balloting in annual congregational meetings.
- A change in Canon 6, which would require the Treasurer of the Diocese to be an *ex officio* member of the Diocesan Council.
- A change in Canon 1, which would re-

quire that lay members of the Standing Committee and Diocesan Council have a seat and voice in the Convention, even if not elected as delegates to the Convention by their congregations.

II. Proposed changes that will be recommended:

• A change in the membership of the Commission on Constitution and Canons that would require including with its three clergy the Chancellor of the Diocese, in addition to two other lay members. (Canon 12, Section (a)).

• The repeal, through a Memorial to the 1985 General Convention, of Title I, Canon 16, regarding church membership, which unless repealed at the next General Convention, will automatically take effect on January 1, 1986. (See 1984 Journal, pp. 222-225).

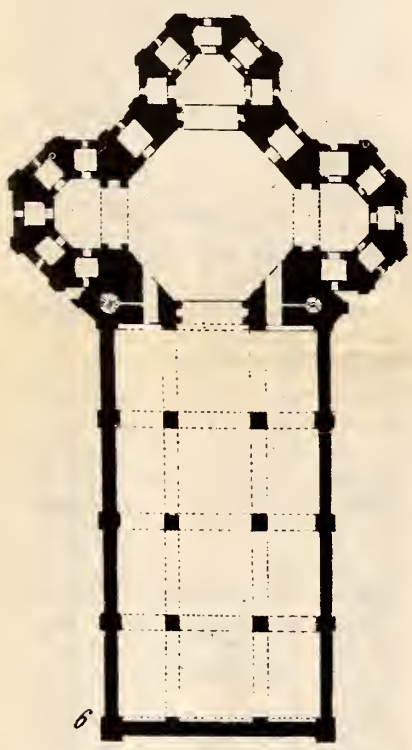
III. Further matters referred by the 1984 Convention:

• Consultation in the development of rules and procedures for the election of a Suffragan Bishop by this Convention.

• A review of the possible conflict with the rubrics of the Book of Common Prayer of the resolves of the Resolution on the Commemoration of the 400th Anniversary of Anglicanism in North Carolina and the American Colonies.

• Reconsideration of the amendment proposed by the Commission to Canon 21, Section 3 (d), to allow the Convention to act on the recommendation of the Bishop to alter, for good cause and under special circumstances, the requirement for maintaining parish status of full-time minimum compensation to a rector.

(The Rev.) Huntington Williams, Jr.



Report of the Commission on Ministry

Of special interest this year is the emergence of a training program designed for the training of Vocational Deacons. Under the interim direction of the Rev. Derek Shows this program will be reported separately.

This year Bishop Estill has ordained three persons to the Diaconate and five to the Priesthood. Eleven people were admitted to Intern programs; five leading toward the Vocational Diaconate and six toward the Priesthood. We now have seven Postulants and twelve Candidates for Holy Orders. Including those ordained to the Diaconate our diocese now has 33 involved in the process.

The Commission has met six times in 1984 and the Chairman has attended the annual meeting of the Commission on Ministry Chairpersons of the 4th Province. This meeting was held in Atlanta, Georgia.

Under the leadership of the Bishop the Committee has continued to refine our procedures and to explore more supportive and creative ways in which we can encourage, support and prepare persons for the ordained ministry.

Since the process involves the entire church at every level, we encourage congregations in the diocese to provide committees of laity and clergy to help in the selection and screening process at the parish level.

We wish to express our appreciation to those clergy and their parishes which provided opportunities for interns in their first year as Aspirants for Holy Orders.

We are grateful to Bishop Estill for his creative and pastoral involvement in our work.

B. Daniel Sapp, Chairman

Report of the North Carolina Episcopal Church Foundation

The North Carolina Episcopal Church Foundation, Inc. was established in 1955 for the purpose of aiding the expansion of the Church in the Diocese. Funds are available to parishes and missions and to other institutions owned by the Diocese for: erection of buildings, acquisitions of buildings and property, and repairs, renovations and improvements to existing facilities.

Low-interest-rate loans are available to parishes and missions up to a maximum of $60,000, repayable in ten years. During 1981, for wholly-owned Diocesan institutions, the Board of Directors raised the maximum limit of loans to $200,000. Grants are also available on a limited basis, up to a maximum of $5,000 for the same purposes. All applications are reviewed on an individual basis and decisions based on the need for the applicant and funds available. Currently, the interest rate for parishes and institutions is six percent and for missions five percent.

During the past year, the Board of Directors of the Foundation approved the following:

Loans:

St. Timothy's, Wilson	$45,000.00
Good Shepherd, Rocky Mount	37,700.00
St. John's, Wake Forest	60,000.00
St. Michaels & All Angels, Charlotte	60,000.00
St. Philip's, Durham	42,000.00
St. Mary Magdalene, Troy	15,000.00
	$259,700.00

Grants:

St. Mary Magdalene, Troy	$5,000.00
Diocese of N.C. for Duke Chapel	5,000.00
St. Mary's, Raleigh	5,000.00
St. Mark's, Wilson	3,880.00
Christ the King Center, Charlotte	4,200.00
	$23,080.00

The Wachovia Bank and Trust Company, N.A. serves as fiscal agent and Treasurer. The Foundation enjoys a sound financial operation. As of October 31, 1984, the face amount of loans amounted to $874,050, with a principal balance due of $556,386. Total assets at market value and their current yield as of October 31,1984 are:

		yield
Cash & Equivalents	$95,142.35	10.5%
Common Stocks	174,892.52	5.4%
Bonds	266,942.30	11.9%
Balance Due on Loans	556,386.28	5.2%
	$1,093,363.45	7.2%

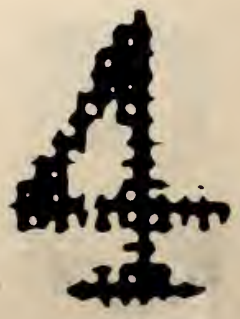
In order that the foundation be maintained and grow, it must look to bequests and gifts from individuals or corporations in the Diocese.

The foundation welcomes inquiries from parishes, missions and wholly-owned Diocesan institutions.

George Watts Carr, Jr.
Chairman

Report of the Trustees of the Diocese

January 24, 1984: The Trustees of the Diocese instructed the Chancellor not to file an answer in opposition to a civil action pending in the Superior Court of Durham County to reform a trust established for the benefit of Saint Stephen's Parish, Durham, reserving however the right not to be bound by this action as a precedent.



The Trustees found a proposed gift to the Diocese of land on which a proposed mission church would be established in its present form is unacceptable on account of the limitations proposed to be inserted in the deed of gift.

February 28, 1984: The Trustees, with the approval of the Bishop, executed a lease of the Rectory of St. Paul's Church, Thomasville to George B. Wilkins, III and his wife for a term beginning the 1st day of April, 1984 and ending on the 31st day of March, 1985 at a rent of $350.00 per month payable in advance to the Treasurer of Saint Paul's Mission.

April 10, 1984: The Trustees authorized the use of the Ann Gibbons Tar Building Fund, held for the benefit of Saint Matthew's, Rowan County, for the repair of the rectory of Saint Matthew's Church.

August 10, 1984: The Trustees executed a lease dated July 1, 1984 and ending June 30, 1985 of the Parish Hall of All Saints' Church in Warrenton, the rent to be $400.00.

September 25, 1984: The Trustees expressed the opinion that acting upon the authority of the Bishop, the Trustees would be authorized to execute a deed of trust conveying property proposed to be acquired for Saint Michael and All Angels' Mission, Charlotte as security to the National Episcopal Church Foundation.

The Trustees advised the Bishop that they were of the opinion that the residence on Diehl Street purchased for the use of the Bishop of the Diocese and Mrs. Penick could be sold if authorized by the Bishop or rented upon the authority of the Department of Property Management, provided Mrs. Penick no longer desires to occupy the property as a residence.

A.L. Purrington, Jr. for
the Trustees of the Diocese

Summary Report of the Chancellor

The Chancellor's 1984 report in full is being made to the Bishop and to the Convention, and will appear in the 1985 Journal. In the meantime, while it is difficult to set forth in summary form his activities in 1984, the following constitutes an effort to do so.

As he is charged in the canons, the Chancellor has been available at all times during 1984 "to advise regarding any questions of law which may arise in the administration of Diocesan affairs". In the discharge of this duty, he has, at various times during the year advised the Bishop, the Diocesan Business Administrator, other Diocesan officials, members of the Conference Center board, clergy and lay people, on a good many such matters. Included, among others, are the following: (a) the election, status and duties of parish treasurers; (b) the canonical requirements that must be followed in organizing a new congregation within the "neighborhood" or "limits" of existing congregations; (c) a problem involving an irate person who considered he had been slandered by a clergyman of the Diocese; (d) steps to be taken to qualify congregations in Cabarrus, Rowan and Alamance Counties for possible future grants from a charitable trust; (e) the legality of a possible grant from the North Carolina Episcopal Church Foundation to the Duke University Chapel; (f) the use of income and principal from the Ann Gibbons Tarr trusts; (g) the sufficiency of a contract for a deck addition to the Conference Center's main building; (h) the duties of a vestry in the management of parochial funds; (i) necessary analysis of three inteconnected wills involving the Alston trust because of an addition to its principal; (j) analyzed documents reflecting the status of the real property of St. Mark's, Wilson; (k) analyzed the canonical status of clergy tenure as affected by written contracts; (l) interpreted the 1983 Diocesan resolution implementing the present requirements of General Convention for the support of theological education by all congregations; (m) advised that a postulant can serve as a lay delegate to the Diocesan Convention if otherwise qualified and elected; (n) analyzed the 1983 Diocesan canon concerning Convocations; (o) participated in the declaratory judgment action amending the St. Stephen's Episcopal Church Foundation (Durham); (p) drafted the required documents to obtain the consents of the Bishops and Standing Committees for our Suffragan Bishop election.

As Chancellor and Parliamentarian of the Convention, the Chancellor attended all sessions of the Diocesan Convention in January 1984 and, also during the year, attended: meetings of the Constitution and Canons Commission; a meeting of the Department of Property Management; the Diocesan Conference of Wardens to which he made a talk on the duties of wardens and vestries; a meeting of the Diocesan Commission on Planned Giving; as host, the annual meeting of the Chancellors of the Dioceses of the Fourth Province at Browns Summit, and participated therein as a panelist.

Joseph B. Cheshire, Jr.
Chancellor

Church Program

Report of the Land Stewardship Commission

The Land Stewardship Commission was established by resolution at the 168th Diocese Convention in January 1984. By this action the diocese became more actively involved in the ecumenical Land Stewardship Council of North Carolina which Bishop Fraser helped found and to which he had given leadership during his episcopacy, having served as vice-president. The formation of the Land Stewardship Commission also responded to action of the 1982 General Convention which urged dioceses to establish such agencies. (Resolution A-111)

During this year, Bishop Estill appointed the six members of the Commission who met, examined their charge and explored ways in which the Commission could be effective. Members agreed that what set the work of this group apart from other environmental groups was its theological approach to the issues. The Commission not only focused on what it means to be a steward of God's creation, but also explored the questions of good and responsible land use and the "sticky" problem of a person's right to use his land as desired. Members have seats on the Land Stewardship Council of North Carolina and attend meetings of that body.

To begin the process of consciousness raising which we see as part of our responsibilities, we have prepared a media presentation for the 169th Diocesan Convention, the script written by Commission member Wallace Kaufman. The slide show will be available for use in congregations for both youth and adult groups and can be obtained through the Office of Christian Social Ministries.

The expertise, enthusiasm and zeal of Commission members for its work has been rewarding. It is our hope that the Episcopalians of our diocese will become more aware of the threats facing this "fragile earth, our island home"—and will join us as good stewards of the land.

David Brower
Wallace Kaufman
John Moore
The Rev. William P. Price
Alexander M. Rankin, III
Scott T. Evans, Chairman

Report of the Companion Diocese Commission

This past year has been exciting, challenging and frustrating! It has been exciting because we have been in a "people to people" relationship with Belize; challenging because we have spent many hours wrestling with the true meaning of a companion diocese relationship and frustrating because the process has moved slower than we anticipated.

In January 1984 the Rt. Rev. Robert W. Estill, two clergy, and four lay people from the Diocese of North Carolina visited the Diocese of Belize. We learned a lot about the geography and history of Belize as well as needs of the people and the workings of the Anglican Church under the direction of the Rt. Rev. Keith A. McMillan. We also visited the Valley of Peace, a refugee camp. Our relationship on a "people to people" basis had begun.

In February the relationship was confirmed by the Executive Committee of the National Church.

In April Bishop Estill, four clergy, and seven lay people from the Diocese of North Carolina traveled to Belize to meet and be

with the people. The group was dispersed to various parts of the country. A lot of information was shared and learned by all.

Later in April, Bishop and Mrs. McMillan were in North Carolina attending the Annual Diocesan Meeting of the Episcopal Churchwomen. They met with the Commission at that time to discuss a plan both parties could agree to concerning the companion diocese relationship.

In August there was another meeting of the Companion Diocese Commission with Bishop McMillan in Raleigh. There was a lot of discussion concerning the mutual caring, understanding and trust that must take place within the companion diocese relationship above and beyond any specific project or proposal initiated by either side.

The highlight for the year for us was in early December. Four members of the Companion Diocese Commission returned to Belize to review and discuss the companion diocese plan which was accepted by members of the Companion Diocese Commission and representatives from the Diocese of Belize.

The plan for the Companion Diocese Relationship was developed to assure "people to people" relationships between the Diocese of Belize and the Diocese of North Carolina. The plan was structured to respond to the needs of the Belizeans as well as the needs of North Carolinaians. The plan is divided into four parts: (1) structure, (2) plan, (3) guidelines, (4) implementation.

The convocation/district relationships are:

Belize Districts	Belize City Churches	N.C. Convocations
1) Orange Walk/ Corozal District	St. Mary's	Northeast (I)
2) Belmopan and Cayo District	All Saints and St. Mary's	Central (II)
3) Stann Creek District (Dangriga Environs)	All Saints	Northwest (III)
4) Toledo District and Stann Creek District (Placentia Environs)	Cathedral	Southwest (IV)
5) Belize District (River Missions)	Cathedral	Sandhills (V)

Also, two slide shows were developed concerning the companion diocese relationship. They were shown throughout the diocese of North Carolina from individual groups to adult forums as well as to civic groups and other denominations. Commission members have participated in various events in order to promote Belize.

In the midst of all these trips, speaking engagements and plans, it is important to remember that we are a part of God's world and must continue to work under His guidance.

Thanks be to God!

Martha B. Alexander

Report of the Commission of Evangelism and Renewal

THE COMMISSION HAS continued to make Dr. Arlin J. Rothauge's booklets available to churches and recommends the new *Handbook for Evangelism* available through the national church's Office of Evangelism Ministries. This is a small, informative, and manageable booklet that puts forth a clear Episcopal statement of the church's evangelistic ministry.

During 1984, 3 new resources were added to the Diocese: Y.E.S. for ages 12-15; a chapter of the St. Luke's Society; and Amicitia with training for spiritual direction. Other groups with increased activity during 1984 were the Anglican Fellowship of Prayer; N.C. Cursillo with 165 additional Cursillistas; Marriage Encounter reaching 120 new couples; Happening with 42 teens attending for the first time; Engaged Encounter; Faith Alive; and the Brotherhood of St. Andrew. Representatives of these groups met with this Commission in November to set some unified goals for 1986. A result of that meeting, in the light of the N.C. 2000 Commission report, was a resolution to the 1985 Diocesan Convention calling for a year of renewal in 1986 to ready the people of this diocese for a determined and aggressive growth of the church, physically as well as spiritually. This resolution also calls for more intense "how to" training by the various commissions in the diocese to equip the people of the Diocese of North Carolina with the tools and the skills necessary for growth as we move toward the year 2000.

William S. McInnis, Chairman

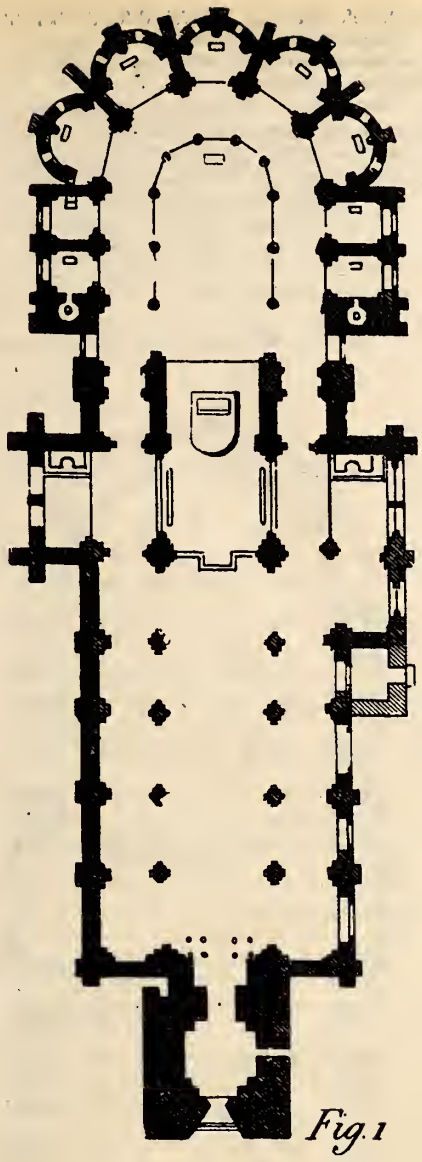


Fig. 1

Report of the Planned Giving Committee

FOR THIS COMMITTEE, 1984 has been a busy and productive year. John S. Thomas, Chairman, succeeded the Rev. Glenn Busch, first chairman. The initial efforts of this Committee were to develop a sense of awareness in the diocese of the importance of planned giving and to develop a diocesan program of education in this area—education to encourage planned giving through bequests, gifts and other means to parishes, the diocese and on the national level—effective Stewardship of accumulated wealth; of primary importance is the necessity for bequests to the church under terms of valid wills and for the proper use and application of funds and bequests received. A more long-range objective of the Committee is to provide support and encouragement for the ultimate goal of a diocesan staff person to work in the area of planned giving.

At the Stewardship Commission meeting in March at the Diocesan Conference Center, at which meeting the Planned Giving Committee was represented, the theme seemed to be the need for co-ordination of stewardship and planned giving. From this meeting came the impetus to explore the possibility of a joint venture between the three dioceses of North Carolina for a full-time director of planned giving. Essential for this program would be the support of our Bishop and other diocesan officers, education of and support from priests and laiety on the diocesan level, and a budget commitment to finance a director and the extensive travel required to implement such a program.

To begin the educational program for the necessity of planned giving and making valid wills, the Committee plans a series of general articles in *The Communicant,* meetings with the clergy of the diocese to discuss planned giving in general terms, and the development of a speakers bureau to serve as resource people to assist the various parishes in beginning their own planned giving efforts.

A bibliography of planned giving sources has been compiled, and this will be reproduced and made available to the churches in the diocese. It is hoped that books dealing with stewardship and planned giving can be purchased for the Resource Center at Diocesan House.

Phyllis Barrett, a committee member, spoke to the Episcopal Church Women at their meeting in Scotland Neck on September 4. Her topic was "A Theology of Generosity." This was a superb beginning for our speakers bureau before a concerned and involved group.

On October 8, members of the committee made a presentation at the Clergy Conference at Brown's Summit by showing Conrad Teitell's taped interview on planned giving and made general comments about the committee's willingness to serve as a resource for financial and estate planning for the clergy and informed them of the planned giving program that is being developed.

At a meeting on November 13, John Thomas discussed with Bishops Estill, Sanders (East Carolina) and Weinhauer (Western Carolina) the possibility and advisability for a full-time statewide planned giving officer and a new statewide foundation. Our commonness of being in one state would be a great advantage to a statewide planned giving program. These ideas will be pursued at later meetings.

In addition to John Thomas, Chairman, other Committee members are the Rev. Glenn Busch, the Rev. Royal Dedrick, Mrs. Phyllis Barrett, Henry Bernhardt, Mahlon DeLoatch, Howard Ellington, Gilly Nicholson, Hoke Pollock and the Venerable Neff Powell.

Mahlon DeLoatch
Secretary

Report of the Commission on Alcoholism

AS A RESULT of a resolution passed at the 1981 Diocesan Convention, a Diocesan Commission on Alcoholism was appointed. The resolution charged the Commission to:

1. Develop continuing education and training for clergy and laity in the Pastoral care of alcoholism and drug abuse.
2. Develop a program to assist clergy and laity who may have the disease of alcoholism or be affected by it.
3. Assist in the development of Parish Commissions on alcoholism and drug abuse.

The Diocesan Commission has actively pursued these objectives in 1984. Your Commission has assisted in the formation of parish commissions. The clergy members made a presentation at the annual clergy conference and distributed educational materials.

Some parishes have designated a contact person to assist in the formation of parish commissions. We eagerly solicit the names from all parishes.

Many parishes responded to Bishop Estill's letter and recognized November 18, 1984 as *Alcoholic Awareness Sunday.* This is a continuing project of the National Episcopal Coalition on Alcohol and has the spirited endoresement of your Diocesan Commission.

Our thanks to those who have begun to address the issue of alcoholism and drug abuse. We solicit your continued support.

E. Dunbar Jewell, Chairman

Report of the Director of Program

ARCHDEACON AND DIRECTOR OF PROGRAM is a mouthful of a title that describes my job in its broadest terms. My ministry in the Diocese is to enhance, support, encourage and generate programs for the Diocese, especially in terms of Christian education, stewardship, small churches and a host of other areas.

I serve as the Executive Secretary or a member of the following departments, committees, commissions or boards: Mission and Outreach, Small Church, Education and Training, Stewardship, Planned Giving, NC 2000/Long Range Planning, and The Conference Center. I supervise Bob McGee in his work as volunteer youth coordinator. With The Conference Center staff, I have put on, coordinated or generated the following conferences: Stewardship, Secretaries, Senior Wardens, Clergy. Next year I expect to add a Clergy Pre-Retirement Conference, assist the putting on of a conference for lay professional church workers, and a conference on Liturgy and Mission.

I also represent the Diocese at regional and national meetings, especially for stewardship, education and training, and small churches. In trying to get to know as much of the Diocese as I can, I have also wangled some invitations to visit or preach. I have met with a number of vestries, particularly to work on stewardship and small church issues. Much of my ministry is taken up with consulting, resourcing and greasing the wheels of ministry in the Diocese. I may not always have a ready answer to a concern, but often I have an idea of who can be of help. One example of this kind of work is a woman who called me at the office wanting to know if I could recommend a curriculum for a Sunday School with two first graders, a third grader and a sixth grader. I helped her locate both resource curriculum material and other people who could lend assistance. I discovered as I reviewed my work over the last 18 months since moving to North Carolina that I have been on-site at 53 of the Diocesan churches for either meeting, preaching or worship.

The Diocesan Resource Center, a library of books, magazines, tapes and video tapes, is still "under construction". The focus of the Resource Center materials is Christian education, stewardship, youth, small churches and general parish life.

In all of this I have been ably assisted by my secretary, Cindy Stilwell.

I made my Cursillo this past year; a most rewarding experience. I recommend it to you all.

That laundry list of activities helps to describe the work of the Director of Program. Running over, around and through all of those tasks is a love and concern which I have for small churches, hence my title of Archdeacon. I seek to bring to each of the areas with which I work the special needs and concerns of our smaller congregations. It has been a special pleasure and honor to work with Harrison Simons on the small church issues.

It is a pleasure to serve congregations and individuals in this Diocese. I love the ministry to which I have been called. It is a special honor to be able to serve and serve in the Body of Christ in this manner.

The Ven. Neff Powell

Report of the Education and Training Committee

IT HAS BEEN a busy, but exciting, year for this active diocesan Committee. It has been involved in developing and giving conferences and workshops; training events and programs; plus consultations to congregations, vestries and Christian Education committees.

The Committee sponsors two major programs. Mrs. Mary Kay Hildebrandt coordinates the four-year Sewanee Education for Ministry Program which has 20 groups in our diocese. They meet weekly with trained mentors developing theological concepts for active lay ministry. Over 200 are involved in this EFM program in our diocese; and 40 were commissioned, having been the first to complete their four years of study. We are now considering ways for them to use their learnings in their own, and other, congregations.

The second major program is the Middle Atlantic Training and Consulting Association. The Rev. Roderick Reinecke of Burlington is our diocesan supervisor and a Director of the MATC Board. As a member organization, we received reduced rates for clergy and laity, including all those being trained to serve on the Diocesan Consultants Network. This Network services congregations and vestries in vacancy sharing, vestry retreats, leadership training and development. Besides the Consultant Network trainees, 21 other clergy and laity attended special MATC events at reduced rates.

The Education and Training Committee has also sponsored special education programs and conferences this past year. Fifty participants attended the Summer Adult Conference, keynoted by the Rev. Joseph Russell of Ohio. We assisted in planning and presenting the ECW workshops. Under the leadership of the Rev. Dan Riggall, we offered the HOPE conference for 60 participants on planning Christian Education in a parish. The keynoter was Judith Carlson of the Episcopal Church Center in New York. Committee members led convocational training events in the SWEEP process. We endorsed the ecumenical Clergy and Laity Together in Ministry by granting assistance for an Episcopal parish program design. We have

established two curriculum centers, one at St. Paul's, Monroe, and the other at the Diocesan House. The volunteers in the Education/Liturgy Resources Center store in Oxford provide direct mail resources throughout the three Carolina dioceses, not just in ours.

This Committee is specifically working in 1985 on a diocesan Christian Education Resource Fair, in Burlington on March 23; a packet for all congregations on education and personal growth resources and organizations; and the annual Adult Summer Conference at the Conference Center. That conference will be keynoted by the Rev. Conrad Hyer on Christianity and Humor.

One of our members serves on the Province IV Christian Education task force; another has assisted in a national church project. Four have attended the Province meeting at Kanuga and three the National Educators Event. We have provided scholarships for 18 lay persons to attend conferences at the Conference Center, Kanuga, and in the Province. All of these persons have brought back new skills and new understandings about Christian education and personal growth.

The amount of time and travel, or energy and expertise, given by the 20 members of this Committee is deeply appreciated and acknowledged by their Chairman. Much of the above would never be accomplished and provided without their loving ministry to Christian education and training.

The Rev. Harrison T. Simons
Chairman

Report of the Ecumenical Relations Commission

THE COMMISSION ON ECUMENICAL RELATIONS is composed of the Ecumenical Officer and five diocesan representatives to the North Carolina Council of Churches. Its purposes include furthering cooperation and understanding among the Christian churches and encouraging any steps or activities which might bring about a greater degree of unity within the existing denominations and churches.

The Ecumenical Officer acts as liaison between the Diocesan Bishop and such larger, national ecumenical bodies as the National Workshop on Christian Unity, the Episcopal Diocesan Ecumenical Officers Association and the Standing Committee on Ecumenical Relations. He also represents the Diocese on the Council on Church Unity of the North Carolina Council of Churches.

Members of the Commission represent us in the North Carolina Council of Churches House of Delegates, and one member sits on the Executive Board. In addition to matters of church unity, the Council of Churches is involved in such social concerns as women in prison, migrant farm workers concerns, housing, ecology and the environment, alternatives to prison and the problems of children and those of older adults.

During the past year the Commission made an official response for the Diocese to the Standing Committee on Ecumenical Relations of General Convention on the "Agreed Statements on Eucharistic Doctrine, Ministry and Ordination, and Authority" which now exist between the Anglican Communion and the Roman Catholic Church. This response along with those of the other dioceses of the American Church will, after due consideration by General Convention, be forwarded to the Lambeth Conference of 1988 for it to consider before it makes an official response for the entire Anglican Communion. An additional response was made on all the material contained in the final report of the lengthy talks conducted by the Anglican-Roman Catholic International Commission.

More recently, a response was made to the Ecumenical Officer of the Episcopal Church to the ecumenical document known commonly as "The Lima Report," a joint statement of faith made by 100 Roman Catholic, Anglican, Orthodox and Protestant theologians meeting in Lima, Peru. This document is a first in ecumenical affairs and theologically unites churches from every area of the Christian spectrum.

We, the Episcopal Church, continue in our new interim eucharistic relationship with our Lutheran brothers and sisters in the Lutheran Church of America, the American Lutheran Church and the American Evangelical Lutheran Church. In our Diocese, while there is nothing official occurring between ourselves and the Lutherans, many local cooperative events are taking place. In our sister Dioceses to the East and West, there are several "merged" congregations of Lutherans and Episcopalians functioning in areas where there are insufficient numbers of one or veither denomination to maintain a viable parish. And, we of the Diocese of North Carolina, have a warm and cordial relationship with the Bishop and Ecumenical Officer of the North Carolina Synod of the Lutheran Church of America with its Church House located at Salisbury, N.C.

The Ecumenical Officer invites your reports on ecumenical activities in your locale or will be glad to answer any questions you may have about ecumenical concerns or affairs. And, once again, we recommend a subscription to the *Ecumenical Bulletin,* published bi-monthly by the Ecumenical Office of the Episcopal Church. Subscriptions are $6.00 annually and may be ordered from the Seabury Service Center, Somers, CT 06071.

The Rev. Hugh A. Whitesell

Report of the Parish Grant Commission

SINCE 1972 WHEN the Parish Grant Commission was created by the Diocesan Council, 112 grants to parish/mission outreach programs have been made. The total of these grants is over $310,000.

The Parish Grant program provides seed money grants for parishes and missions of the diocese to initiate outreach programs. These grants are administered by the Parish Grant Commission under specific guidelines which include vestry or mission committee commitment and community support.

In 1984, 14 grants totaling $38,800 were made. These grants are as follows:

Christ Church, Cleveland: West Rowan Community Assistance Program, $3,000.

St. Francis', Greensboro: Greensboro Soup Kitchen, $3,000.

All Saints', Concord: LIFE Center, $3,000.

Christ Church, Rocky Mount: Food Pantry, $3,000.

St. Bartholomew's, Pittsboro: Family Violence and Rape Crisis Volunteers in Chatham County, $2,000 (second request).

St. Joseph's, Durham: The Nurturing Program (CAPSS-Child and Parent Support Services, Inc.), $2,000 (second request).

St. Anne's, Winston-Salem: Yokefellow Prison Ministry Program, $3,000.

All Saints', Concord: Hospice of Cabarrus County, $3,000.

All Saints', Concord: Cabarrus County Winter Night Shelter, $3,000.

St. Mary's House, UNC-Greensboro: Minority Student Counseling Service, $3,000.

All Saints', Roanoke Rapids: Shelter for Abused Women, $3,000.

Good Shepherd, Asheboro: Meals on Wheels, $3,000.

St. Luke's, Roxboro: Task Force on Rape and Family Violence, $3,000.

St. Luke's, Roxboro: Rainbow Day Care Center, Inc., $1,800.

The Parish Grant Commission encourages new applications for parish and mission outreach programs. Application forms for grants may be obtained from the Diocesan House through Lynn Bradley. Lex Mathews is also a Parish Grant resource.

Alexander M. Rankin III, Chairman

Report of the Clergy Deployment Commission

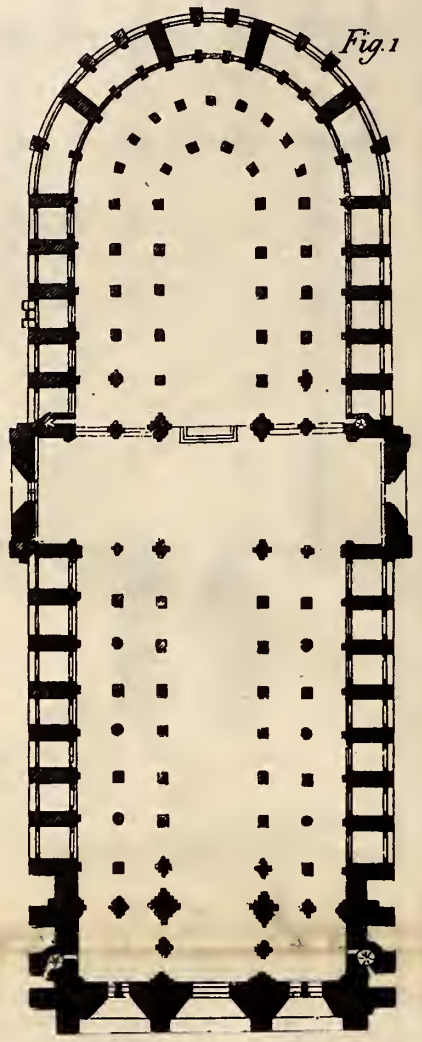
THIS HAS BEEN a year of transition in leadership for Clergy Deployment in North Carolina, but also a year in which new ground has been broken in the process of meeting the needs of clergy and parishes.

The new chairman has had an opportunity to receive training at the Episcopal Church Center in New York as well as participate in a conference for Deployment Officers along the East Coast.

Certainly the high point of the year's work was a meeting with Bill Thompsom, Executive Director of the Church Deployment Office (CDO) of the Episcopal Church which the Vacancy Consultant Network and the Deployment Officer attended. Discussion focused on more effective use of CDO resources by the Vacancy Consultants in aiding parishes in the search process. An additional benefit is an increasingly close relationship between the Deployment Officer and the Vacancy Consultant Network.

The Commission continues to encourage the clergy of the diocese to keep their personal profiles up to date and to use the resources of the CDO.

The Rev. William E. Smyth, Chairman



Report of the Missioner to the Deaf

1984 WAS AN EXCITING YEAR in the life of our deaf congregations in the Diocese of North Carolina. At the Convention in Raleigh, Ephphatha Parish presented a resolution on abortion that was drafted by Mr. Paul Kolisch. After much discussion, the resolution was tabled, but it was another "first" experience for our deaf delegates, and raised the awareness level for others present.

In May, the Missioner obtained a grant from the Episcopal Conference of the Deaf (ECD) and attended a national conference for leaders of small churches. Along with him was Mr. Connie Bowling, a young deaf person from St. Paul's, Winston-Salem. Together they designed a project to be presented and worked out back home. Sponsored by the Leadership Academy for New Directions (L.A.N.D.), the group met in Charlotte this year.

A change in personnel occurred this year: Mr. Paul Kolisch announced a move back to New York State and will be greatly missed; at about the same time, a third year student at Duke Divinity School requested his intern program to be under the supervision of the Rev. Barry Kramer. Mr. Jack H. Rowe will continue his field work training until May, 1985, and has decided to apply for the ordination process throughout our Diocese. He hopes to continue in the area of ministry among the deaf.

Around the missions, the Ephphatha Parish now uses the Bishop's Chapel at Diocesan House for services, while continuing to meet on other Sundays in St. Philip's, Durham. In Charlotte, we have moved to St. Mark's, Huntersville, where the missioner conducts services once a month in Total Communication (sign and voice) for a combined hearing and deaf congregation. Response has been outstanding and we hope to continue the relationship until St. Mark's issues a call to a new rector. Here at St. Andrew's, Greensboro, the deaf congregation joins others in welcoming all of you to the 1985 Convention.

Our long-range planning has been temporarily sidetracked by the Missioner's move to Raleigh. Service schedules need to be changed in order to provide better coverage for the different mission groups. It has also been decided that in 1985 a Commission for Deaf Ministry will be formed to assist the Missioner with planning and coordinating. Various resources and "Awareness Programs" continue to be available to parishes upon request. Please contact the Rev. J. Barry Kramer at the Diocesan offices.

The Rev. J. Barry Kramer

Report of the Commission on College Work

THE COMMISSION ON COLLEGE WORK met four times during 1984 on the various campuses at which the diocese maintains chaplaincies. The initial meetings of the commission were devoted to informing ourselves about the work of our college chaplains and consisted of reports from the various chaplains on the ongoing ministries on their campus as well as reports from parishes with a campus identification but no chaplain in residence.

The diocese presently sponsors chaplaincies at four colleges and universities: UNC-Greensboro, Duke and North Carolina State. In addition, the diocese provides program funds for campus ministries at UNC-Charlotte, Bennett, A&T and North Carolina Central. Saint Mary's and Saint Augustine's Colleges maintain and support their own Episcopal chaplaincy progrms.

After a thorough investigation of a request from Winston-Salem area clergy, the commission has recommended to the Diocesan Council the establishment of a Winston-Salem college ministry with a fulltime chaplain to serve four Winston-Salem campuses: Wake Forest University, Salem College, Winston-Salem State College and North Carolina School of the Arts. The chaplaincy is recommended to begin with the fall semester, 1985.

This year has seen considerable turnover in college chaplaincies within the diocese. During the year we welcomed the following clergy as chaplains:

- The Rev. Charles M. Hawes, UNC-Greensboro
- The Rev. Earl Brill, Duke University
- The Rev. Cyril C. Burke, St. Augustine's College
- The Rev. John W.S. Davis, St. Mary's College

David Stanford remains at UNC-Chapel Hill and William Brettmann is to assume his duties at N.C. State University as of January 1, 1985.

With the assistance of the diocesan treasurer, Letty Magdanz, the commission is promoting tightened financial controls and standardized bookkeeping procedures for the various chaplaincies in order to achieve better accountability for certain funds supporting college work.

Attention is being given to expand and develop appropriate uses for Cranmer House, the Episcopal Student Center at Duke.

The commission has developed and adopted a statement of purpose for campus ministry as follows:

The Church's ministry to higher education is part of the larger missionary task of the Church. In particular, it seeks:

- to proclaim the Gospel in the academic community;
- to nurture the faith and worship of Christians who live and work and study there;
- to raise up a community of faith and witness to carry on Christ's saving work;
- to interpret Christian faith and life to those outside the community of faith;
- to be a resource for Christian service and action in the world.

It is anticipated that this statement of purpose will provide a guide for the setting of goals and a standard by which our college ministry can be fairly evaluated.

J. Ward Purrington, Chairman

Report of the Hunger Commission

AT THE DIOCESAN CONVENTION in 1983 a resolution was proposed and passed to make the Hunger Committee a full commission of the Diocese. Formerly a part of the Christian

Social Ministries Commission, we have begun our work this year as a commission dedicated to keeping hunger issues before the Diocese.

Our efforts have centered in three areas:

(1) We have worked to complete a network across the Diocese so that each congregation will have a contact person responsible for hunger work.

(2) We have published our newsletter *Entree,* which goes out to some 200 people across the Diocese.

(3) We are planning our third workshop to bring the contact people together for a day to examine several successful hunger program models.

The Commission makes its report this year in a world where there is great starvation and human misery. It is easy to feel frustrated or guilty as we read about this suffering and pain, or see it presented on television. It is not so easy for us to understand clearly what God is asking us to do. Giving money to help alleviate hunger is a very necessary response, but perhaps only a temporary solution. The bigger issue is coming to grips with the root causes of hunger and poverty. In 1985 we will be encouraging congregations to examine those causes which include, among others, population, birth control, land use, food production, nutrition and trade. These issues relate to world economics.

The world has become a global village. What happens to people in Ethiopia or Central America in a sense happens to all of us just as surely as how we use our resources affects them. It is the goal of this commission to continue to lift these issues before the hearts and minds of the people of this Diocese.

Nancy Craig

Report of the Small Church Committee

THIS HAS BEEN a year of challenge for the small churches in our diocese—and for the Committee. We have been challenged to assist six new congregations of the diocese as they seek to grow and develop. So important is this that each member serves as a liaison person to these congregations, consulting with and encouraging their progress. St. Matthew's at Kernersville was dedicated this year, and St. Michael and All Angels' in Charlotte was re-established, holding services temporarily on the Johnson C. Smith campus.

It has been a challenging year for some of our older congregations, as they have struggled with growth needs. Such has excited us and others to see the new church of St. John the Baptist at Wake Forest dedicated, and to endorse the relocation of St. Michael's, Tarboro, to a new and attractive location. We have sent consulting teams to several small churches needing our help on other problems.

We have been challenged to look at the future responsibly so that, as the diocese grows, there are clearer procedures and long-range designing for future congregations. To initiate that goal, the Committee brought Mr. Ted McEachern, Province IV Consultant on Division Strategies for Development and Redevelopment of churches. He met with our Committee, and then met with clergy and lay representatives of Raleigh area churches. The latter has agreed to carry out study and strategy for future planning in the Raleigh area along the lines recommended by Mr. McEachern. We think this is so important that we look to the development of specific guidelines and strategic steps for land development, church growth, and relation policies with the diocese. We have requested specific help towards this from the Bishop and other diocesan agencies.

We have been challenged also to meet the needs of the small churches now and in the future. Many are threatened by the rise in operational costs and the rigidness of certain canonical requirements. Such leaves us gravely concerned. We support the desire to provide an adequate clergy salary and to recognize years of service. However, we are also aware of how this endangers the long pastorates and continued ministry of some of our small parishes without Canon 21-3(d) being made more flexible in determining required minimum salaries. Otherwise, small parishes and long-term rectors will be penalized, not encouraged, in their ministries. We, therefore, support the Constitution and Canons Committee in their recommendation of a study of this canonical and parish conflict, without penalizing, at this time, those congregations already affected by the present requirements of Canon 21-3(d). The Small Church Committee believes a more flexible arrangement can provide both acceptable salaries and exciting new styles of ministries and give hope to the future of the many small churches in this diocese.

We are pleased to be able to approve financial assistance to 14 missions this year. We want to see them develop and grow; and to see older small parishes be able to do the same. Neither should be discouraged by diocesan requirements which should strengthen, not weaken, churches small or large, in this diocese.

We thank the members of this Committee for the amount of time given this year; the visits made to congregations; and the envisioning done for future years. We urge the continuance of such a Committee in this diocese and the completion of some of its tasks as soon as possible.

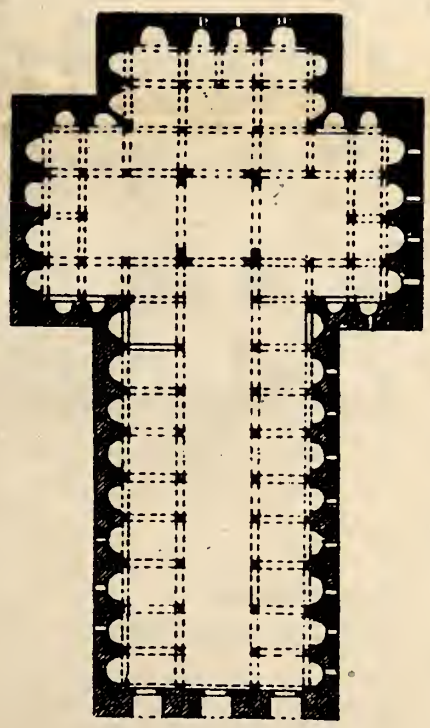
The Rev. Harrison T. Simons
Chairman

Report on Cursillo

THE CURSILLO MOVEMENT in the Diocese of North Carolina continued during 1984 to grow in spirit, leadership, and numbers. We held five three-day weekends at Browns Summit, each with 30 to 35 candidates supported by an equal number of dedicated and loving team members. All of these weekends had a waiting list of candidates! Each team is composed of different leaders who devote much time in preparation for specific weekends and, in addition, pay their own way. Both candidates and team members are made up of lay and clergy persons who are some of the finest leaders in the diocese.

The Cursillo Movement which began in this diocese in 1976 begins with a three-day short course in Christianity but continues with the Fourth Day (the rest of one's life) and has as its central purpose to have authentic Christianity lived in each social environment of society.

Henry S. Craumer
Chairman of Secretariat



Report of the Commission on Marriage

THE COMMISSION ON MARRIAGE was established under a resolution of the 168th Diocesan Convention, implementing Resolution A-69 of the 67th General Convention concerning Diocesan Commissions to review policies on marriage.

The Commission was constituted in July at a meeting with the Bishop; it met four times altogether during 1984.

The Commission is charged with reviewing current diocesan policies and practices respecting Holy Matrimony and to report those findings to the Standing Commission on Human Affairs and Health in time to permit that commission to study and review the findings during the triennium preceding the 69th General Convention and to make legislative proposals to that Convention. Further, the Commission is charged with consideration of a broad range of topics under the rubric of "means of revitalization of the sacramental and redemptive qualities of marriage," including continuing education procedures and practices for clergy and laity.

As a first step in the discharge of its responsibility, the Commission devised a comprehensive and detailed questionnaire concerning policies and practices respecting Holy Matrimony, which was distributed to diocesan clergy. (A copy of the questionnaire is appended to the original of this report.) Seventy-one completed questionnaires were returned, and the results are being tabulated and analyzed at this writing. The results will be available to the clergy and will be used to point further directions for the work of the Commission as well as the basis for its report to the Standing Commission on Human Affairs and Health.

Among the topics covered by the questionnaire were the following: practice and content of premarital counseling, any special requirements for marriage in an Episcopal parish, practices at the rehearsal and wedding ceremony, extent of marital counseling, referrals to professionals, follow-up sessions after the wedding, parish support for healthy marriages, including children, practices concerning divorce and counseling for troubled marriages, for remarriage, and support for remarried couples and their families. Opinions were solicited concerning the national canons concerning Holy Matrimony and whether the Church should continue its involvement in the civil aspect of marriage. Answers to the questions, as well as additional comments, revealed a high degree of interest in the topics covered.

The Commission plans further to study practices respecting Holy Matrimony by interviewing selected clergy; it also hopes to sponsor an educational conference for clergy and laity as one means toward revitalizing the sacramental and redemptive qualities of marriage.

The Rev. Nancy Reynolds Pagano

Report of the Commission on Liturgy and Worship

JANUARY 26-28. Planned and assisted with services held during the 168th Annual Convention in Raleigh.

February 20. The Commission met at the Conference Center.

April 12. Assisted with the planning of the 20th anniversary celebration and ground-breaking ceremony for the new residential care facility at the Penick Home.

April 28. Assisted with the Eucharist of the 102nd Annual Meeting of the Episcopal Churchwomen of the Diocese at Saint Michael's Church, Raleigh.

May 8. Met with representatives of Associate Parishes for Liturgy and Mission at the Diocesan House.

June 17-22. Sponsored the annual Worship and Music Camp for Children at the Conference Center, with some 60 children attending.

September 7. The Commission met at the Conference Center.

September 7-8. The Commission sponsored a Workshop on the *Hymnal 1982* at the Conference Center, with Raymond Glover, General Editor of the new Hymnal, as leader. More than 150 persons participated.

October 27. Planned and assisted with the Acolyte Festival Eucharist at the Duke University Chapel, Durham.

November 5-8. Commission was represented at the annual meeting of the Association of Diocesan Liturgical and Music Commissions in Hartford, Conn.

Nov. 10. Assisted with the planning of Eucharist at Evangelism Commission Workshop, Holy Trinity Church, Greensboro.

At the Bishop's request, the Commission has assisted with Guidelines for his Visitations to the congregations of the Diocese, and these have been distributed this year.

The Commission has consulted with clergy and congregations about liturgical and musical concerns, and has presented programs and workshops on liturgy and music in local parishes.

The Commission will assist the Diocesan Business Office with the distribution of the new Hymnal in the Diocese, for those congregations electing to order their books at a reduced pre-publication price. Another Workshop on the new Hymnal is scheduled for 6-7 September 1985 at the Conference Center.

The Commission stands ready to assist the Bishop, clergy and people of the Diocese.

The Rev. Philip R. Byrum, Chairman

Report of the Stewardship Commission

THIS ANNUAL DIOCESAN CONVENTION of 1985 marks the third complete year for the Stewardship Commission since its establishment by a Resolution of the Diocesan Convention of 1982. The primary mission of the Stewardship Commission is to heighten the awareness of real stewardship throughout the Diocese.

The major activities of the Commission in 1984 included the following:

- Affirmed the biblical tithe as the standard of giving as adopted by the EpiscopalChurch at the 1982 General Convention.
- Sponsored the second annual Spring Stewardship Conference on June 16-17, 1984 at Browns Summit with Maria Campbell from the Diocese of Alabama as keynote speaker. This Conference, which was attended by 59 clergy and laity, covered the biblical and theological roots of stewardship, explored faith and stewardship, and reviewed specific parish programs of how to run an Every Member Canvass and year-round stewardship ideas.
- Served as a resource to congregations by providing consultation, resources and personal visits for Sunday sermons and special stewardship addresses. This effort was helped immeasurably by The Ven. Neff Powell of the Diocesan staff and a member of this Commission.

For 1985 the Commission plans to hold another Diocesan Spring Stewardship Conference for clergy and laity on March 16 at St. Mary's, High Point. Please mark your calendars now. Additional information on this Conference will be available shortly.

At this 1985 Convention the Commission is sponsoring a resolution to encourage each vestry or mission committee to discuss by June 1, 1985, the National Church's Resolution on tithing and to develop its own stewardship resolution by September 1, 1985, to share with its parish and the Diocesan Stewardship Commission. This Commission believes that the stewardship commitment of members of a parish will not rise above the level of commitment of their leaders. It is for this essential reason that we feel that the rector and vestry of a parish should seriously examine and confront their individual and corporate stewardship beliefs and practices and proclaim those to their parish. The Commission feels that each parish's stewardship plan of action should be developed no later than Spring so that it can become a year-long process . . . not just a one-time fund-raising event in the Fall.

It is also the Commission's intent to endeavor to expand its offerings as a resource to congregations. Those congregations wishing consultation or assistance in the Development of their respective stewardship programs should contact the Commission Chairperson or The Ven. Neff Powell at the Diocesan House in Raleigh.

I would like to especially thank Mr. George Asnip, Mr. George London and The Rev. Dr. Glenn Busch for their invaluable contributions to the Diocesan stewardship effort. These three persons are now retiring from this Commission having been founding members.

Richard L. Barefoot

Report of the Christian Social Ministries

1. BY CONVENTION ACTION this past year, the Commission on Hunger, formerly under the umbrella of Christian Social Ministries (CSM), became a diocesan commission under the direction of Nancy Craig. Other spin-offs of CSM with full commission status are the Commission on Aging, directed by the Reverend Phil Brown; and the Commission on Alcoholism, directed by E. Dunbar Jewell.

Also, the Land Stewardship Council became a full diocesan commission under the direction of Scott Evans.

2. The Task Force on Women's Issues, under the direction of Sally Cone, has sponsored a very successful conference at Browns Summit.

3. Joint work with the Diocese of East Carolina among the migrant population of our state continues to gain strength both in funding and volunteers. Together we now sponsor two outreach workers and continue to distribute literally tons of clothing through the shelter at Newton Grove. Also we have put together a special ad hoc migrant committee, chaired by Phyllis Kalk, with the sole task of considering ways to *systematically* impact the lifestyle of the migrant population.

4. The soup kitchens in our diocese are now feeding just over one-half million meals a year. CSM recently sponsored an overnight conference for the leadership of the North Carolina food banks.

5. The CSM managed a national conference with ten models on a parish level serving poor people. We feel it was very successful, having representatives from 37 states and 61 dioceses.

6. CSM "brokered" funds for a staff person who works under the jurisdiction of Yokefellow to help manage probation and parole work in our diocese.

7. Our Peace Initiatives Task Force, headed by the Reverend Arthur Kortheuer, continues to be active throughout the diocese with conferences and dissemination of related literature.

8. CSM remains involved in solar energy workshops, especially as they relate to the poor.

9. Mediation Services of Wake, Inc., the dispute settlement center in Raleigh, which has continued to be funded by CSM, has now become its own organization with full funding by the State of North Carolina's Administrative Office of the Courts.

10. With a little bit of luck and if the bulbs don't burn out and the extension cord is long enough, CSM, at Convention, will preview two brand-new sound and slide shows: one on migrant work and the other on land stewardship.

11. Immediately after the tornado disaster, the diocese helped organize the North Carolina Interfaith Disaster Committee and contributed $35,000, received from communicants within our diocese, and $10,000 received from the Presiding Bishop's Fund.

12. We are now in our seventh year as a member of the Appalachian People's Service Organization (APSO). The Bishop's deputy is the Reverend George Glazier.

13. Christian Social Ministries of our diocese designed and managed a models fair for the Diocese of Western North Carolina, which demonstrated programs on the parish level working directly with poor people.

14. Lastly, what would any of us do without the Parish Grant Commission, who for the past 14 years has funded many, many needed programs and projects throughout our diocese.

These are some of the highlights of Christian Social Ministries. I still love my work and have a very high regard for the commission members who are: Phil Brown, Nancy Craig, Dunbar Jewell, Phyllis Kalk, Art Kortheuer, Lafayette Lipscomb, Carolyn London, Maggie Minnick, Barbara Oates, Wilda Robbs, and Brack Townsend, chairman.

Lex S. Mathews, Director
Christian Social Ministries

Report of the NC 2000 Commission

During 1984, the NC 2000 Commission, charged at last year's convention with long-range planning for the diocese, laid solid groundwork for the development of a plan to guide our diocese as it looks forward to the year 2000.

As the central part of this year's work, the NC 2000 Commission encouraged and coordinated parish participation in diocesan planning through the use of S.W.E.E.P. This process focuses attention on the five areas of church life and ministry (Service, Worship, Evangelism, Education and Pastoral Care) and how these areas are being addressed at congregational, diocesan and national levels. The Commission's call for local congregational involvement in diocesan long-range planning using the S.W.E.E.P. process was well-received, resulting in valuable feedback from almost half the parishes.

This initial information on needs and parish-initiated programs to meet many of those needs has been collated, summarized and distributed. Additional copies of these summaries are available through the Diocesan House or at the convention.

Though more study will be required before specific goals and strategies can be developed, a central theme of the S.W.E.E.P. reports was the role of the laity in ministry and how the laity might be prepared for that ministry. This theme, present in virtually every area of the S.W.E.E.P. analysis, recognizes the need for complete ministry even when financial resources are limited. It also recognizes that a more complete approach to ministry can be a reality even in parishes of limited financial resources as new ways are found to involve the laity in ministry.

The commission's task this year will be the formulation of specific goals that speak clearly to both diocesan and parish needs and are based on its understanding of the S.W.E.E.P. reports and supplemented by information from all of the diocesan-related institutions. A two-day meeting, at the Conference Center (February 10-12) with resource people, will be a giant step toward the Commission's goal.

These long-range goals and strategies will be distributed in the fall and will be presented for delegate action at next year's Diocesan Convention.

E. Dudley Colhoun, Jr., Chairman

Report of the Commission on Youth

The commission on youth is embracing a wide diversity of youth ministries within the Diocese. Expansion and growth are key words for our present Diocesan youth program. One illustration of this expansion can be seen in the makeup of the Youth Commission for 1985. Membership on the Commission will include youth elected from the Diocesan retreats, youth from the Happening (a senior-high renewal program), YES (a junior-high renewal program) and selected youth members to insure inclusion of small churches within our convocations. Adults on the Commission will be appointed from across the Diocese. This proposal came from the youth and adults at a recent meeting of the Commission. The expanded vision of youth ministry is causing the present Commission to look for an increase in Diocesan support. The various alternatives and the needs of this increased activity among our youth will be explored during 1985.

The purposes of the Youth Commission are as follows: to support youth by showing them that the Church and the Lord love them and care for them, to support youth ministries on the local level by providing ideas and assistance that enhance existing relationships, by providing consultants to work with local groups, and to provide a clearinghouse of information and opportunities for activities, events, conferences and ideas. During 1984 members of the Youth Commission attended two major youth-oriented events.

The Province IV Youth Event was held April 27-29 at Camp Weed, Florida. Four persons attended from our Diocese: Jane-Waring Wheeler, Trace Voorhees, Melissa Beetham and Dan Pearson. Major issues discussed included leadership training, the decision-making process and corporate worship. The results/benefits of the Event were many. Two immediate benefits were the music brought back by those attending as well as the contacts made with those from other dioceses. The long-range benefit, and actually, the most important result gained from attending the Youth Event, was the development of strong leadership abilities among the youth which can be used now as they serve on the Youth Commission as well as later as they serve their church as adults.

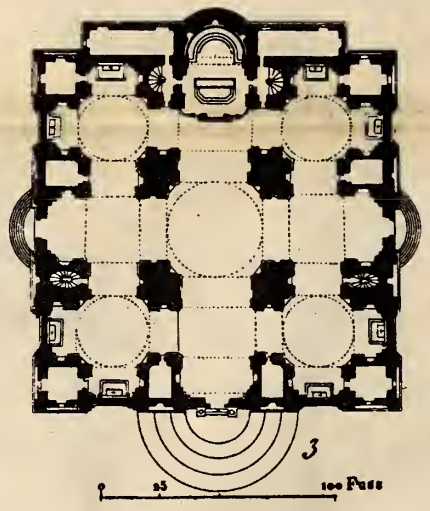
The Second National Episcopal Youth Event was held August 6-10 in Stillwater, Oklahoma. Over 1,200 youth and adults attended. The Diocese of NC was represented by two adults: the Rev. Paul Martin and Jane-Waring Wheeler, and by four representatives from the Youth Commission: Trace Voorhees, Katie Herring, Mike Larson and David Moore. To quote Paul Martin speaking about our youth representatives: "The Diocese of NC was represented well. Exemplary attitudes and conduct were evidenced by all representing our Diocese." The theme of the Event was "Claiming Our Roots—Using Our Wings" and was carried through the keynote address, small group discussions, meditations and worship services. The Event provided an environment of mutual respect which fostered growth and the sharing of ideas, concerns and dreams. Numerous workshops were offered which provided the participants an opportunity to develop new skills, affirm their own unique ministries, explore their Christian faith and their identity as Episcopalians, renew commitments and celebrate their faith through worship.

Both of the youth events described above have helped the Youth Commission immeasurably in becoming a more unified, organized and better functioning Commission.

As Youth Coordinator it has been my job to chair the Youth Commission, coordinate Diocesan-wide activities, represent youth to the Diocesan Council and the Department of Mission and Outreach, and represent the Diocese at National and Provincial meetings. Special thanks are due to all the members of the Youth Commission and especially Anne Hager-Blunk, Jane-Waring Wheeler, the Rev. Paul Martin and the Rev. Vic Mansfield. Additional thanks are also due Cindy Stillwell, who does the secretarial work for the Youth Commission. These people have been instrumental this past year, along with the support of Neff Powell, Director of Program, and Bishop Estill, in helping our Diocesan youth program be a success.

The Youth Commission will meet three to four times during 1985 to coordinate Commission-planned activities.

The Rev. Robert R. McGee



Report of the Commission on Aging

The issue of growing older as a spiritual person becomes the key issue for the Commission on Aging to address. During the past year the Commission has explored the needs of local parishes in their ministry with older adults through a planning session held on May 9, 1984 and numerous individual contacts. It has been discovered that the issues of aging usually take second or third place (as in society in general) to other issues of children and growth.

In recognition of this, the Commission on Aging decided to re-schedule a training seminar for parish workers with older adults for April 28 and 29, 1985 at the Conference Center. The emphasis will be placed upon the parishes' unique opportunity of ministry. The basic issues to be addressed include who am I, why am I here, and where am I going. It is a struggle for many older adults to function as an individual who is, at one and the same time, a child of God and a contributing member of the community of faith. The Seminar will highlight the development of models of spiritual growth for older adults.

Every parish is encouraged to participate in this training event. Dr. Dan Blazer, geriatric psychiatrist from Duke University, will be the keynote speaker and resource person. Our own Bishop, the Right Reverend Robert W. Estill, will participate as our spiritual leader and pastor. Various models of parish ministry will be shared with all participants.

The Rev. Philip S. Brown

Report of the Communications Commission

The purpose of the Diocesan Communications Commission is to provide direction to communications efforts in the diocese which will enhance and spread the work of the ministry of the church and diocese in Jesus Christ, and to support the Communications Officer of the diocese via advice, counsel, and encouragement. The Annual Diocesan Convention 1985 marks the second complete year for the Commission. While in its first year, the Commission devoted its time to organization, dealing with issues surrounding *The Communicant*, and assisted the Bishop in obtaining a Communications Officer, Mr. John Justice. In our second year, 1984, we have begun to see some previously established plans and programs come to fruition.

In keeping with our statement of purpose, we have given regular advice and counsel, as well as encouragement to John Justice, the Communications Officer for the diocese. We have incorporated into our meetings a time in which we have shared with Mr. Justice feedback concerning our diocesan newspaper, and we are quite pleased with the job he has done this first year as the editor. We, at the same time, are continuing to evaluate our only means of communication with our communicants, and will encourage and assist him in making it as efficient and as effective as can possibly be done.

After thorough investigation, two of our proposed projects did not receive the support we had planned. The first one dealt with purchasing television spots to be used on a one year basis as an experimentation, and the second projected project dealt with using printed newspaper ads promoting the Episcopal Church and the diocese.

Two other projected projects are either in progress or in the process of getting underway at the present time. Under the direction of John Justice and Michelle Stone we were able to offer a church newsletter workshop at the Diocesan House on October 16, 1984. The response from those who attended was very positive, and there were requests that we have these on an annual basis. We had over 55 responses and were able to handle only 25. We are planning a second workshop for Spring 1985. Mr. Justice led a Workshop on Church publications at the Secretaries' Conference, November 12, 1984. Our second project has been to have a highly developed "VCR" base at the Diocesan House with a monitor and versatile camera. This would allow us to videotape any of the functions sponsored by the Diocese and its committees/commissions, as well as other interesting diocesan/church events, as well as obtaining tapes from the National Church. These can, in turn, be housed at the Resource Center at the Diocesan House and be made available through the Center. We plan to work with the churches and hold workshops as to the various opportunities available to them through the VCR. If the need is demonstrated, we will consider placing a video recorder in each of the convocations of the diocese.

For the past year the Commission has been looking at the use of computers in the local churches and has made a survey with unusually high response from our local churches. We have pursued this also with the diocese, who have in turn, through the Finance and Administration Department, set up a Computer Committee. The Communications Commission will be working very closely with this new entity and we, with them, urge and suggest that our churches *not* buy or accept as a gift, any hardware or software at the present time, until we complete our study. Through our national church and other sponsoring agencies, it appears that we will have a low cost, effective program which will be more adaptable to the Episcopal Church than any other available at the present time. The Communications Commission will also be holding workshops dealing with the use and opportunities available via the computer.

We were able to work with the Diocesan Council to set up effective means of communication for all committees/commissions in order to make budget changes between the council meetings when time is essential.

The Communications Commission updated the Editorial Policy of *The Communicant*.

We will continue to hold workshops to

assist those who are working in areas of communication in our diocese; we will continue to monitor the variety of communications in our diocese, and will bring to the diocese new means of communication to evaluate for implementation.

We on the Commission have worked hard to be as effective a commission as we can possibly be. The cooperation and support of each other by the members through our long meetings has done much to allow us to plan for this year and the next in a harmonious manner.

The Rev. Robert L. Sessum
Chairman

Report of the Commission on Admission of Congregations

As of this writing there have been no requests for admission into union with the convention from any congregation in the Diocese.

The Commission stands ready to receive any requests and act upon them provided they are received prior to the Canonical deadline of Dec. 24, 1984.

The Rev. G. Markis House
Chairman

Institutions

Report of the Commission on Historic St. John's, Williamsboro

St. John's is the oldest frame church in North Carolina, built in 1772. The Rt. Rev. John S. Ravenscroft first administered the diocese from Williamsboro. It was restored and re-consecrated in 1956 and is under the care of this diocesan committee.

In 1984, we made minor repairs to St. John's and painted the exterior. We held three special services with choirs from the Episcopal churches of Henderson and Oxford providing special music. One was an Ascension Evensong service with the sermon by the Rev. Robert Johnson, Jr., Dean of the Central Convocation. A candlelight service of Lessons and Carols was held during Advent. Our annual service, always on the second Sunday of October, this year commemorated the 200th anniversary of the first American bishop, the Rt. Rev. Samuel Seabury.

Through the work of our committee and the Guild of St. John's, we were able to provide afternoon tours from May to October, each Sunday afternoon. Other Episcopal churches from the Convocation held summer services for their congregations; or brought Confirmation classes to St. John's for a visit. We encourage such visitations and use of our "mother church" of this diocese and urge you to visit St. John's in 1985.

The Rev. Harrison T. Simons
Chairman

Report of the Conference Center of the N.C. Episcopal Diocese

All Saints' Day, November 1, 1984, marked the third anniversary of the dedication of the Conference Center. In those three and one-half years of actual operation, the Center has continued to be used by an increasing number.

Our financial statements through October are favorable, and we should show a small operating profit for the year. With this encouragement, we have reduced the request for a contribution from the Diocese to $6,000 from 1984's $54,000. The higher occupancy rate during the year, together with an increased use by outside groups (whose rates are about 17% higher than Diocesan group rates), meant a substantial boost in income.

There were 124 Episcopal group events (Diocesan and parish) at the Center during the year: clergy conferences; committee, commission, and task force meetings; Cursillos; Happenings; vestries; parish weekends; picnics; staff retreats; etc.

Outside groups—other churches; state, city, and county governments; public and private schools and colleges; industry; hospitals and other non-profit organizations—held 126 conferences.

For the first ten months of 1984, there was an increase of 57.2%s in bed-nights and 52.6% in the number of meals served, which increased the operating income by 68.2%. Our rates for outside groups are being increased by 6% effective January 1, 1985. Rates for our own Diocesan and parish groups remain the same as in 1984; as you know, these latter rates have always been lower than those for outside groups.

The Center is continually adding improvements as funds become available from gifts and other sources. In 1984 we have made the following improvements and acquisitions: the construction of a large deck outside the Lodge dining room; the purchase of a tractor and the construction of a maintenance shed; development of sitting areas and a lakeside beach; additional audio-visual equipment; additional furnishings for the fireplace room; and better ventilation for the kitchen.

We lost two of our associates by sudden death in 1984: Thomas C. Rickenbacker of Christ Church in Charlotte, the architect for the Center; and Joel A. Weston, Jr., of St. Timothy's, Winston-Salem, a director and chairman of the Finance Committee.

As reported to you last year, the Board, through its Long Range Planning Committee and the Buildings, Grounds, and Furnishings Committee, initiated consideration of a youth facility as a needed addition to the Center. Mr. Rickenbacker had asubmitted several ideas to the committees and these were exhibited at last year's Convention. Since Mr. Rickenbacker's death, the Board has employed Kent Cooper of the Cooper-Lecky Partnershipin Washington, D.C. Experienced in planning conference centers, Mr. Cooper has been engaged to study our site and facilities and suggest their further development, with emphasis on the needs of the youth of the Diocese. Mr. Cooper has met with the Board and with its committees and also with other groups in the Diocese to explore the character of the Center and our needs, both present and future. He developed several concepts for the overall development, and the Long Range Planning Committee has tentatively decided on one of these for further study and refinement. Mr. Cooper will present this plan to the Convention at the banquet on Friday night.

The Board would like to see increased use of the Center by the parishes. We realize that sometimes it is difficult for a parish to make a reservation for a particular date since the demand for weekends is heavy. Early planning and reservations would assist the Center staff in providing the dates desired.

The 1985 Diocesan Convention will be asked to elect six new members to the Board of Directors for three years each, three persons from the clergy and three from the laity. In addition, the vacancy resulting from Mr. Weston's death is to be filled for his unexpired term (until 1986). We appreciate the interest and many contributions to the Center by those directors who are rotating off the Board.

The Board expresses its appreciation for the splendid services which Dick Hord, Betty Brown, Phil Whitacre, Bob Nordbruch, and the other members of the staff render to our guests, the Diocese, and the Center.

We are looking forward to another outstanding year in 1985.

Marion G. Follin, for the
Board of Directors

Report of Saint Augustine's College

Saint Augustine's College, founded in 1867 for the newly freed slaves under the auspices of the Protestant Episcopal Church, still reflects its original mission and purpose: to prepare young persons to be responsible citizens, capable of making meaningful contribution to a free enterprise society through a religiously oriented liberal arts education.

This year we have a record enrollment of 1717 students from thirty-one states and twenty-one foreign countries, inclusive of over 600 freshmen. With a diversified, qualified faculty of 119, of which 70% hold the earned doctorate degrees, thirty-three (33) majors are offered within the curricula at Saint Augustine's. Included in the curricula are the freshman studies program which reflects a strong concentration on the development of basic skills competencies, majors in business economics, pre-medical studies, journalism, music and exceptional programs in the division of business with career oriented courses including computer science. The radio broadcasting project is well under way and has applied for a FCC license for broadcasting frequency.

This year has been a very productive one inasmuch as the Title III grant for endowment was funded for $100,000 for facility improvement; and a $3.2 million loan application for the construction of a women's dormitory; and through the Mellon Challenge Grant for endowment after raising the $400,000 matching funds, approved a $240,000 matching grant.

Despite the high cost of a good education, the College has continuously operated without a deficit for the past seventeen years.

There is a need to continue the present pattern of academic and financial excellence, strengthen the student scholarship program, increase faculty salaries and maintain the quality of campus buildings through an aggressive remodeling schedule. Therefore, Saint Augustine's College will be increasingly depending upon the support from the parishes and organizations of the Diocese of North Carolina, to continuously serve our students.

Prezell R. Robinson, President

Report of the Episcopal Child Care Services

This past year has been a time of joy, struggle and opportunity. Increasingly we have been referred more troubled children, but these are children with great potential for change and new life. We have struggled to find the divine spark in each child often amid a barrage of negative and abusive behavior—behavior of children that masks their fears and vulnerability. Does the Church have a role to play in redeeming and renewing these despondent and desperately needy children? Do we view them as troublemakers or as troubled but infinitely lovable children?

A speaker at our 1984 Elliott Memorial Seminar lifted these questions before us with a challenge:

We who believe in a loving God feel that the whole life of our Thompson Home should be geared to make that strong demanding love real to a child who may never have known such love, and who may not even believe that such love exists . . . Now, the love we are talking about is a very special kind of love. It's not the soft, sentimental stuff you see in the movies. It's a tough love: love that demands the best of a child, love that cannot be broken by anything the child could ever do: demanding, forgiving, enabling love: love that many of our children have never experienced before.

He observed that in his twenty years of working closely with our agency we have moved through distinct phases. We moved out of orphanage care into a time of caring for more dependent children with families. Now we are serving children with emotional and learning problems. Why do we provide such expensive, specialized care?

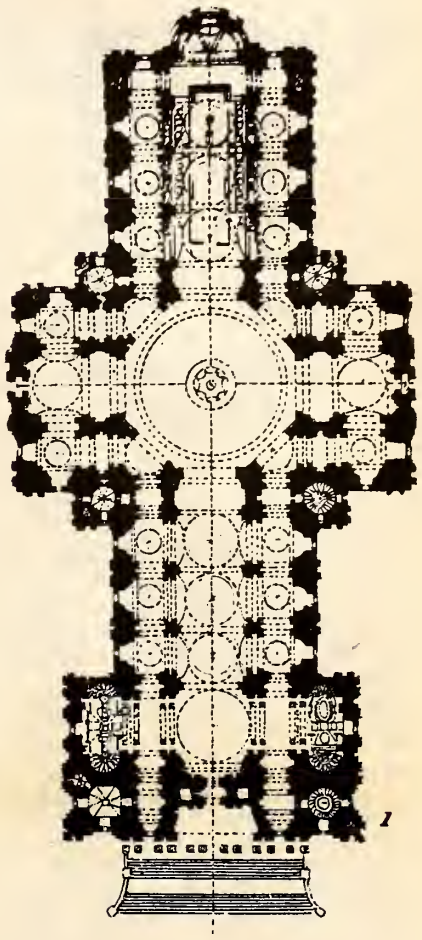
We've gotten back to something basic, something those heroic people who started church homes and schools and hospitals understood: that we have no choice. We must help those in need . . . "When you do it for one of the least of these my brothers, you do it for me."

Our Thompson campus in Charlotte contains a residential treatment center serving 30-36 emotionally disturbed children. Staffed by special education teachers, a part-time pediatric psychiatrist, child care workers, a nurse, recreators and other support personnel, it functions much like a cocoon —nourishing and protecting troubled children. When they grow strong enough, we help them venture into the community and eventually leave our care. Some children return home to their families, others might go into some form of foster home care. Some children helped by our adoption preparation efforts become a part of adoptive families. A county social worker wrote about a child who left our care last summer:

"As you know, I have been in close touch with your agency . . . for the past two years regarding our work with this child who is being placed for adoption. I would like to take this opportunity to express my appreciation for the excellent work you have done with him. I would never have dreamed that he would have come so far in 20 years, much less in two years! I want to commend your staff for their expertise, dedication, and assistance regarding this child."

We work to make "best days" for children with little hope. The task is difficult, but "We have no choice . . . 'When you do it for one of the least of these my brothers, you do it for me.'"

John Y. Powell, Ph.D.
Executive Director



Report of the Trustees of the University of the South

Sewanee is neither an ecclesiastical river, nor the only acceptable curse word of the Ladies Mid-Morning Tea Society.

Sewanee is an important, solely owned part of the mission of the Episcopal Church.

Important: the University of the South's net worth ($85,000,000) is the largest single item value of the Episcopal Church in the nation with the exception of the clergy pension fund.

Solely-owned: Sewanee is owned in its entirety by 27 southern dioceses. The Diocese of North Carolina shares in that ownership. As a co-owner we can be proud of the tradition of excellence the University has established. We also need to be concerned with maintaining that quality through proper funding.

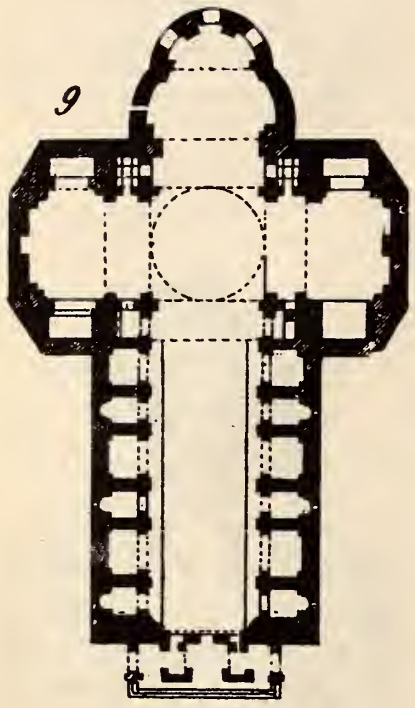
Mission: We were commissioned to go into all the world to preach, to teach, and to heal. Education, including higher education and clergy training, are charged responsibilities of all Christians. Sewanee is a tool of the church. As a pair of pliers multiplies and focuses the force one hand can exert, a Christian university can multiply and focus the force that a church exerts in fulfilling its mission.

As a master craftsmam maintains his tools so that they are able to perform their function, our diocese needs to maintain its university so that it can do its job.

We need your help in three ways. First, adequate, current funding is dependent on generous, annual giving. Please keep Sewanee in the budget and remember the School of Theology when meeting your 1% obligation for clergy education. Second, quality schools require quality students. You can help by referring your ablest high school students to us. The university trustees are willing to travel anywhere in the diocese to

talk with talented individuals or with an entire EYC group. Finally, we need your help in identifying potential benefactors. Many Episcopalians might be willing to make annual gifts or a remembrance in their will if they knew more about Sewanee. Please help us spread the word, Sewanee is *the* University of the South.

Dr. John C. Maddocks



Report of the Episcopal Churchwomen

THE EPISCOPAL CHURCHWOMEN of the Diocese of North Carolina, comprised of 92 organizations, accepts the challenge to respond to a broad range of human needs.

We consider Mission as being at the very heart of our organization and we are always planning more creative and effective ways of responding to opportunities provided us.

Our 102nd Annual Meeting at St. Michael's Church, Raleigh, was held on a weekend in April so that working women could attend. The theme was "Next Step in Mission." Bishop Keith McMillan of our companion diocese of Belize was the keynote speaker. In order to weave together the areas of Mission, we held workshops under the five headings: Service, Worship, Evangelism, Education and Pastoral Care. Five women priests and deacons in our diocese were the leaders. The summary of these workshops was sent to all branches.

Each Spring the ECW Executive Board holds workshops, called Spring Planning Day, to train the incoming officers. This invaluable interchange between Board members and Parish officers was held at the Conference Center.

Our Worship Retreat with Bishop Estill was held on a weekend for the first time to benefit the working women. We had a School of Prayer, led by Father Wessinger of St. John's House. Quiet Days were held in many branches. The annual Fall Seminar at the Conference Center was under the direction of the Reverend Thom Blair whose topic "Faith at Work, Freedom and the Law" was based on St. Paul's Epistle to the Galatians. The Reverend Richard Smith was Chaplain. All of these events enhance our worship and study life.

Church Periodical Club is working toward sending children's illustrated Bibles to Belize. When we have 100 Bibles, we will provide one per classroom for the 1500 children in schools there. We have sent 15 commentaries for the clergy and lay readers. On Church Periodical Club Sunday, the first Sunday in October, our hopes are to involve the whole church in this meaningful contribution.

We keep in close touch with our Missionaries whom we have adopted, retired and active, sending them monetary gifts each Christmas. The Epiphany Offering of $1380 was sent to Jocelyn Gordon. Catherine Jones, of Africa, and Stuart and Everall Peele of Haiti have spoken on several occasions in our diocese this year.

United Thank Offering is a way of showing gratitude to God through prayer and daily giving. The total UTO offering from our diocese this year was $56,346.93. A record-breaking year.

Individual branches have earned through their own fund raising projects $127,000 that they have given to organizations, projects or persons chosen as the special concern of their parish, i.e. the soup kitchen, hospice, Meals on Wheels, parish library. In addition, we continue to give to the migrant workers and provide an emergency fund in the budget for them. Volunteers help tend the clothing closet at Newton Grove and offer a sandwich to those waiting at the health center at noon.

The delegates at Annual Meeting voted to donate $4,200 to Bishop McMillan's discretionary fund with no strings attached. We continue our contributions to the Presiding Bishop's Fund for World Relief. Within our diocese we have a scholarship fund at St. Mary's and St. Augustine's Colleges and contribute to Penick Home. Episcopal Child Care Services has received over $10,000 from the Episcopal Churchwomen this year and we have contributed $3,500 for the youth building at the Conference Center.

With thanks to God we are serving Him with loving and joyful hearts.

May Coleman

Report of the Penick Home

THE YEAR 1984 has been a year of history, growth and trend setting, and a model life care community sponsored by the Episcopal Church. On April 12, 1984, the Penick Home celebrated its Twentieth Anniversary in Southern Pines. Bishop Estill led the service of recognition and celebration and Dr. Dan Blazer, a geriatric psychiatrist of Duke University, spoke on the topic "Psychological Well-Being in Late Life."

On the very same day, the Rt. Rev. Robert W. Estill, as Bishop of the Diocese of North Carolina and Chairman of the Board of Directors of the Penick Home, presided over the groundbreaking ceremonies for the new residential care facility to be built. Numerous church and civic leaders participated in this historic event.

The new facility was financed by a tax-exempt bond issue under Health Financing Act as administered by the North Carolina Medical Care Commission. Penick Home was chosen as the first life care community to qualify under this act. A $6.2 million bond issue was sold at a very competitive interest rate within the first 24 hours that the bonds went on the market. The excellent rate was made a reality because of the Home's reputation for quality care and fiscal responsibility. In addition, the grant of $100,000 from the Duke Endowment added a substantial credibility to the Home's reputation.

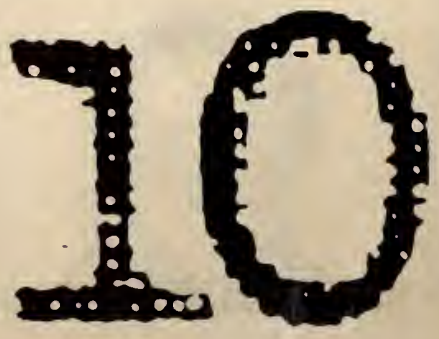
Construction on the new facility began in early May, with completion scheduled for fall of 1985. By September, 1984, all the residential units were committed and a waiting list for the same was started. The demand for the services of the Penick Home continues to grow at a faster rate than its current expansion program. The Board of Directors has established a Long Range Planning Committee to investigate future expansion of the Home's services, once this facility is completed.

The Penick Home's unique ministry with older adults continues to be a model for other groups to pattern their facilities and programs. The Penick Home stresses the importance of self-direction for its residents within an atmosphere of freedom and security. The growth of resident government exemplifies the Board and administrative commitment to the residents' right of decision making and freedom of choice.

However, in spite of all the Home's success and growth, the very important foundation spelled out by the late Bishop Edwin A. Penick, "that no one be turned away for lack of funds," has been faithfully adhered to during this year of our Lord, 1984. Contributions from individuals, parishes and foundations enable the Home to fulfill its commitment.

In behalf of the residents, Board of Directors and staff of the Penick Home, I am privileged to express our sincere appreciation for all your gifts of support—time, talents, financial and spiritual.

W. Clary Holt



Nominations

Standing Committee

Clerical Order:

The Rev. John T. Broome. Age: 53. Position: Rector, Holy Trinity Church, Greensboro. No. of years since ordination: 26. No. of years in the Diocese: 12. Diocesan offices, current or past: Diocesan Council, Worship and Liturgy Commission, Education and Training Commission, Renewal and Evangelism Commission, Chairperson Committee on New Parishes, Bi-centennial Committee, Thompson Home Board of Managers, President North Carolina Episcopal Clergy Association, Diocesan Delegate National Network of Episcopal Clergy Associations, Commission on Ministry, Commission on Marriage, Urban Task Force, Faith Alive, Cursillo, Marriage Encounter teams, Host Rector 1985 Diocesan Convention. Nominator: Robert G. Darst.

C. Phillip Craig. Age: 48. Position: Rector, Good Shepherd, Asheboro. No. of years since ordination: 21. No. of years in the Diocese: 17. Diocesan offices, current or past: Diocesan Council 72-74, 80-83; Chairman, Dept. of Mission and Outreach 83; Education and Training Committee 78; Coordinator of Adult Conference 83; Diocesan Consultant Network 79-; Conference Center Board 83; Committee on Constitutions and Canons, 84; Committee on Small Churches, 83-; President, NC Clergy Association 82. Nominator: Luther Self.

The Rev. Charles E. Hocking. Age: 54. Position: Rector, St. Paul's Church, Cary. No. of years since ordination: 20. No. of years in the Diocese: 3. Diocesan offices, current or past: Diocesan Liturgical Commission, Diocese of Connecticut (5 years), Chairman 4 years; Diocesan Finance Committee, Diocese of Connecticut (3 years). Nominator: Frank L. Grubbs, Jr.

The Rev. I. Mayo Little. Age: 56. Position: Rector, St. Luke's Church, Salisbury. No. of years since ordination: 24. No. of years in the Diocese: 16. Diocesan offices, current or past: PAST—Former member of Diocesan Council, former Dean of Northeast Convocation, Board of Penick Home, Member of Commission on Ministry, member of Diocesan Finance Committee. Current—Board of the Conference Center, member of Companion Diocese Commission, member of Executive Committee of Episcopal Child Care Services. Nominator: William E. McCrary.

Lay Order:

Alfred L. Purrington III. Age:51. Parish or Mission: Christ Church, Raleigh. Occupation: Attorney. How long confirmed: 39 years. Parish or Diocesan offices, current or past: Christ Church Vestry: Clerk, Jr. Warden, Sr. Warden (3 terms on vestry); Standing Committee of Diocese, Secretary for 3 years; Diocesan Council; Conference Center Planning Committee; Ad Hoc Building Committee for Conference Center; Member Parish Grant Committee; Chairman of Gun Control Study Committee; Member Nominating Committee for Bishop Coadjutor. Nominator: B. Daniel Sapp.

H. Hyman Philips, Jr. Age: 66. Parish or Mission: Calvary Church, Tarboro. Occupation: Attorney at Law. How long confirmed: 54 years. Parish or Diocesan offices, current or past: Diocesan—Diocesan Council(1982-84; 1959-61); Standing Committee (1961-63); President, Diocesan Laymen (1959-60); Deputy to General Convention (1961); Alternate Deputy (1985); Delegate to 17 Diocesan Conventions. Parish—Vestry (1985-), (1979-81), (1973-75), (1966-68), (1953-55), (1948-50); Senior Warden (1981, 1968). Nominator: Douglas E. Remer.

Lawrence A. Tomlinson, Jr. Age:65. Parish or Mission: Christ Church, Charlotte. Occupation: Insurance Executive, Marsh & McLennan. How long confirmed: 50 years. Parish or Diocesan offices, current or past: Trustee N.C. Episcopal Church Foundation; Senior Warden of Christ Church; Two times Chairman of Every Member Canvass; Delegate to twelve Diocesan Conventions; Secretary of the Board of Trustees of Kanuga; Parish Treasurer; Church School Teacher. Nominator: Frank H. Vest, Jr.

Penick Home Board of Directors

Clerical Order:

The Rev. G. Markis House. Age: 30+. Position: Priest-in-Charge, Christ Church, Rocky Mount. No. of years since ordination: 14. No of years in the Diocese: 6. Diocesan offices, current or past: Committee on New Parishes. Nominator: Mahlon W. DeLoatch, Jr.

Lay Order:

Mrs. C. Leslie Sweeney (Connie). Age: 50+. Parish or Mission: St. Michael's, Raleigh. Occupation: Homemaker. How long confirmed: 40 years. Parish or Diocesan offices, current or past: Parish—senior warden; vestry; president ECW; treasurer, ECW; chairman Christian Social Ministries. Diocesan—editor ECW yearbook; executive committee, Episcopal Children Care Committee; Board of Directors, Penick Home.

Mrs. Henry D. Haywood (Alice). Age: 50+. Parish or Mission: Christ Church, Raleigh. Occupation: Homemaker. How long confirmed: 53 years. Parish or Diocesan offices, current or past: Parish—former senior warden; past ECW president; past chairman, Wake County Relief Comm.; chairman, Needle Point Committee. Diocesan—past convocation chairperson, ECW.

Mrs. John Jester (Barbara). Age: 50+. Parish or Mission: Emmanuel Church, Southern Pines. Occupation: Homemaker. How long confirmed: 43 years. Parish or Diocesan offices, current or past: Parish—former vestry, ECW president, lay reader, chalice bearer. Diocesan—Board of Directors, Penick Home; delegate, Convention 1978-82. Nominator: Mahlon W. DeLoatch, Jr.

Philip M. Russell. Age: 68. Parish or Mission: Holy Trinity, Greensboro. Occupation: Textile Sales Management. How long confirmed: 42 years. Parish or Diocesan offices, current or past: Parish—past senior warden, past vestryman, delegate to Diocesan Convention. Diocesan—Board of Directors, Penick Home. Nominator: Mahlon W. DeLoatch, Jr.

Mrs. Laura L. Hooper. Age: 64. Parish or Mission: St. Stephen's, Winston-Salem. Occupation: Retired Teacher. How long confirmed: 48 years. Parish or Diocesan offices, current or past: Parish—treasurer, ECW; Sunday School Teacher. Diocesan—Board of Directors, Penick Home. Nominator: Mahlon W. DeLoatch, Jr.

Thomas R. Payne. Age: 62. Parish or Mission: St. Martin's, Charlotte. Occupation: Senior Trust Counselor. How long confirmed: 32 years. Parish or Diocesan offices, current or past: Parish—past vestryman, past junior warden. Diocesan—Board of Directors and Treasurer, Penick Home; Board of Governors, St. Peter's Hospital Foundation; past Board Member, Thompson Home. Nominator: Mahlon W. DeLoatch, Jr.

Mrs. Julian Robertson (Blanche). Age: 50+. Parish or Mission: St. Luke's, Salisbury. Occupation: Homemaker. How long confirmed: 53 years. Parish or Diocesan offices, current or past: Parish—vestry, ECW officer. Diocesan—Board of Directors, Penick Home; past Convocation Chairperson, ECW. Nominator: Mahlon W. DeLoatch, Jr.

W. Clary Holt. Age: 50+. Parish or Mission: Church of the Holy Comforter, Burlington. Occupaton: Attorney-at-law. How long confirmed: 59 years. Parish or Diocesan offices, current or past: Parish—past junior warden, past senior warden, former Church School teacher. Diocesan—President, Board of Director, Penick Home; lay reader. Nominator: Mahlon W. DeLoatche, Jr.

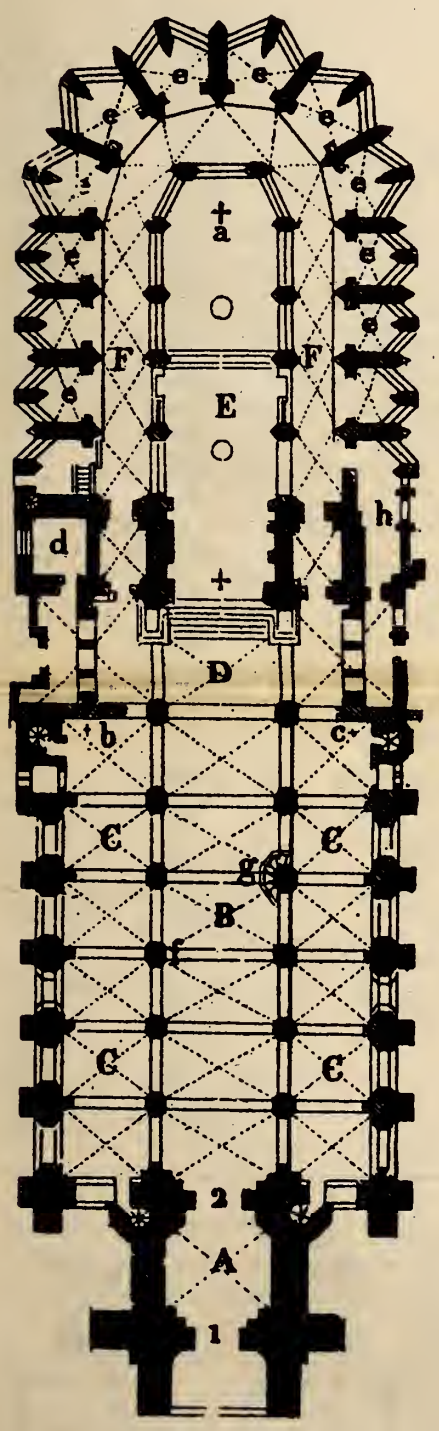
Charles M. Shaffer. Age: 71. Parish or Mission: Chapel of the Cross, Chapel Hill. Occupation: Director of Development, University of North Carolina at Chapel Hill. How long confirmed: 46 years. Parish or Diocesan offices, current or past: Board of the Episcopal Church Foundation since 1971, Board of the Penick Home since 1970. Vestryman at Chapel of the Cross, former Senior Warden

and Junior Warden. Nominators: Mahlon W. De Loatch, Jr., Henry W. Lewis, Mary V. Harris.

Diocesan Trustee, University of the South

Lay Order:

George A. Atkins. Age: 64. Parish or Mission: Epiphany, Eden. Occupation: Textile Executive. How long confirmed: 52 years. Parish or Diocesan offices, current or past: 18 year resident of Sewanee and graduate of the University of the South (1941). Diocesan Offices—NC 2000 Long Range Planning Commission-1983-84; Convention Committee on Institutions-1973; Convention Delegate-1971-79, 1982-5. Parish Offices—Senior Warden, Treasurer, Lay Reader and Chalice Bearer, EMC Chairman, Finance and Historical Committee Chairman. Nominator: Thomas J. Garner.



Board of Directors, Episcopal Conference Center

Clerical Order:

The Rev. Stephen Elkins-William. Age: 40. Position: Associate for Parish Ministry, Chapel of the Cross, Chapel Hill. No. of years since ordination: 10. No. of years in the Diocese: 2. Diocesan offices, current or past: Commission on Liturgy and Worship. Nominators: Robert L. Sessum, Carl F. Herman.

The Rev. G. Kenneth G. Henry. Age: 42. Position: Rector, Holy Comforter Church, Charlotte. No. of years since ordination: 13. No. of years in the Diocese: 9. Diocesan offices, current or past: Liturgical Commission; Trustee, University of the South; Diocesan Council; Commission on Ministry; Standing Committee; Member, Executive Committee of the Episcopal Child Care Services; General Convention Deputy 1985. Nominator: Carl F. Herman, Secretary.

The Rev. George B. Holmes. Age: 66. Position: Rector, Calvary Church, Wadesboro. No. of years since ordination: 35. No. of years in the Diocese: 2½. Diocesan offices, current or past: Parish Grant Commission (Dio. of N.C.); Standing committee (East Car.), Chair. Dept. of Evangelism, Nom. Bishop (East Car.), Dept. of Youth (SW Va.), Stewardship Commission (East Car.), Ecumenical Council (East Car.), Executive Council (East Car), General Convention (Miami), Refugee Commission (Haiti, Cuba), Dele Provincial Meeting. Nominator: Lucy C. Davis.

The Rev. William Verdery Kerr. Age: 35. Position: Rector, St. Thomas' Church, Reidsville. No. of years since ordination: 8. No. of years in the Diocese: 5. Diocesan offices, current or past: None. Nominator: Carl F. Herman, Secretary.

The Rev. David H. Wright. Age: 62. Position: Priest-in-Charge, St. Matthew's, Kernersville. No. of years since ordination: 10. No. of years in the Diocese: 10. Diocesan offices, current or past: Chairman of the Committee on the Administration of the Diocese, 1983and 1984.

The Rev. Charles E. Hocking. Age: 54. Position: Rector, St. Paul's Church. No. of years since ordination: 20. No. of years in the Diocese: 3. Diocesan offices, current or past: Diocesan Liturgical Commission, Diocese of Connecticut—5 years, Chairman 4 years. Diocesan Finance Committee, Diocese of Connecticut—3 years. Nominator: Carl F. Herman, Secretary.

Lay Order:

Brockman L. Plauche. Age: 59. Parish or Mission: St. Timothy's, Wilson. Occupation: Retired (Former Dean of Students). How long confirmed: 46 years. Parish or Diocesan offices, current or past: St. Timothy's Vestry 1967, 1970, 1981-84, Sunday School Superintendent 1965-72. Delegate, Diocesan Convention, 1969, 1983, 1984, 1985. Nominator: Downs C. Spitler, Jr.

Lucy W. Adair. Age: 65. Parish or Mission: St. Stephen's, Erwin. Occupation: Housewife. How long confirmed: 41 years. Parish or Diocesan offices, current or past: President-St. Stephen's ECW (3 terms); Treasurer-St. Stephen's ECW (4 terms), Chairman-St. Stephen's Bazaar (3 terms). Chairman and served various committees-St. Stephen's Parish. Director of Altar Guild (2 terms), active member since 1944. Vice-President ECW-Diocese of North Carolina (1979-1982). Nominator: Carl F. Herman, Secretary.

Archibald H.A. Williams, II. Age: 71. Parish or Mission: St. Stephen's, Oxford. Occupation: Property and Casualty Insurance. How long confirmed: 30+ years. Parish or Diocesan offices, current or past: St. Stephen's Vestry, Junior Warden, Senior Warden. Nominator: Harrison T. Simons.

Mrs. Watson Sherrod. Age: 52. Parish or Mission: Church of the Advent, Enfield. Occupation: Shopkeeper/Housewife. How long confirmed: 18 years. Parish or Diocesan offices, current or past: Parish—ECW President, Sunday School teacher, Member and Clerk of the Vestry; Diocesan—Convocation Chairman of Northeast Convocation, Vice President ECW, Member of Small Church Committee, Member of Suffragan Bishop Search Committee. Nominator: Carl F. Herman, Secretary.

James L. Bulla. Age: 58. Parish or Mission: St. Mary's, High Point. Occupation: Furniture Sales. How long confirmed: 23 years. Parish or Diocesan offices, current or past: Original Conference Center Board, St. Mary's vestry, St. Mary's Senior Warden, St. Mary's Search Committee, Sunday School teacher. Nominator: Carl F. Herman, Secretary.

Phyllis C. Barrett. Age: 65. Parish or Mission: Chapel of the Cross, Chapel Hill. Occupation: Housewife. How long confirmed: 33 years. Parish or Diocesan offices, current or past: Vestry member, past President and Treasurer of ECW, past and Chairman elect Altar Guild, Gifts and memorials committee, former Diocesan Council (Finance Committee), member of original Camp and Conference Committee and Board, currently on Planned Giving Committee, ECW UTO Chairman, Delegate to Triennial. Nominating party: Diocesan Council.

Don P. Blanton. Age: 62. Parish or Mission: Grace Church, Lexington. Occupation: Business Management. How long confirmed: 40 years. Parish or Diocesan offices, current or past: Diocesan Council (4 terms), Deputy to General Convention (3 times), Member of various committees. Nominator: Carl F. Herman, Secretary.

Diocesan Council

Clerical Order:

The Rev. Carlton O. Morales. Age: 56. Position: Rector, Church of the Redeemer, Greensboro. No. of years since ordination: 27. No. of years in the Diocese: 18. Diocesan offices, current or past: Murdock Memorial Society Trustee, Committee on the Bishop's Address, Committee on Elections, Committee on Credentials.Nominator: Herman W. Holley.

Lay Order:

Herman W. Holley. Age: 65. Parish or Mission: Church of the Redeemer, Greensboro. How long confirmed: 35 years. Parish or Diocesan offices, current or past: Senior Warden, Church of the Redeemer 1980 and 1981, President of the Episcopal Churchmen 1976-1979, Delegate to Diocesan Convention 1982-1985. Nominator: The Rev. Carlton O. Morales.

Mrs. Barbara (Scott) Jester. Parish or Mission: Emmanuel, Southern Pines. How long confirmed: 42 years. Parish or Diocesan offices, current or past: 4 years Commission on Ministry, approximately 8 years delegate Diocesan Convention, vestry-junior warden, delegate to Committee to Elect a Bishop, on 2 search committes for a Rector, lay reader, chalice bearer. Nominator: The Rev. Fred L. Thompson.

William E. McCrary. Age: 55. Parish or Mission: All Saints' Parish, Concord. Occupation: Senior Vice President, First Charter National Bank. How long confirmed: 15 years. Parish or Diocesan offices, current or past: Finance Chairman 1979-1983, vestry member 1980-present, senior warden 1983-present, President, Methodist Episcopal Senior Housing Project, 1981-present, candidate for Executive Council Housing Organizing Committee, the Episcopal Church Center.

Joseph F. Ferrell. Age: 46. Parish or Mission: Chapel of the Cross, Chapel Hill. Occupation: Lawyer and Professor; Institute of Government, Univ. of N.C. How long confirmed: 27 years. Parish or Diocesan offices, current or past: Diocese: Convention delegate 1980-1985, Diocesan Computer Committee 1984-85; Parish: senior warden(currently), vestryman, treasurer (1979-84). Nominator: Henry W. Lewis

Convention

Proposed Agenda for the 169th Annual Convention

Friday, January 25

- 9:30 a.m. Morning Prayer.
- 9:45 a.m. Morning Business Session; Call to Order.

1. Certificate of Quorum.
2. Welcome by Convention Hosts.
3. First Reports of the Committee on Credentials, with other reports as may be necessary.

4. Report of the Commission on Admission of Congregations
5. Presentation of the Parliamentarian of the Convention.
6. Nomination and Election of the Assistant Secretary of the Convention.
7. Appointment of the Committee on Elections, to serve at this Convention only.
8. Report of the Committee on Dispatch of Business:
   (a) Proposed date and place for 1986 Convention
   (b) Adoption of the proposed Convention Agenda and schedule
   (c) Adoption of Special Orders of Business
   (1) Immediately following the adoption of its agenda, the Convention shall proceed to the election of a Suffragan Bishop in accordance with the following Special Rule of Order. Balloting shall continue until there has been an election or the Convention has agreed to a different course of action. The regular business of the Convention shall be conducted between ballots.

SPECIAL RULE OF ORDER:

With the exception of Rule XVIII, the Convention shall be governed by its Constitution, Canons and regular Rules of Order as printed in the 1984 Diocesan Journal.

Seating on the floor shall be restricted to voting delegates, the Chancellor and any pages needed in connection with the business at hand. Tellers may come onto the floor only to collect and return the ballot boxes.

The Bishop shall notify the Secretary of any member who has been excused under the regular Rule of Order XV and for what length of time.

When the Bishop calls for nominations, the Chairman of the Nominating Committee shall nominate the persons chosen by the Committee. Opportunity shall then be given for nominations from the floor. Nominations from the floor must be in writing in the following form:

"We nominate the Rev. _____ for Suffragan Bishop of the Diocese of North Carolina and certify that he/she consents to this nomination." (Signed)

The form must be signed by three persons—a nominator and two endorsers, all of whom must be delegates to the Convention—no two of whom may be members of or (in the case of clerical members) serving in the same congregation. One of the three must be a member of the clerical order and one a member of the lay order. When the chair calls for nominations from the floor, the nominator, upon being recognized, shall make the nomination, give the name and the congregation of each endorser, and submit the form to the Secretary. The nominator may then speak for no more than three minutes, and the remarks shall be limited to a recital of the objective data concerning the nominee. The Bishop shall appoint a time-keeper who shall be a member of the Convention.

The Convention may terminate the balloting at any time. However, should the balloting be terminated without an election, and in no event later than the 8th ballot, then the Bishop shall instruct the Nomination Committee to withdraw to meet, deliberate and report its recommendations to the Convention. This report shall be made not later than two hours after the Committee receives this instruction. Meanwhile the Convention shall proceed with its previously adopted agenda.

Upon receipt of the Committee's report the Convention shall immediately consider it and take whatever action it may desire.

Immediately after an election has occurred, sufficient time shall be provided for all delegates to sign the required canonical certificate thereof.

(2) Balloting on Nominations Received for Elections (other than Suffragan Bishop) as the Second Item of Business of the Friday afternoon session, with additional balloting as may be necessary.

(3) The Annual Report of the Treasurer of the Diocese as the First Item of Business of the Saturday morning session

(4) The Report of the Budget Committee and the adoption of a budget for the Diocese as the Second Item of Business of the Saturday morning session

(5) Reports of Committees dealing with Resolutions as the Third Item of Business of the Saturday morning session.

9. Introduction of New Clergy.
10. Appointment of the remaining Convention Committees to serve at this Convention only.
11. Nominations Received for Elections.
12. Introduction of Late Resolutions, in accordance with Rule of Order XIX.
13. Report of the Secretary.
14. The Bishop's Address.
15. Report of the Commission on Stewardship.
16. Report of the Commission on Planned Giving.

(Continued on the following page)

Proposed 1985 Budget: Church's Program Fund

Expenditures:

Item No.	Title	Actual 1984	Proposal 1985
1	Christian Social Min. Director Salary/Housing	$ 33,093	$ 35,244
2	Christian Social Min. Director Travel	6,000	7,000
3	Christian Social Min. Program Funds	19,400	19,250
4	Program Director Salary/Housing	27,105	28,596
5	Program Director Travel	6,000	7,000
6	Other Program Funds	2,300	2,200
7	Communication Officer Salary	22,500	23,738
8	Communication Officer Travel/CPE	2,500	4,700
9	Publication: *The Communicant*	32,655	35,472
10	Missioner to Deaf Salary/Housing	25,389	26,912
11	Missioner to Deaf Travel	6,600	7,000
12	Missioner to Deaf Pension/Insurance (To No. 26)	5,971	—0—
13	Missioner to Deaf Program Funds	8,030	6,000
14	Program Fund Support Staff	43,610	45,214
14	Workmen's Compensation Insurance	900	1,000
15	UNC-Greensboro Chaplain Salary/Housing	22,460	24,560
16	UNC-Greensboro Support Staff	7,000	7,385
17	UNC-Greensboro Pension/Insurance	5,856	6,934
18	UNC-Greensboro Program Funds	7,700	3,840
	Total UNC-G	43,016	42,719
19	NC State Univ. Chaplain Salary/Housing	25,620	25,620
20	NC State Univ. Pension/Insurance	5,716	6,580
21	NC State Univ. Program Funds	8,650	6,650
	TOTAL NC STATE	39,986	38,850
22	Duke Chaplain Salary/Housing	27,200	27,823
23	Duke Pension/Insurance	6,322	7,008
24	Duke Program Funds	3,100	3,100
25	Duke Operating Expense	13,520	6,235
	TOTAL DUKE	50,142	44,166
26	Pensions/Social Security	20,145	24,550
27	Life/Medical/Dental Insurance (From Maint. Fd.)	—0—	10,509
28	A&T College	2,400	2,400
29	Bennett College	2,400	2,400
30	Central Piedmont College	500	—0—
31	NC Central University	4,000	4,500
32	UNC-Chapel Hill	21,725	25,572
33	UNC-Charlotte	200	200
34	Winston-Salem Colleges (4 mos.)	New Item	14,500
35	Davidson College	New Item	—0—
36	Duke Medical Center Chaplain	16,250	16,300
37	Mission Church Assistance	56,011	67,758
38	Commission on Aging	2,500	2,500
39	Commission on Alchoholism	1,100	1,100
40	Commission on Christian Education & Training	14,158	12,350
41	Commission on Clergy Deployment	3,350	3,350
42	Commission on Communications	6,600	2,900
43	Commission on Companion Diocese	6,300	13,100
44	Commission on Ecumenical Relations	1,400	1,275
45	Commission on Evangelism & Renewal	4,500	5,300
46	Commission on Hunger	New Item	1,900
47	Commission on Liturgy & Worship	7,600	7,600
47a	Commission on Marriage	New Item	2,300
48	Commission on NC 2000	New Item	1,650
49	Commission on Planned Giving	New Item	4,900
50	Commission on Small Church	2,500	3,500
51	Commission on Stewardship	3,000	2,600
52	Commission on Youth	12,200	14,700
53	Land Stewardship Council	New Item	6,800
54	NC Episcopal Church Foundation	New Item	500
55	Miscellaneous Committee Expense	1,200	1,00
56	Other Diocesan Property Maintenance (To Maint. Fd.)	—0—	—0—
57	Moving Clergy	6,000	6,000
58	Conference Center	54,000	6,000
59	Urban Work—Christ the King Center	30,000	31,500
59a	Urban Work—Rocky Mount	New Item	1,000
60	Appalachian People's Service Organization	5,000	5,000
61	NC Council of Churches	7,500	9,000
62	Province of Sewanee	2,500	2,488
63	National Church Program	299,000	322,000
64	Contingent	4,000	4,000
	Totals	$972,336	1,019,063

Revenue:

Quota	$926,077	$998,873
Long-Term Investment Income	36,859	3,190
Other Trust Income	8,600	10,500
Interest	4,000	6,500
Totals (*$3,200 Difference—Item 56)	*$975,536	$1,019,063

Proposed 1985 Budget: Episcopal Maintenance Fund

Expenditures:

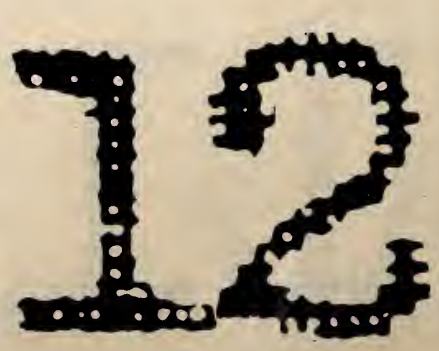
Item No.	Title	Actual 1984	Proposal 1985
1	Bishop Salary and Housing	$ 56,420	$ 59,805
2	Bishop Travel	10,000	10,000
3	Suffragan Bishop Salary/Housing (2/3 of $44,853) 8 mos.	New Item	29,902
4	Suffragan Bishop Travel (2/3 of $9,000) 8 mos.	New Item	6,000
5	Episcopal Assistance	15,000	—0—
6	Secretary of Diocese Salary	3,500	3,000
7	Secretary of Diocese Office Expense	2,150	—0—
8	Treasurer of Diocese Salary	29,680	31,312
9	Treasurer Travel/Dues/CPE	5,000	7,500
10	Archivist Salary	15,000	15,825
10a	Archivist Travel	New Item	1,000
11	Maintenance Fund Support Staff	62,340	66,828
12	Maintenance Fund Pensions/Social Security	24,568	32,486
13	Life/Medical/Dental Insurance	45,442	50,853
14	Workmen's Compensation Insurance	900	1,000
15	Diocesan House Telephone	16,500	18,500
16	Diocesan House Utilities	13,000	15,210
17	Diocesan House Maintenance	4,900	9,100
18	Diocesan House Office Supplies and Postage	18,000	25,000
19	Diocesan House Equipment Purchase/Replace/Repair	5,000	11,000
20	Diocesan Building Repair/Renovation	10,000	10,000
21	Diocesan House Property Liability Insurance	1,500	1,500
22	Diocesan Computer Program/Maintenance	7,500	7,500
23	Diocesan House Archives Special Supply	1,280	1,530
24	Diocesan Journal	6,100	6,050
24a	Suffragan Bishop Consecration Expense	New Item	5,000
25	Audit Expense	4,350	4,000
26	Diocesan Council	1,200	1,500
27	Standing Committee	1,000	1,000
27a	Chancellor Expense	New Item	1,000
27b	Constitution and Canons	New Item	450
27c	Commission on Admission of Congregations	New Item	200
28	Convocation Deans	1,000	1,500
29	Commission on Ministry	5,800	6,500
30	Diocesan Convention Host Expense	2,000	—0—
31	Diocesan Convention Expense	500	2,500
31a	Other Diocesan Property Maintenance (From Prog. Fd.)	3,200	3,200
32	Property Liability Insurance—Other	2,600	2,600
33	Surety Bond	1,300	1,300
34	Special Grant	2,550	2,690
35	General Convention Assessment	19,966	22,596
36	General Convention Deputies and Retired Bishops	5,500	7,500
37	Contingent Fund	3,500	3,500
	Totals	$408,246	487,937

Revenue:

Church Assessments	$373,246	$454,437
Long-Term Investment Income	9,500	7,800
Other Trust Income	8,500	9,000
Interest	6,600	9,500
Other	7,200	7,200
Totals	$405,046	$487,937

(Continued from the previous page)

• Noonday Prayer.
17. Report of the Commission on Ministry.
18. Special Order: Balloting.
19. Report of the Commission on the State of the Church.
20. Report of the Conference Center Board of Directors.
21. Special Address to Convention: Ms. Shirlee Holmes, a student at the University of the South.
22. Report of the Commission on Companion Diocese.
23. Report of the Commission on Christian Social Ministries.
24. Report of the Commission on Church Institutions.
25. Report of the President of the Episcopal Churchwomen.
26. Report of the Commission on Constitution and Canons.
(Evening Prayer)
(Opening Prayers)
27. Special Order: The Annual Report of the Treasurer of the Diocese.
28. Special Order: The Report of the Budget Committee, followed immediately by the adoption of a budget for the diocese.
29. Special Order: Reports from Convention Committees to which Resolutions have been referred.
(a) Reports of the Committee on Social and Political Concerns.
(b) Report of the Committee on Program of the Church.
(c) Report of the Committee on the Administration of the Diocese.
30. Report of the Committee on the Bishop's Address.
31. Nominations to be made by the Bishop.
32. Appointments to Canonical Commissions and other commissions and committees, made by the Bishop.
33. Report of the Committee on Materials to Deceased members.
34. Report of the Committee on Resolutions of Courtesy.
• Closing Devotions.
• Adjournment.



Schedule for the 169th Annual Convention

Thursday, January 24

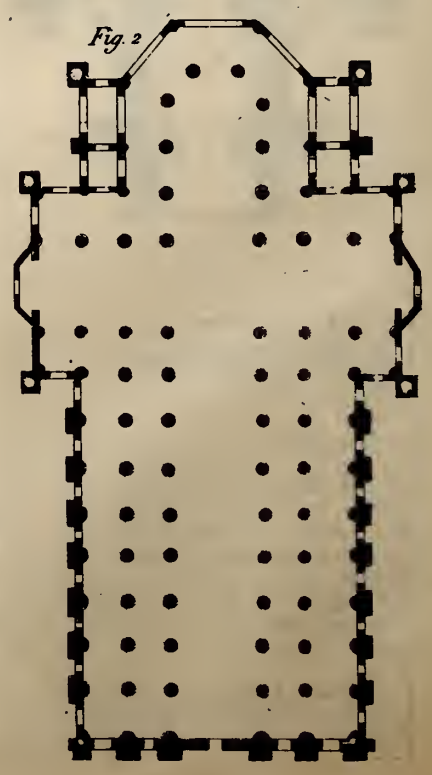
4:30 - 6:30 pm	Registration of Delegates and Visitors
7:30 pm	Holy Eucharist, St. Andrews Church
9:00 pm	Reception, St. Andrews Church Committee Meetings

Friday, January 27

8:00 - 9:30 am	Registration of Delegates and Visitors
9:30 am	Morning Prayer
9:45 am	Morning Business Session
Noon	Noonday Prayer
12:30 - 2:00 pm	Lunch Recess
2:00 pm	Afternoon Business Session
5:15 pm	Evening Prayer
7:00 pm	Convention Banquet at the Holiday Inn

Saturday, January 28

9:00 am	Opening Prayers; Morning Business Session
11:15 am - Noon	Brunch at the Holiday Inn
Noon	Business Session
3:00 pm	Adjournment



Wise Man (A Meditation)

by Agnes McDonald

Of course
we were late arriving, our choice
in part, but was it not
worth the delay, nights of fishing
skies with slenderest instruments,
the flaming stellar novice you have heard of
ripe for charting and our linear wisdom.
You see, it seemed displayed especially for us,
this spectacle, the old celestial order
breaking down before our eyes.

Is it not a fitting thing,
science keen to grasp a puzzle
hammering down the truth with nails of thought?

Then there were preparations,
gathering of beasts, warmest, newest robes
just off the women's looms,
wine in goatskin bags to heat the blood, resolve.
Gifts, too, not just any gifts. The child would soon
have need of gifts, whether he's a king or no.
I know how gifts assuage the fears beyond the lintel,
the leaden clasps that hinge the heart.

(Would I could have left mine there.)

And then there were days lost, how many, at the court
of Herod. Herod, his eyes jade as he questioned us.
It is true we tarried. Out of politeness,
not to offend. And then there was the comfort
power purchases. I admit this.
The comforts and the velvet ease.

But I am also wise to what the world exacts
for favor.

Once in that dim lit hovel warmed by cattle breath,
hard it was to tell what we had come for. Was it to
observe what we had seen, and more, compute significance?
A charge like domes of brass we'd gladly cast aside, a task
like palls of incense smothering us
in clear cold air.

Or should we simply tell the rulers what
they want to hear? Or think they want to hear?
The hungry gobble any nonsense from the wise
and are we not the wise?

Days I have been glad we caravaned another way
though no one spoke of it. We knew,
although we knew not what we knew. But nights
since then, cold knives of dread are poised
withing my soul at how he might repay our treachery.

Aside from this, I cannot help but wonder
what this baby, fingers blessing silence
like drifting oleander petals,
had to do with me.
Last night I dreamed a deluge.
(I've dreamed a lot of late.)
From off the pages of my most prized manuscripts,
words in inky torrents streamed.
I woke myself up screaming.

And yet to you, my friend, I can confess
at times inside this robe of softest violet wool,
beneath the heavy jeweled ropes entwined with cabochons,
bonds I did not know were there,
snap, loosen, untie like powdery leather
camel harness cracking.

Episcopal Church whips U.S. Army

"IT WAS EITHER the U.S. Army or the Episcopal Church for the top award, and we beat the Army," said the Rev. George H. Martin, director of the Episcopal Ad Project. Martin, rector of St. Luke's, Minneapolis, was on hand in New York recently to see his project cop a gold award at the prestigious The One show.

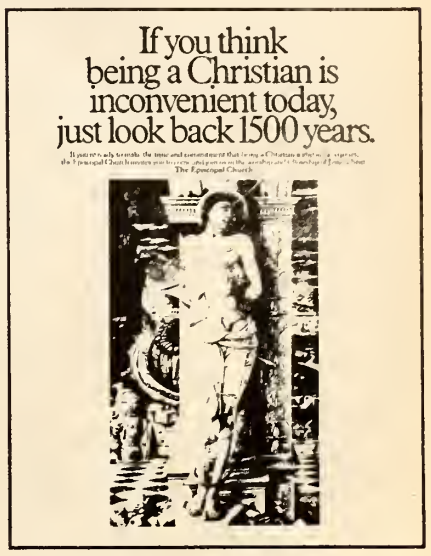
That prize was only one of several garnered this past year by the Episcopal Ad Project, which was begun in 1979 to help boost attendance at Martin's church. Other awards included recognition by the New York Art Director's Show for overall excellence, two finalist positions in the Clio Awards in New York and winning the Athena Award, the premier honor for newspaper advertising.

The series has 26 ads that are sold to individual churches and used for newspapers, magazines and direct mailings. Each ad combines strong graphics and pungent copy, with such sharp-edged taglines as:

—"He died to take away your sins. Not your mind."

—"There's a difference between being baptized and brainwashed."

—"Now that your kids know about Disneyland, isn't it time you told them about heaven?"



The Episcopal Ad Project will be producing more ads during 1985. Anyone interested in getting ads can contact Martin at 4557 Colfax, Minneapolis, Minn. 55409.

Intentions into actions

ERMA BOMBECK DESCRIBES a woman who works full time, bakes her own bread, makes her own coats, works for World Peace, is running for the Senate, carrying a child for a woman unable to have one, teaches metrics at night, washes and irons her aluminum foil and whose hobby is "people."

If that schedule evokes a knowing smile, you're a candidate for a diocesan-wide meeting Saturday, Feb. 16 at Holy Trinity, Greensboro. A session on Management by Objectives (MBO) will be held from 10 a.m. until 3 p.m. A trainer from the Junior League will be in charge of teaching goal-setting techniques which, says Alison Chambers, will provide "a long-term payoff: an in-depth look at *your* needs, *your* wants and *your* resources."

It's only $3 for the MBO training, lunch and the fellowship of Holy Communion. Register by Feb. 1 with: Nanci Smith, 2106 Reaves Dr., Raleigh NC 27608, (919-828-5027).

Letters

Getting titles straight

I AM SURE that Bishop Phillips of the Diocese of Southwestern Virginia, if he were alive, would be amused at my being listed as the *Rector* of St. Peter's, St. Stephen's and Good Shepherd from 1953-1956. My title was Priest-in-Charge of these three missions. In 1956 I became Vicar of St. Anne's mission in Atlanta, Georgia. When St. Anne's became a parish in 1958, I became their first Rector.

Thank you for letting me change my titles.

Dudley Colhoun

The Rev. E. Dudley Colhoun, Jr., is rector of St. Paul's, Winston-Salem.

ECW Annual Worship Retreat: February 6-7, at Browns Summit, lead by the Rt. Rev. Robert W. Estill, Bishop.

Featuring readings, silent meditation, dinner, and individual conferences with Bishop Estill.

The fee is $35. For information and registration, write to: Harriet Sturges, 406 Spring St., Louisburg, NC 27549.

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Early in the morning

JOY BANNERMAN

MY PARENTS' HOUSE in the southern Appalachian mountains of North Carolina.

I sit in the quiet room where my daughter and my son are sleeping, their tender heads soft against the pillows, curled bodies outlined beneath white blankets. Their faces are serene and beautifully healthy, their breathing placid and rhythmic.

I listen to my parents' rising for the day—teeth-brushing, coffee-brewing, doors opening and closing on the wet gray morning, birds at the feeders, laundry being gathered, cereal poured, newspapers rattling, coughs, floors creaking—and the same melodious echoes of conversation between them that I knew even as a baby lying in my crib and gurgling at the patterns tree-shadows made on the bedroom walls.

I decide to slip out of the bedroom, get a cup of coffee, then recede before I'm noticed. But my mother enters and busies herself: Do I want breakfast? Does she have all the ironing? Who got into the apple crumb pie for a midnight snack? Am I planning to leave my wool shawl and hat in the needlepoint diningroom chair, permanently? How will I ever get the wrinkles out? Do I mind if she goes on to her Christian Women's Meeting this morning?

Just then my father returns from buying milk and getting the mail. He feeds the collie. Soon he will go out to his woodworking shop and cut out molding for the twelve decorative boxes he's making from inlaid mahogany. The shop sits at the edge of the lush garden where he and my son pruned the raspberry bushes yesterday. Before I leave today he will give me potatoes, the last from summer past; and mother will give me homemade corn-and-squash casserole from the freezer, wild-berry jellies my daughter has labeled in the cupboard. The five of us will go down to the Mountain House for a vegetable-plate-and-cornbread lunch (which is what we always do before leavetaking). We'll see people we know and either joke or chat, lightly. My father will order a piece of chocolate meringue pie and give the children and me big bites of it, as he always does. Then I'll drive away, winding through these mountains and across the eastern Continental Divide at Deep Gap. The eastern plains will lie endless before and below me.

Slowly there will be the winding descent and I will once again leave this landscape I love and rage against. There are wounds from my own years of adult living here which seem to still need healing. Pains reoccur and seek to terrorize me from time to time; layers of memory inconveniently surface from their amnesiac dormancy; the scar tissue of the psyche seems a permanent marking. It is a lost love, this greatly fertile and ferocious landscape which has nurtured me, tested me, given me a richness and honesty of life unknown in the technological landscape. I have already lived and died because of this place. I know something of what resurrection is all about because of it. And the fact is that what remains of my history is gathered *here*—in this house, with these people, and in this landscape strewn with the visible symbols of what has been for me and will be no more.

One can do no more than live in the moment. Someday the echoes of my handsome parents' rising will be hushed forever. My father's coughs and his woodworking machines will be silenced, as will my mother's kitchen-table sermons on the decline of moral and literary values. My father will no longer tell us stories like that time when his father came to visit him in the Army Air Corps Cadet school out in New Mexico and ate *real* chili then drank five beers without stopping though he'd never been seen drinking before. And richly-colored sweaters will be singular reminders of my mother knitting each night while snacking on a bowl of ice milk and blueberries frozen from the garden. Someday the children and I will cease sleeping together in this room where they also harrass each other and leave dirty sneakers flung in all the corners. Their heads won't be so fuzzy either (though I pray their sleep will still be serene).

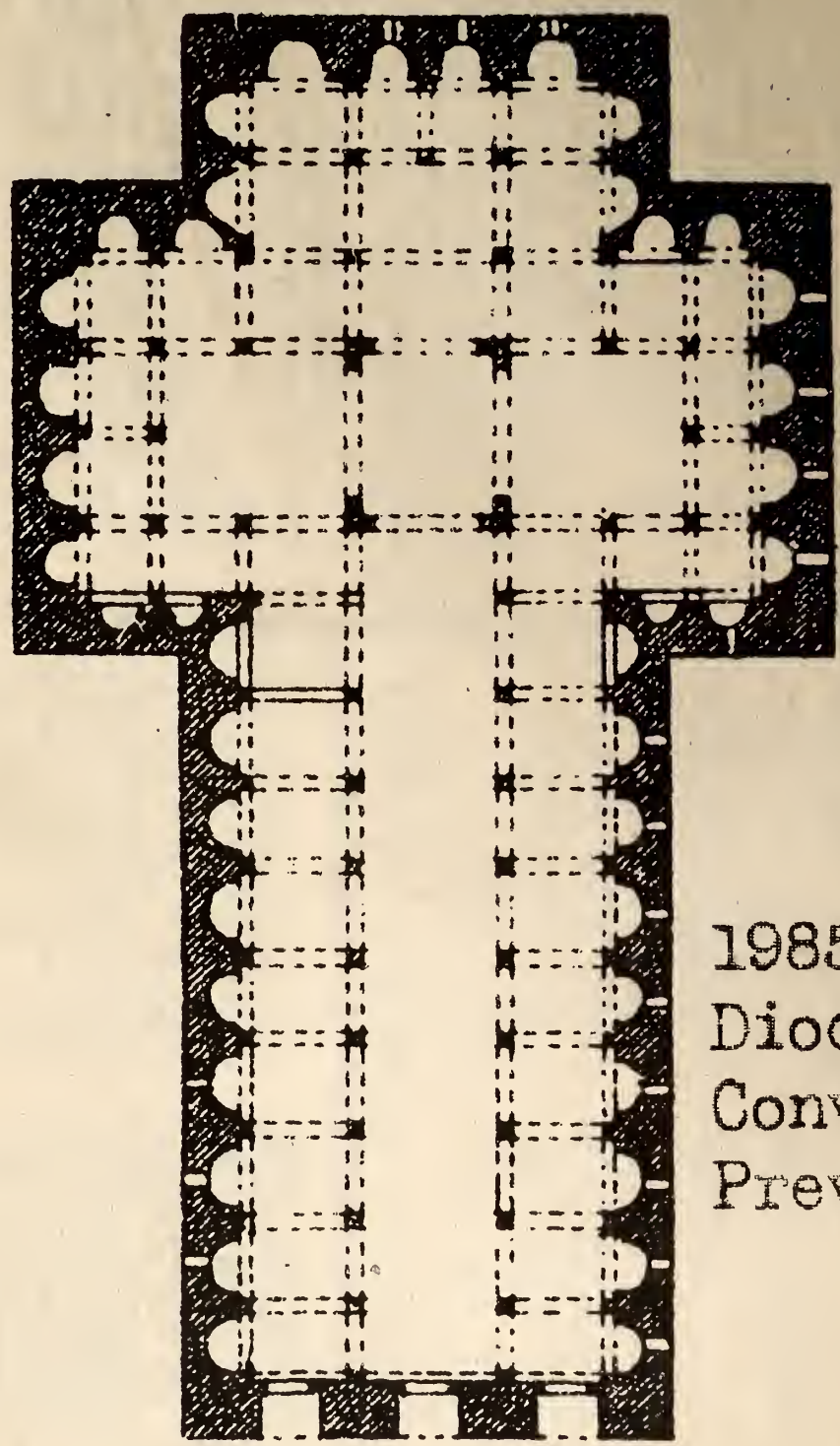
> I will once again leave this landscape I love and rage against.

After all the moments have come and gone, the shells of objects will remain as visible ciphers, husks left behind in the sun. What will also remain, palpably alive, will be memories that heal, and memories that continue to call for healing.

Joy E. Bannerman is a writer in Carrboro and a former seminarian at Duke University.

THE COMMUNICANT

VOL. 76, NO. 1 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA JANUARY 1985



1985 Diocesan Convention Preview

THE COMMUNICANT

VOLUME 76, NUMBER 2 | THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA | FEBRUARY/MARCH 1985

Convention '85 chooses Vest

JOHN JUSTICE

THE RAP ON CHURCHES, including the Episcopal Church, is that they have their heads turned around. They're backward-looking. Mired in the muck of the past. And church people? Wispy, other-worldly sorts who wander around making goo-goo eyes at days long gone, while stumbling over the hard realities of Now.

After examining the work of the recent Diocesan Convention, we politely reply:

'T'ain't so.

A solid body of forward-looking work was produced by the 440 delegates who met in Greensboro during Jan. 24-26 at the Holiday Inn Four Seasons.

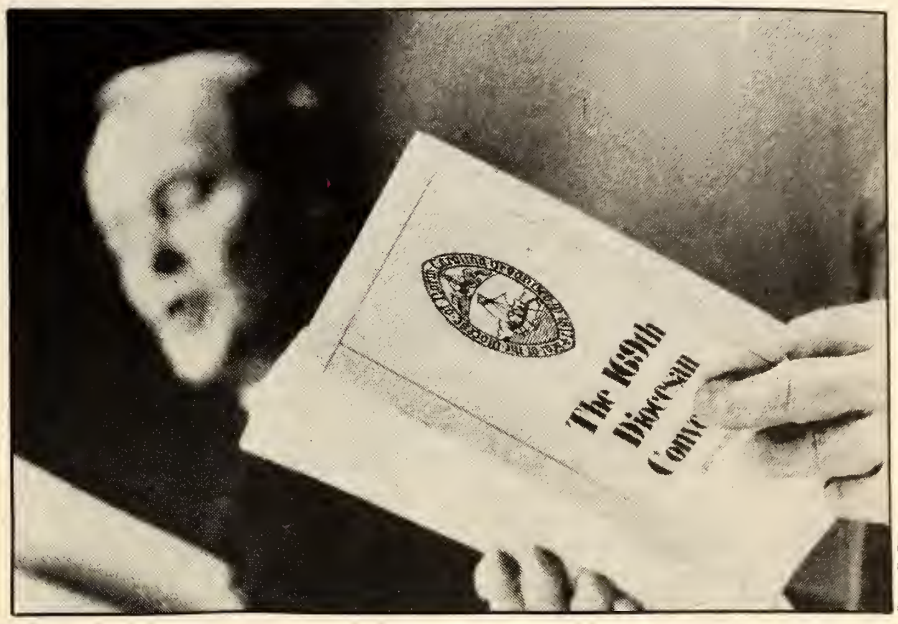
The focal point of the 169th Diocesan Convention was the election of the Rev. Frank H. Vest Jr., of Charlotte, as suffragan bishop. Providing the Rt. Rev. Robert W. Estill with a bishop to help tend to a diocese now grown to 122 congregations and about 40,000 members is in itself a sign that Convention was looking ahead.

But Convention sent out a number of other signals with a forward thrust. Among them: the issues which Bishop Estill discussed in his address, Convention action on the hunger issue, the decision to provide land for new congregations.

Vest, 49, is rector of Christ Church, Charlotte. He was elected on the second ballot. Needing 68 clergy and 155 lay votes, he got 92 from the clergy and 168 from lay delegates, winning over the Rev. E. Dudley Colhoun Jr., rector of St. Paul's, Winston-Salem, and the Rev. Robert Ladehoff, rector of St. John's, Fayetteville, in the Diocese of East Carolina. Colhoun introduced the successful motion to have Vest's election declared unanimous.

One of the shining moments of Convention came as Vest and his wife, Ann, joined Bishop Estill and the others on the podium as everyone sang the Doxology.

"I feel a little numb now," Vest said a few minutes after his election. But he recovered enough to let reporters interview him in his motel room. In answer to whether the Episcopal faith offers "an alternative agenda to other, more conservative churches," Vest revealed some of his beliefs:



BILLY E. BARNES

Low-key but on key, Bishop Robert W. Estill sings.

"I think so," he said. "I think that it's important that we read our New Testament as carefully as we can. We must say our prayers and try to be faithful.

"We don't do it to be different from the Moral Majority, though. We do it in an attempt to be faithful—and that's a fulltime job."

Vest, 49, has been rector of Christ Church (the diocese's largest) since 1973. He holds divinity degrees from Virginia Theological Seminary and

(Continued on page 4)

Delegate's diary

JUDY LANE

GREETINGS FROM FAMILIAR and not-so-familiar faces began as soon as we arrived Thursday afternoon at the Holiday Inn in Greensboro. But the convention did not begin officially until we were having the best meal in town, the Holy Eucharist, celebrated in a packed St. Andrew's Church.

We were a little late and had to take a rear balcony seat, but after my momentary disappointment at not being able to see well, I fell under the spell of celebration. All those people worshiping with one voice, the drama and energy, the booming responses, the grand chorales as we sang hymns—all moved me. I prayed that this same group would vote wisely the next day.

But of course it was not the same group the next day. We were many groups and individuals as we stood around talking and waiting to begin the convention.

After morning prayer, the gavel fell and the business of the 169th Annual Convention of the Diocese of North Carolina was under way. It was surprising to see Bishop Estill and other people I associate with liturgy and the pulpit doing business as usual.

The vote for bishop suffragan, which we had thought would be the most exciting point of the convention, was over quickly. Although I had decided whom to vote for last night, I listened to the morning conversations and began to vacillate. I hated being so wishy-washy, but the nominees were three good men. After the first ballot I ran into a friend who was visiting to root for Frank Vest. She and others of his parishioners eased any doubts I had about him and convinced me he would make an excellent suffragan bishop.

Frank Vest won an easy victory on the second ballot, and it was nice to have voted for the man who may, in a few months, bring the weight of the apostles' hands to my daughter's head.

It was refreshing to walk with my friends to a nearby shopping center for lunch. Conventioneers require a breath of fresh air, not to mention a movement of limbs and torso, every so often, or they tend to stiffen up mentally and physically. After lunch, there was time to dash into the convention bookstore and browse.

The usual excellent presentations by Christian Social Ministries on Friday afternoon prodded us to reach out from our churches to people in need. Diocesan outreach programs are good, I think, because they encourage churches to take small, practical steps instead of great, impossible ones.

BILLY E. BARNES

Author Judy Lane: an Episcopal convention is different.

The report on Belize inspired me to read an article in the December *Communicant* by Wallace Kaufman, in which he recommends that we provide support for small local businesses in Belize before we spend money on health and education.

I wondered if we are really going to help the people of Belize. Are we going to get beyond the smiles and handshakes and polite words? We Americans often seem to impose our own ideas on people we are trying to help; we have trouble seeing life through the eyes of other people. I hope that won't be the case in Belize, because the companion diocese program sounds so promising.

We had a two-hour break before the banquet and I called home to find that I was interrupting a viewing of M*A*S*H and that children and husband were functioning very well without me.

People dressed up a bit at banquet, and the talk was jolly, not issue-oriented. Frank Vest and his wife and daughter glowed from the head table. Dudley Colhoun, who must have felt sad at not being elected bishop, looked relaxed and convivial as he went through the crowd.

The highlight of the evening was a warm tribute to Carl Herman for his years of ministry and service as secretary of the diocese and to his wife, Margaret.

The rest of the banquet was taken up by a presentation by architect Kent Cooper of Browns Summit's long-range expansion plans. It's nice to know how successful the

(Continued on page 4)

Around the diocese

JEEP HUNTER (CHARLOTTE OBSERVER)

NOT A YELLOW RIBBON: This one is purple, the color of bishops, and **Ann Burts** is tying it on to honor the **Rev. Frank Vest Jr.**, elected bishop suffragan at Convention. Burts is liturgical secretary at Christ Church, Charlotte, where Vest is rector. Vest will be consecrated May 19 in Duke Chapel.

ECW focuses on arts

WINSTON-SALEM—The **Rt. Rev. William E. Swing**, Bishop of California and president of the Episcopal Foundation for drama, will give the keynote address at the upcoming "The Church in the Arts" meeting of the Episcopal Churchwomen.

The ECW's annual meeting will be April 16-17 at St. Paul's. May Coleman, of St. Michaels's, Raleigh, is president of the oldest and largest Episcopal women's group, and June Gregory, of Holy Trinity, Greensboro, is president-elect.

The arts/church theme will be explored and demonstrated in workshops on music, dance, drama, visual arts and clown ministry.

"What I will do," says **Marjorie Northup** of her session on visual arts, "is to discuss our need for Christian images. I believe we are bombarded by images of the 20th century in billboards and TV, and Christians must find ones that they can make part of their lives.

"Art and religion are the same, and artists express the deepest thoughts of mankind," she said. Northup, a communicant of St. Paul's, works with the Reynolda House Museum of American Art.

Besides the workshops, she says, the evening will include presentation by dancers from the North Carolina School of the Arts and of clown ministry by the **Rev. Robert McGee** and **Barbara Armstrong** of Christ Church, Raleigh. And the closing business session on the 17th will be followed by tours of Reynolda House, the School for the Arts and Southeastern Center for Contemporary Art.

The Communicant is published monthly, September through June, with a combined issue for February and March, by the Episcopal Diocese of North Carolina.

Bishop: The Rt. Rev. Robert W. Estill

Editor: John B. Justice

Art Director: Paul Dean

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Please send letters and address changes to: THE COMMUNICANT, P.O. Box 17025, Raleigh NC, 27619. Phone: (919) 787-6313.

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Good Shepherd SWEEPs

ROCKY MOUNT—A standing-room-only crowd stayed after services at the Church of the Good Shepherd recently to talk about the first "S" of the SWEEP process. Chairs ran out in the parish hall at the **Rev. Charles Penick**'s church, but parishioners of all ages were satisfied to stand, sipping coffee and juice as they discussed Good Shepherd's service to its community.

Penick and deacon **Rick Callaway** spoke briefly as forum participants looked around at walls plastered with news coverage of their church's outward involvement: Alchoholics Anonymous, Narcotics Anonymous, soup kitchen, child care, night shelter. (SWEEP is the tool for congregational self-evaluation through examination of service, worship, education, evangelism and pastoral care.)

The open forum was brief, lively and well-attended—not surprising in a congregation which, besides its own service projects, also helps Rocky Mount's Crisis Ministry Center. This 20-congregation project has given rent/utility help, firewood, food and other aid to about 300 people since it opened three months ago.

Club sends Bibles to Belize

RALEIGH—Director **Grace Rice** of the Church Periodical Club (CPC) has been busy. She reports that 150 *Young Reader's Bibles* are now being used in Belize. Sixty-two parishes and two convocations gave $3,410 for the project, which also includes 250 *Crossroads Children's Bibles;* these have been ordered and Rice, a communicant of Christ Church, Raleigh, is looking for people going to Belize who will deliver these books.

Episcopalians make news

A SAMPLING of diocesan people in the news: the New Vineyards program of St. Paul's, Cary, on page one of the *Wall Street Journal;* the program at the **Rev. Charles Hocking**'s church brings out-of-state families into North Carolina and helps find them jobs and homes.

All Saints', Concord, got a writeup in the *Living Church* as residents began moving into the 50-unit Wesbury Apartments. The apartments for elderly people are a project of All Saints', where the **Rev. Robert Sessum** is rector, and Central United Methodist Church of Concord.

Joe Dean, of Christ Church, Raleigh, lauded as "Tar Heel of the Week" by the *News and Observer* for his work as state secretary of crime control and public safety.

"Warmly funny" and "wonderful surprises" were among *Newsweek*'s kudos for **Clyde Edgerton**'s novel, *Raney.* A snippet from the book by the Apex resident appeared in last September's *Communicant.*

Priest turns detective

CHARLOTTE—The 75-pound altar cross of St. Peter's vanished on the morning of Feb. 5. The ornate cross, which stands about 3½ feet high and has been valued at $5,000 in monetary terms, had graced the downtown church since 1903.

Everyone was disturbed, including the **Rev. Victor Mansfield**, assistant to rector **Hunt Williams.** Mansfield said, "We offered a reward and put out the word to the street people . . . they were incensed that someone would mess with their church."

It took two days to track down the cross. A tip from two clients of St. Peter's soup kitchen pointed to a nearby grocery store. And it was there that Mansfield found the cross, disassembled with the two large pieces and the nuts and screws all in two paper bags.

The upshot: The cross is back in its place, but is now kept locked up except during services. The church building itself remains open all day. And the soup kitchen informants split the $250 reward.

St. Aug's gets $50,000

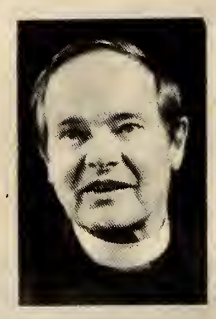
RALEIGH—The 90-year-old stone chapel at St. Augustine's College has received $50,000 for renovation work from the United Thank Offering. The funds come from the Episcopal Church Center in New York and will be used along with another $94,000 in loans and other funds.

Prezell R. Robinson, president of the college, said the chapel, built by students and faculty, is important to the life of the school.

"Although most of our students are not Episcopalian," he said, "many are confirmed after proper orientation in our chapel." Many alumni return to the St. Augustine's campus for marriage and baptism ceremonies, and the chapel is used also for regular services, devotional meetings and community meetings. The **Rev. Cyril Burke** is chaplain at St. Augustine's.

Bishop's letter

Outward from Lent



Dear Friends:

We Episcopalians are always at our best during Lent. We know how to buckle down for "these forty days." We can be found in church, in study groups, at special services and meetings, and engrossed in "extra" things we have "taken on" or "given up."

I don't mean to be cynical about this. Any clergyperson worth anything knows that Lent is a time to make hay. Programs are never as well-received or promises kept as well as they are "throughout these days of penitence." The Presiding Bishop even gets into the action by recommending his special book for Lent. Visiting preachers move from pulpit to pulpit, choirs rehearse and perform extra music and the lights burn far into the night for additional programs and study groups.

I hope we will all have "a holy Lent." As the *Book of Common Prayer* puts it on page 265, we do that "by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy Word." To that I would add a concern for and involvement in the world. We need to "come apart" from the world. But those times away are to prepare us for coming back into all the demands that are upon us and all of the human need which staggers the mind and (sometimes) the soul.

It may be that our fasting will result in alms for the poor and hungry. It may be that our self-examination will lead us away from ourselves and help us reach out to others. It may be that our deeper experience with God's word will reveal His will for us, and that we will find there new directions and new avenues of service.

I hope you will find the interior side of Lent refreshing and invigorating. But I also hope it will lead you (and me) out of ourselves and into the risky business of serving and seeking Christ in all persons and places.

Faithfully yours,

+Robert W. Estill

Robert W. Estill

Deacon plays Carnegie Hall

Baritone Stephen Kimbrough (left) and son Tim, pianist.

HENRY CUNNINGHAM

ON SUNDAY, FEB. 17, Timothy E. Kimbrough played a Steinway concert grand piano in a black tuxedo before a full house in Carnegie Hall. On the following Tuesday he was in his book-lined office at St. David's, Laurinburg, making last-minute preparations for a Shrove Tuesday pancake supper.

Kimbrough, 27, deacon-in-charge at the 100-member church since June, accompanied his father, Steven, a baritone and a Methodist minister, in a Methodist Celebration entitled "Sweet Singer—Charles Wesley."

Wesley, an 18th-century hymn writer, was the brother of John Wesley. Both men were Anglican priests, and John Wesley was the founder of Methodism.

The Kimbroughs performed at the New York Annual Conference of the United Methodist Church at the 2,700-seat Carnegie Hall. The elder Kimbrough, who has sung as well in London, Hamburg, Berlin, Bonn, Vienna, Barcelona, Rio de Janeiro and other cities, first performed at Carnegie Hall in 1967 with the American Symphony.

However, the February concert was his son's first appearance there.

"Being there has got to be one of the highlights of my life," Tim Kimbrough said. "You walk through the hallway to the dressing room and there are pictures of Stravinsky and Ravel with their signatures. There's a line of pictures of 20th-century performers and composers who played there.

"You finally get to your dressing room and there's a practice piano. You sit down and wonder who has played at that piano before."

Kimbrough said he wasn't nervous after the first piece. "It's just you and the instrument once you get beyond the pressure of playing in front of that many people and settle into the music and stop worrying if you're going to hit all the right notes."

Kimbrough's ordination in the Episcopal Church (May 31 of last year) made a break in his family tradition. "Every generation of Kimbroughs since the early 1800s has had a Methodist minister, so I'm the black sheep," he joked. He hopes to be ordained into the priesthood in the spring.

Kimbrough credits his decision to become an Episcopal minister to a year he spent as a counselor to "street people" at the soup kitchen of St. Philip's, Durham, in 1981-82.

He had received a bachelor's degree in German and medieval history from Duke University in 1979 and entered Duke Divinity School. However, as a break from school, he took the job entailing pastoring to derelicts and alcoholics. His work took him to jails and detoxification centers.

"My 'in' with the street people was the piano in the soup kitchen," Kimbrough said. Playing 16-bar blues helped Kimbrough gain the trust of some of the hard-drinking, street-fighting people who come to the kitchen for a warm lunch on weekdays.

"With time they really warmed up to it," he said. "They'd sing and we'd play. The music was a real key to letting me into their life."

Kimbrough also credited St. Philip's rector, the Rev. Tom Midyette, with involving him in the liturgy. "The Eucharist has the power to convert an individual, to change their life," he said. "That's exactly what happened to me at St. Philip's.

"I came out of that experience knowing I was called to the ministry." He received a master of divinity from Duke in 1983 and a certificate of Anglican studies from New York's General Theological Seminary in 1984.

Kimbrough said he enjoys the pace at St. David's—Scotland County's only Episcopal congregation—where he was appointed by Bishop Estill. Kimbrough and his wife, Darlene Detomo-Kimbrough, 26, also a Duke graduate, have a 17-month-old son, Joshua Patrick. •

This article appears with the permission of the Fayetteville Times, *where it was originally published in slightly altered form.*

Lent's not war against world

BILL WELLS

WINSTON-SALEM—6:40 A.M.: I'm alone in the Honda, driving past Reynolda House, with a sack of 1984 palm branch and fireplace ash and a Burger King cup of coffee (large). On National Public Radio, Rod MacLeish has some thoughts on Lent:

"Today is Ash Wednesday. It marks a time 180° at odds with this culture, whose advertisers allege that 'you can have it all if you try . . .' That says, by implication, that happiness lies in having it all."

He continues: "Twenty centuries ago, the ancient Near East was laced with what came to be known as asceticism: The belief that spirit is good and matter is bad. Christianity adopted that belief at its beginning. Then, advertisers might have said, 'You can have nothing if you really try,' and by implication: 'Happiness lies in having nothing.'

"We have tried the first, the modern course, and found it wanting. Clearly, having everything does not buy happiness. Perhaps there is something in the alternate view. The joyful, mystic glow in the eyes of the saints would suggest that it is so."

Someone once said, "I can handle my enemies, it's my friends who make me nervous." Rod MacLeish makes me nervous.

The early church spent four centuries fighting the heresy (gnosticism) that the physical world was evil, and the spirit good—a conclusion not difficult to jump to if you're into reality-testing in a pain-filled world. Yet, matter of itself is anything but evil. Reynolda Road in the early morning is lovely. On the other hand, it is "spirit" that can be demonic. Naziism is a spirit, materialism is a spirit. The Spirit of Racial Superiority, the Spirit of Ownership—those are demonic spirits that disturb the physical world, that blind us to the elegance and beauty around us.

Lent, then, is not a warfare with the physical world. It is warfare with ourselves—with all within us that would anesthetize or channel us away from inhabiting and savoring the creation: Self-denial is a resource in that struggle. It suggests that one thing we must learn to lose is ourselves. "Remember you are dust, and to dust you shall return." That usually terrifies me. But for a moment—before turning on the radio early this morning—I sat at a stoplight and lost myself, and admired the trees along Reynolda Road. For a moment I lost myself, and it was lovely. •

The Rev. William S. Wells Jr. is pastor of St. Anne's Church, Winston-Salem. This article originally appeared in the St. Anne's newsletter.

Vest chosen

(Continued from page 1)

the University of the South. Ann Vest teaches Latin and English, and she and her husband have three children: Nina, 21, Hank, 19, and Rob, 16.

The future was very much on Bishop Estill's mind as he raised this question in his address:

"What sort of force are we as the Episcopal Diocese of North Carolina in the face of the issues today?"

The bishop mentioned a long list of vexing issues and concerns, including: racial imbalance; poverty and starvation; capital punishment; abortion and human sexuality, and others.

"It is enough to drive us to our knees," he said. "And I hope we will do just that. But I hope we will rise from our knees with a vision of what the kingdoms of this world can become when, through our efforts (God helping us) they become the kingdom of our God."

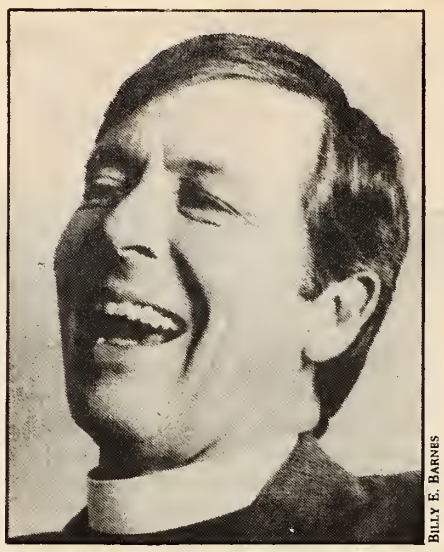
Convention was unfairly daubed with a "do-nothing" label by some newspaper headlines on the hunger issue. The Salisbury *Post*, for example, said:

"FAMINE AID REJECTED"

Wrong.

Here's what happened about hunger: Acting as chairman, Bishop Estill ruled two hunger resolutions out of order for parliamentary different reasons. A two-thirds vote would overrule the chair, Estill said. But the necessary votes did not materialize.

Then—and this is the important point—Convention instructed the Diocesan Council to take up the hunger issue at its next meeting. On Feb. 18, Council met and considered



BILLY E. BARNES

The Rev. Frank H. Vest Jr.

a resolution to divide present unrestricted fund balances of more than $969,684 into two funds, one for cash reserve and the other for special programs. This resolution is now being studied by the department of property and management, which will report to council in April.

Convention also passed a resolution to establish a program to get land for new congregations, particularly in growth areas, and to establish a program for establishing new congregations in such areas.

Looking ahead. Eyes on the future. Such cliches.

And so true of the 169th Diocesan Convention. Besides the above, delegates worked on studying convocation lines, heard a new plan for linking our diocese more closely with the Diocese of Belize, and approved more than $1,455,135 for the work of the diocese during 1985.

And much more. In a very real sense, what happened in Greensboro those three days in January is only the lead sentence in a story that will be played out over the days and weeks and months that lie ahead.

Elected at Convention

Standing Committee

The Rev. Phillip Craig (2 years)
Good Shepherd, Asheboro

The Rev. Mayo Little (3 years)
St. Luke's, Salisbury

Hyman Philips (3 years)
Calvary, Tarboro

Alfred L. Purrington III (3 years)
Christ Church, Raleigh

Diocesan Council

(3 year terms)

The Rev. Wilson Carter
Grace, Lexington

The Rev. Downs Spitler
St. Timothy's, Wilson

Joseph Ferrell
Chapel of the Cross, Chapel Hill

Barbara Jester
Emmanuel, Southern Pines

John Thomas
St. Stephen's, Durham

Conference Center Board

(3 year terms)

The Rev. Verdery Kerr
St. Thomas', Reidsville

The Rev. Stephen Elkins-Williams
Chapel of the Cross, Chapel Hill

The Rev. Kenneth Henry
Holy Comforter, Charlotte

Phyllis Barrett
Chapel of the Cross, Chapel Hill

Mae Sherrod
Church of the Advent, Enfield

Archibald Williams II
St. Stephen's, Oxford

Don Blanton (1 year)
Lexington

Penick Home Board

(1 year terms)

Mrs. Henry D. Haywood
Christ Church, Raleigh

W. Clary Holt
Holy Comforter, Burlington

Laura L. Hooper
St. Stephen's, Winston-Salem

The Rev. G. Markis House
Christ Church, Rocky Mount

Thomas R. Payne
St. Martin's, Charlotte

Mrs. Julian Robertson
St. Luke's, Salisbury

Philip M. Russell
Holy Trinity, Greensboro

Charles M. Shaffer
Chapel of the Cross, Chapel Hill

Mrs. C. Leslie Sweeney Jr.
St. Michaels, Raleigh

Mrs. John Jester
Emmanuel, Southern Pines

Delegate's diary

(Continued from page 1)

conference center was in 1984, but oh, dear, those expansion plans were too much for me. It was almost shocking to go from starving world peoples in the afternoon to plans for spending millions of dollars building buildings after dinner.

Saturday morning started with a service of morning prayer and then quick approval of the budgets for diocesan operations.

Then came social and political resolutions. Delegates were asked to consider a resolution to support the Episcopal Church of Nicaragua and encourage non-intervention in Central America by all nations. A Belizean guest, the Rev. Leroy Flowers, rose to say that Belize needs the continued presence of Great Britain to help maintain Belize's political stability. The resolution was amended to favor the 21-point peace plan of the Contadora group and was passed.

The nuclear arms issue was next, and I always hate that issue. Partly I don't like to think about it at all. But also I have trouble reconciling my feeling that a strong national defense makes me feel secure with my belief that nuclear war would be the end of life and therefore can never be an alternative to anything. I also feel that we are almost totally helpless in this matter. It seems idle for a group of North Carolinians to make resolutions against nuclear weapons when a war can easily be started by a crazy leader of some small country who has never heard of the Episcopal Diocese of North Carolina.

The original amendment was essentially to oppose the entire arms race. An amendment was introduced to exempt space weapons ("Star Wars") from the resolution. Debate was lively and the speakers were convincing. I found myself swinging back and forth. Should we drop research on weapons that could take war into space and away from us? Indeed, *could* we stop research on something so important? After all, science always seems to march ahead without regard to the consequences of its discoveries. Finally, one argument against the amendment got me: We are the people for life. It seems to me that Christians cannot vote for weapons of any kind, ever. If we are there at convention as Christians, then our vote must be different than it would be at a political caucus or government hearing.

It was exhilarating to stand and cast my vote for the resolution to oppose the nuclear arms race in its entirety. I felt that I counted, and in this world where individuals often seem insignificant, that is a good feeling.

The next controversy was over feeding the hungry. The Committee on Social and Political Concerns presented us with a resolution to send $500,000 from diocesan reserve funds to the Presiding Bishop's Fund for World Relief to feed hungry people.

This was an alternate to another hunger resolution, and after it was read I turned my head a moment to speak with someone, and when I turned back the resolution was gone. It happened so fast that no one around me was exactly sure what had happened. My best guess—this later proved to be the case—was that Bishop Estill had ruled as chair that the resolution had not gone through proper channels and that it should be referred to a commission for study.

It was a necessary tactic, I suppose. A responsible institution cannot give away half its reserved money without due consideration. Yet the committee believed it was acting responsibly in proposing this resolution—their allegiance being to something other than financial security and parliamentary procedure.

The convention was conducted in a businesslike way: One, two, three, we checked off each agenda item. And yet there was something else present, a touch of emotion that rose up every so often—a sense that we were a group whose primary concern was people. We tried to be followers of Jesus Christ.

Time wore on and my mind wandered. The delegates' chairs were beginning to empty.

But one last issue caught my attention: Who is a communicant of the Episcopal Church? The national church says anyone who has been baptized may have communicant status. A resolution was introduced to add as a requirement in this diocese that the person also be confirmed. There were speakers pro and con, and again I was back to my undecided state of mind.

I could remember how indignant I felt to be denied communion for a year before I was confirmed. But as I thought of all the members of my parish recently come from other denominations and now eligible to serve on the vestry without instruction about the institutional church, I decided to vote for reinstatement of confirmation. My vote was for the church as an institution and not as the body of Christ, for certainly the latter includes at least all those who are baptized. The resolution was defeated. Oh, well, I was glad that the other side won.

We left early (it seemed incomplete without waiting for the final devotions) and as we rode home across the cold countryside I wondered if convention was, after all, just a business meeting. The world outside seemed untouched by what we had done.

A week later, I heard theologian Alan Jones, speaking at our church, say something that helped me see why a convention of Episcopalians might indeed be different. Quoting author Graham Greene on the distinguishing traits of Christians, Jones said:

"Christians have a capacity for disloyalty—because of their strange allegiance to Jesus Christ, all other allegiances, to ethical systems, to political ideologies, to nationality, to color, to sex, every other allegiance is penultimate. It makes us potentially subversive people, always pointing to a wider reality and a deeper unity and a stronger solidarity."

So perhaps we were different. We talked and listened, we debated and voted; but always lurking in the background was the conviction that we had to try to be what Christ would have us be. ●

Judy Lane was a delegate from St. John's, Charlotte.

Honoring "a rare bird"

BILL PRICE

The Rev. Carl Herman, secretary of the diocese for 31 years, was saluted at Convention as he retired. Here are some excerpts from the flavorful remarks at banquet by the Rev. William Price, retired rector of St. Matthew's, Hillsborough, and a longtime friend of the honoree.

WELL, IT WASN'T very long before Carl became Secretary of the Diocese, succeeding Ralph Kimball, rector of Trinity, Statesville, who had accepted a call to that City of Sin known to us as New Orleans. For a short time only, Ralph had been secretary, succeeding the Rev. Alfred Stratton Lawrence Sr., then Rector of Chapel of the Cross, Chapel Hill, who had served for many, many years in that capacity.

So Carl had succeeded to a very distinguished lineage, due to the wisdom of his bishop and of his lay and clerical peers. [Note: Herman, rector of St. Andrew's, Greensboro, for 32 years, was appointed secretary by the Rt. Rev. Edwin A. Penick in 1954, with the appointment being made official by his election at Convention the following year.]

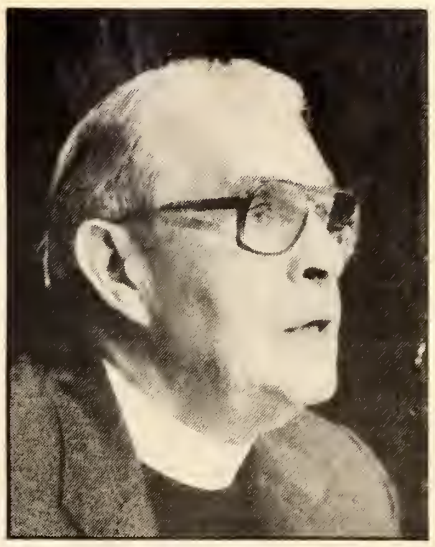
He has since performed an outstanding service in his special ministry to the church in this diocese. Carl turned the routine drudgery of his new task into a challenge and performed his elected task so well that he has been re-elected as secretary for more years perhaps than some of you have been alive—30 years it has been now.

He seems to take pleasure in keeping up with Convention business and the many comings and goings of the clergy. The convention floor is his natural habitat and woe be unto any person who walks onto Carl's turf without being duly prepared. He has not infrequently brought the house down with some sharp quip in response to an inquiry from the floor or in reaction to some remark from the chair. From time to time he evokes hilarious laughter from the floor when he sets some person or some issue straight for the record.

Needless to say, Carl's bark is far more ferocious than his bite. It's as simple as this: He just loves a verbal bout over some matter of major or even minor importance over some major or minor procedure. He joyously sets the record straight, and on we go again, with an appreciative chuckle, to do the Convention's business. And the Convention just seems to roll along on its pre-determined course for yet another year.

As most of you know by now, Carl is a rare kind of bird, but rarely is he given to flights of fancy. He is one rare bird who is, shall we say, down to earth. He and I were neighboring priests for 26 years or so, he in Greensboro and I in High Point. I always found him to be a man of utmost integrity and of deep and abiding principles. He has always been a real solid rock, even though his name is *not* Peter. Perhaps we should think of him instead as the Rock of Gibraltar of Greensboro.

He has always been a faithful pastor to his parishioners and to the community, and a forceful preacher and dedicated servant of his Lord, his bishop, his diocese and his parish. He administered his parish with a firm but loving hand; he ran a tight ship—a ship of faith. He has been loved, admired and appreciated by his parishioners, his community and certainly by the people of this diocese. And all those non-Episcopalians he visited in the various hospitals appreciated him, too.



BILLY E. BARNES

The Rev. Carl F. Herman

As we honor Carl on this auspicious occasion, we mustn't forget for a moment his faithful, loving and devoted helpmate, Margaret, who has all the while put up with him and kept him straight. May Carl's dry and pungent wit never fail him, and may Margaret's ability to cope with him never cease.

Carl's tenure as Secretary of the Diocese is coming to an end, but may we as a diocese be blessed with many more years of his effective ministry in our midst—in other ways befitting his wisdom and his proven skills. Together we salute him, one of God's noblest priests and servants, Carl Franklin Herman. Thanks be to God. ●

Convention resolutions scorecard

ALTHOUGH THEY PLAYED second fiddle this year to the suffragan bishop's election, a baker's dozen of resolutions were presented, debated and disposed of at Convention. Some greased through effortlessly, while others generated considerable heat and not inconsiderable light. Here's a capsule on all the debatables.

(1) Hunger. To reduce the diocesan program budget by 1% and the budget of each parish by the same amount and give the resulting funds to Bishop Estill's discretionary fund for feeding hungry people. *Ruled out of order because it called for changing the budget already adopted.*

(2) Alternate hunger resolution. To give about $500,000 of the diocesan reserve fund to the Presiding Bishop's Fund for World Relief, earmarked for African famine relief. *Ruled out of order as not having gone through proper procedures. Motion to overrule the chair failed. Council was instructed to take up the hunger issue at its next meeting.*

(3) Clergy medical and health benefits. To memorialize the General Convention in September to recognize the urgent and continuing needs of retired and disabled clergy, surviving spouses and minor children. *Passed.*

BILLY E. BARNES

BELIZEANS ACTIVE: Guests from our companion diocese of Belize took part in Convention. From left: the Rev. Leroy Flowers, who spoke against opposing all foreign intervention in Central America; Cynthia McMillan, wife of the Rt. Rev. Keith A. McMillan, Bishop of Belize; and Ernest Flowers.

(4) Communicant in good standing. To ask General Convention to repeal its amendment that allows persons baptized, but not confirmed, to be considered communicants in good standing. *Defeated.*

(5) Manteo and Virginia Dare. To authorize a prayer on the anniversaries of their baptism into the Anglican faith in the 1580s. *Tabled.*

(6) Renewal year. To declare 1986 a year of renewal and urge diocesan bodies to vigorously implement the service, worship, evangelism, education and pastoral care process known as SWEEP. *Passed.*

(7) Land for new congregations. To instruct Council to acquire land and the Department of Mission and Outreach to develop a program for the establishment of new congregations; also for both bodies to reportto Convention '86 on their work. *Passed.*

(8) Diocesan seal. To have the Bishop ask the Department of History and Records to develop an explanatory description of the diocesan seal and to present at report to next year's Convention. *Passed.*

(9) Tithing and stewardship. To have the diocese encourage congregations to consider the tithing resolution of the national church; to ask each vestry and mission committee to have that resolution on its agenda by June 30; to have each vestry and mission committee's stewardship statement sent to the Stewardship Commission by Sept. 1. *Passed.*

(10) Migrant farmworkers. To go on record as supporting and encouraging vigorous enforcement of laws helping migrant farmworkers and legislation to give migrant workers workers' compensation; also, to send a copy of the resolution to state legislators. *Passed.*

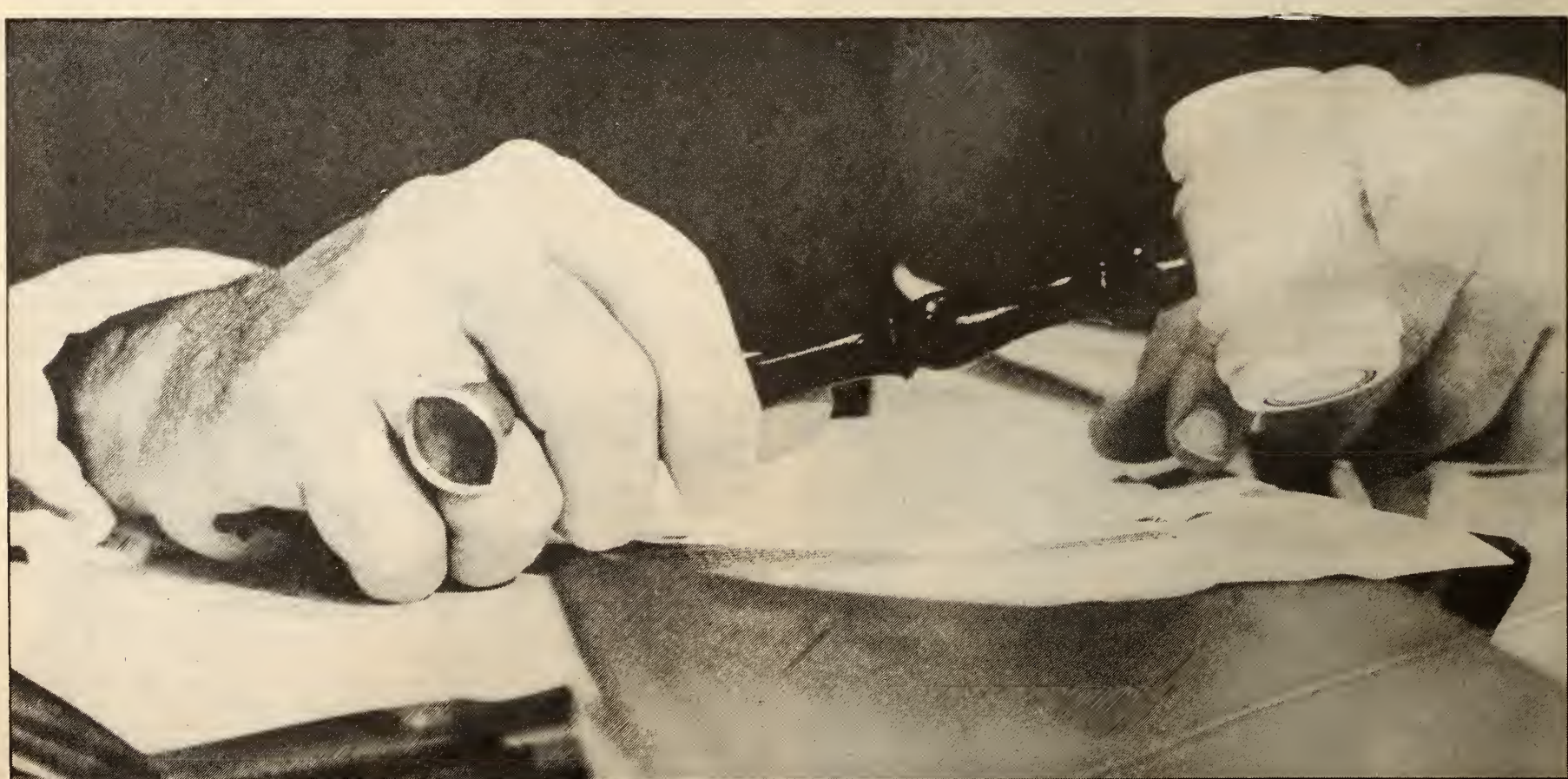
(11) Central America. To call for support of Anglicans and others in Central America through contributions to the Presiding Bishop's Fund for World Relief and through prayers and thoughts. *Passed.*

(12) Arms race. To reaffirm: opposition to first-strike policies; support for comprehensive bans on military activities in outer space; opposition to stockpiling of biological agents. Further, to communicate this resolve to government officials and for parishes and other diocesan institutions to study the worldwide arms race. *Passed, with an amendment adding opposition to chemical weapons used as weapons.*

(13) Nicaragua. To oppose intervention by any country in Nicaraguan affairs and to support such diplomatic efforts as those of the Contadora group. *Passed with amendment limiting opposition to uninvited outside intervention.* ●

Convention '85

Photographs by Billy E. Barnes



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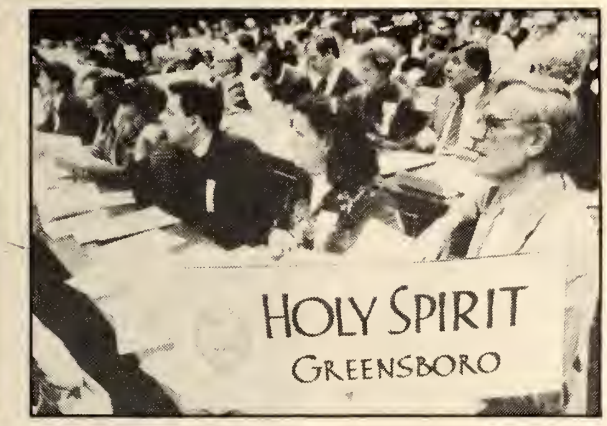
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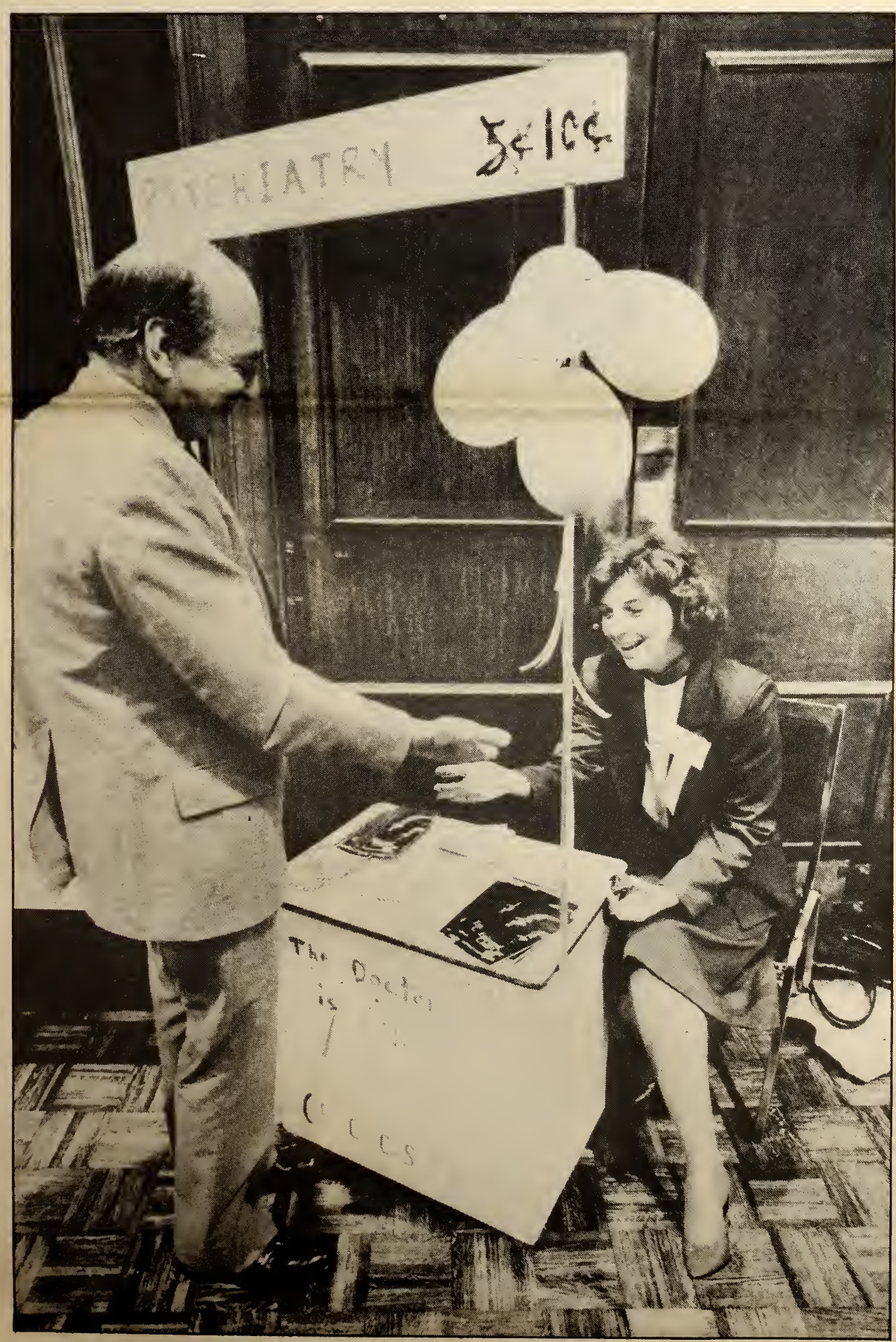
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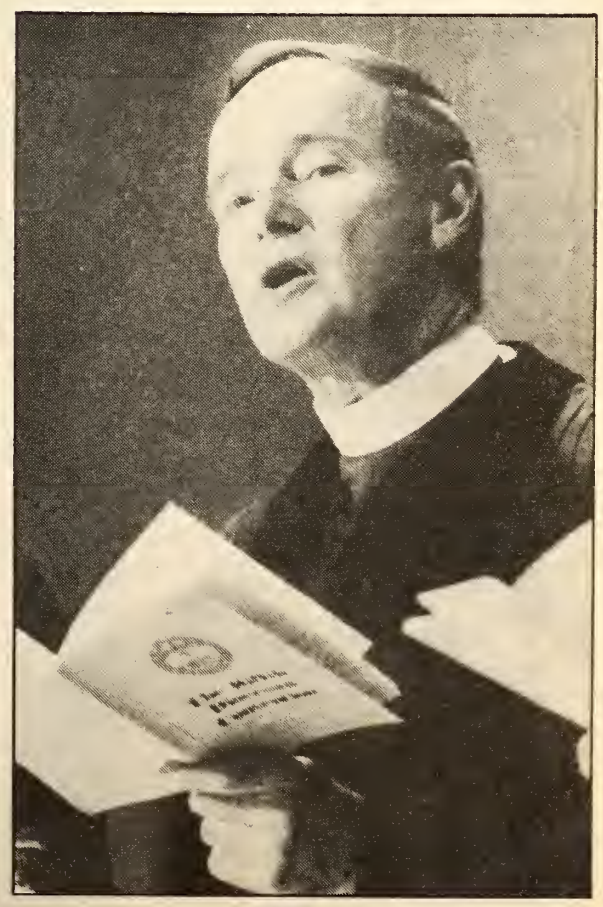


Missing M*A*S*H

JOY BANNERMAN

AN ARTICLE I'M reading reminds me that it's just about the anniversary of M*A*S*H's final episode—M*A*S*H, that poignantly lighthearted saga of a medical unit operating in the ceaseless, senseless bloodshed of the Korean War. I remember that final night when all over the country there were M*A*S*H blasts—people gathering to watch together the episode of leave-taking for the characters whom so many had grown to empathize with, admire, and love. For eleven years, the M*A*S*H cast had given us a picture of communal life in which ordinary people were seeking to survive in extraordinary circumstances of deprivation, dehumanization, and violence. What we had seen them bear witness to was the struggle of the human spirit to remain human and humane; the struggle of people to live and work and love together in spite of their vast differences; the struggle of people to maintain hope and faith, love and care, when all the odds were against it . . . and the struggle to live one day at a time in a faithfulness to their extraordinarily ordinary selves.

M*A*S*H's 4077 Medical Unit formed a kind of monastic setting. Poverty, obedience, and chastity (and the continual attempts to avoid these) were certainly ingrained in the fabric of communal life. The Second Coming was for the M*A*S*H folks the faith in the Coming Home. That was what made life bearable: they were living provisionally in a time between times, with the promise that if they remained faithful, salvation would one day come—even as they remained ordinary human beings. So millions of Americans came to love these characters who were like themselves

Through M*A*S*H we learned much about what it is to be a community, a family, sharing a common life, laughing together, suffering and tormenting one another, telling stories and making them, acknowledging the imperfect *whole* of each other's existence and personality. We were reminded that we do have to get through life one day at a time, one minute at a time. Might as well have a sense of humor about it, be a little crazy, not take it too seriously or with too much pomposity. Better not to cower: we're not the only ones in trouble. Better to admit we're all in a war zone, in a war that makes no sense. We all want it to be over within some way or another. We all want to go home.

Like the folks in M*A*S*H, we'd like to be acknowledged, patted on the back and told we're doing a damn good job under difficult circumstances. We'd like to laugh, be silly, be out-of-our-heads every once in a while. We'd like to be taken seriously, we'd like to have our uniqueness acknowledged, too. We'd rather tell our stories and share our dreams. And from time to time we'd like to be able to go sack out while someone else takes over our duties for us. We'd like not to have to be all alone and lonely in some isolated outpost of the war. We'd like to be able to take our meals with everyone else in the mess hall when we need to. Ordinary stuff.

Perhaps that's what "Church" was once all about. Maybe these days it's often not what it could best be because it's forgotten what it is to be both supernatural *and* ordinary. "Ordinary" is different from "trite." One is a manifesting of the essence of the real, the other is the mocking of it. As we come to greater peace with our own "ordinariness," individually and communally, we can begin to accept the reality and limitations of others. This acceptance of limitations becomes the greatest single foible to violence, violence that leads to a bloodshed that no medical evacuation unit can quell. When there is not such raging frustration between what is and what we want to be *now*, then peaceable coexistence during evolution and transformation becomes more possible. Perhaps in ordinary life, our dissatisfactions can best serve us when thay are tempered by the belief that if we are faithful, then each day we are getting nearer to the Coming Home. . . . ●

Joy Bannerman is director of The Writing Studio in Chapel Hill. This piece is excerpted from her forthcoming The Fullness of Time.

A lucky break

JOHN BORREGO

EVER SINCE MY senior Liturgics course in seminary, I have been extremely meticulous about how the Holy Eucharist should be celebrated. The more blunt-spoken of my parishioners might substitute "pompous and nit-picking" for "meticulous." It is true that I have an unfortunate habit of staring laser beams through a giggling acolyte, or raising my eyes heavenward and heaving a martyred sigh at a layreader's absent-mindedness. "If you're going to do the thing at all," I tell myself, "do it right." I like to give God the best I can offer him when I preside at his Table, and I give a good deal of thought and care to every motion and gesture. At its best, the liturgy is a graceful, stately dance before the Lord of glory, with priest and people rejoicing in his love.

A moment of clumsiness on November 7, 1984, changed everything I brought to the leadership of the Holy Eucharist. An unseen chair sent me into a vaudeville pratfall Harold Lloyd would have been proud of. The doctor's diagnosis escalated over several days from "severe wrist sprain" to "cracked radius" to "fracture of the navicular." The pebble-sized navicular lies at the base of the thumb, where a Regency dandy would place a pinch of snuff. I found myself sporting a plaster cast on my right arm that went from knuckles almost to the elbow, with the thumb in an awkard hitchhiker's signal.

All the care and precision I had so proudly brought to the outward signs of the liturgy suddenly vanished. Each celebration of the Eucharist became a comedy of spilled wine, fumbled chalices, and dropped purificators. The Great Cross, traced in the air in absolution and blessing, was a clumsy wave. The central act of the drama, the Breaking of the Bread, was done with a Host on the table top, grasped between index and middle fingers.

I was exasperated with God. Why had he treated me, his servant this way? Why had he made me so clumsy and self-conscious about the one thing that meant the most to me as his priest?

Slowly, his answer came. Like a stage set coming out of the darkness as the lights are turned up, the wider dimensions of the liturgy began to become clear to me. I had to ask for more help from altar guild, acolytes, and chalice bearers. At first, this enforced helplessness galled me. Then I began to see it as a kind of living metaphor for the offering made by the whole people of God. Priest and people are all joined in the great Sacrifice, each contributing a part of the action, just as each grain of wheat is a part of the bread.

With my hands idle, I began to be more aware of the words of the liturgy. As the weeks of the Church year revolved from the post-Pentecost season to the Epiphanytide, one Eucharist Prayer followed another. The phrases became facets of a jewel, each giving its own view of the inner light of the great Mystery of Christ's presence: ". . . You did not abandon us to the power of death . . . not weighing our merits, but pardoning our offenses . . . in these last days you sent him to be incarnate . . . sanctify us, also . . . a perpetual memory of that his precious death and sacrifice . . . we may enter the everlasting heritage of your sons and daughters. . . . All honor and glory are yours, Almighty Father. . . ."

I became more and more conscious of the precious gift of my priesthood, and the joy and privilege of gathering in the Church's prayer the gladness and sorrow, the wholeness and brokenness of all the brothers and sisters of Jesus called to Messiah's feast.

The externals of the liturgy matter only insofar as they make us more aware of the Mystery at the heart of the Eucharist—the loving, healing touch of the Risen Christ. In the past few weeks, I have offered the sacrifice of the Eucharist vested in white silk and cloth of gold, surrounded by the majesty of Vivaldi's *Gloria in Excelsis.* I have also shared the presence of Christ in a crowded hospital room with the soap-opera babble of the television set for background music and a cluttered formica tabletop for altar. You were with us at both times, and at all times, brother Jesus.

When I got my A in seminary Liturgics, I knew everything there was to know about the Eucharist. God has used the inconvenience of a cracked bone and a plaster cast to open my eyes to the eternal, unfolding Mystery of his presence.

The Carmelite Father Noel Dermot O'Donoghue has said it best in *The Holy Mountain:* "The centre (of the Eucharist), or rather the vital energy that fills the sanctuary, is the prayer of Christ and the presence of Christ in that prayer. This presence is as real, as substantial as the prayer is real and substantial. The young priest has not as yet attained to the dimensions of this prayer any more than Peter had on Thabor or in Gethsemane. But he has, however, tremblingly, even foolishly, responded to this call to pray with Christ, and here he is most fully involved in this prayer. He does not at all realize that he is as yet a babe in arms, that he is being carried by the prayer of Christ and the Church, perhaps even by the prayer of some of those who are his flock. As time goes on he will learn all this, and will come to admire the courage of Peter even when he could but touch the fringes of the mystery. So his making is an unmaking, his knowing is an unknowing and his breaking of the bread more and more a breaking of himself, so that he too may follow his Master into the glory of Resurrection."

The cast, finally!, came off on January 21. Now the Lord once again has my hands when I come to his Table. He also has much more of my heart. ●

The Rev. John Borrego is rector of St. Andrew's, Charlotte.

The birth of mirth

MICHAEL MCFEE

BEFORE OUR SON Philip was born last March, we pretended scrupulous neutrality. The baby was "it," not "he" or she;" its nursery was painted a non-sexist yellow; and we voiced no expectations for this child, who would enter our world unencumbered of adult agenda. Part of this pose was a promise I made to myself: I will *not* exploit the baby in print. I'd read too many magazine articles in too many waiting rooms, on the cute things cute kids do. Most were sentimental or condescending, like laughing at animals for behaving like human beings. Most were predictable, too: children are rarely as unique as parents think them. Even Mary's journal of Christ's first year, if such apocrypha existed, would follow a familiar formula:

12/25: God be praised! A gorgeous boy!

12/27: Joseph up all night with Jesus. Colic?

12/29: No colic. Just unpredictable.

7/13: Jesus cutting first tooth. Fussy. Joseph works late at shop every night.

9/15: Elizabeth brings John (15 months) to visit. He stands on Jesus' hand, then bites him on the head.

11/30: Jesus takes first steps, at Joseph's shop. Falls down often. Thank God for sawdust!

And so on. Like Mary, I'd lack the necessary distance from my child to write well about it. So I resolved not to write about it at all for several years.

My fine ideals dissolved a few seconds after delivery, when faced with the fact of our son. I still enjoy that original visceral shock, thanks to a photo my hands somehow managed to snap. Philip is extended in the pediatrician's grasp. One of my first thoughts: he looks like something made of clay, still covered with the potter's slip. Involuntarily, my metaphorical mind begins to spin: clay—potter—God the artisan, shaping us from slippery clay in Eden—baby as Adam—and on and on, a great raw chord of linkages sounded in that baby's vicious (but in photographic retrospect, unnaturally silent) cry. His hands are flung back at his side as if to receive life's stigmata—to this day a characteristic posture. And behind him, over him, like a benediction, hover the disembodied hands of a resident, folded in perfect contentment, as if to say: *This is my beloved son, in whom I am well pleased.*

So much for aesthetic distance.

Soon after we brought Philip home, I began to nurse another desire, dependent not on my own feeble resolution but on the wholly independent will of my son. It was simply this: I couldn't wait for him to smile, to laugh. Not an involuntary gas-grin or accidental chuckle, but a deliberate articulation of humor, elicited by some elementary logical spark in his mind rather than an adult jabbing his ribs.

Why was this so important to me? Maybe because (as the desktop photo cube reminds me) we enter this cold world crying, and are likely to leave it that way: laughter as a kind of human defiance against mortality. Or maybe because it's one of the first vital signs of self-consciousness, of the comic disparity between things: laughter as a milestone in intelligence. Or maybe just because I like to laugh, and think it would be a healthy habit for Philip to develop early in life: laughter as heritage and (a la Norman Cousins) preventive medicine. At the least, his own sense of humor would provide him some independence from the world of adults laughing *at* him: he could laugh back, or laugh *with* them.

Whatever the reason, I couldn't wait for the first real smile, his nascent chortle. We laughed at our jumble of boy constantly during the first few weeks, his expressions and gestures and noises: no response in kind. Grandparents and friends and utter strangers performed astonishing antics trying to coax a flicker of a grin: nothing doing. And so, in the exponential rush of development, I forgot my obsession with that first hint of humor. But my wife didn't. According to her carefully-kept calendar, Philip smiled at me when exactly five weeks old. I don't remember that. What sticks in my mind is the following entry: "Up for two nights from 2:30 to 4:30 a.m."

Even so, reviewing our son's near-year of life, many of my favorite memories involve his curious sense of humor:

- For several weeks, while skating around the kitchen in his walker, he would gingerly lay a plastic rattle on the step of a kitchen stool, then give a self-delighted snicker.
- At first, mirrors frightened him; he would hide his head behind my shoulder. Now they provide unpredictable pleasure: faced with that "other baby," he will sometimes lift his hand in greeting, cough or laugh, and lean forward for a greasy affectionate patting of the glass. On really friendly days, in a gesture part Narcissus and part parakeet, he'll mash his face against the mirror for a sustained "kiss."

MICHAEL MCFEE

Philip McFee enjoys a good laugh with mother Belinda.

- Philip howled at his baptism, but since then he's been ecstatic in church. When blessed by a priest at the altar last fall, he emitted what can only be described as a guffaw. And when attending the baptism of another baby last Thanksgiving, he discovered the wonderful echo possible in the transept and sang the whole service away.
- We took him with us to movies when he was small, and he would eat or sleep in the dark. But then Philip developed an uncanny talent for a gagging mode of laugh during love scenes, which made us less than popular with surrounding patrons. My wife described one of these noises as "like a plumber's friend."
- He's always liked singing, and will sometimes hum along or bob to the beat. One Saturday afternoon, when walking with him past the stereo during the Metropolitan Opera broadcast, Philip gave a loud "ha!" and began peering over my shoulder, looking for the lady who was singing so dramatically.
- Finally, our son seems delighted by basketball. He should: he was born during the last dramatic minutes of the ACC Tournament semi-final game between Duke and UNC last year, whose outcome (displeasing to his already belabored mother) was announced by a partisan Blue Devil nurse right at his birth. He loves the Nerf basketball goals in the kitchen: I have mine over the door, and he has his low on the refrigerator. He'll watch me shoot for a minute, then take his ball and—with a pleased squeal and intent air—scoot across the floor toward his hoop, ball held high in one hand, and try to stuff it. Failing that, he chews the net with noisy relish.

What links these peculiar instances together? What makes them funny to Philip's young mind? Hard to say: sometimes it seems the element of surprise or incongruity, other times it seems just the opposite—the discovery of continuity, of connections. Whatever it is, it probably owes more to physical slapstick than comic irony: he'd prefer Buster Keaton to Ernst Lubitsch. And whatever it is, I'm still convinced that humor *from the child's point-of-view* is important, though a development curiously ignored in the standard child-rearing texts: only Brazelton offers a few asides on laughter. This birth of mirth is "a neglected aspect," as Elton Trueblood says in *The Humor of Christ.* "A misguided piety," writes Trueblood—like the misguided sentimentalism of parents toward their children?—"has made us fear that acceptance of His obvious wit and humor would somehow be mildly blasphemous or sacrilegious." Childlikeness is Christ's criterion for the kingdom of heaven, and an unaffected sense of humor seems a large portion of that quality, as when He said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Whatever else Philip's private epiphanies may mean, these first bursts of joy are in some mysterious way preparation for his passage into other, lasting worlds. ●

Michael McFee is a poet and communicant of Chapel of the Cross, Chapel Hill.

When 'dear' is not endearing and perfection is not so hot

(Notes of a clergy wife)

MARY ELLEN DROPPERS

The life of the clerical family isn't for softies. John Killinger calls it "life in the piranha bowl" in his Christ in the Seasons of Ministry, *in which he tells of one minister's wife who replied to her husband's critic this way: "There are two things I would like to say to her. First, John is not God; and second, stuff it!" Neither Mary Ellen Droppers nor her husband Tom, rector of All Saints', Greensboro, would tell anyone to "stuff it," but author Droppers suggests that we take a thoughtful look at The Preacher's Wife.*

"MOM, IS IT supposed to make a difference that Dad is a minister?"

Before I could answer, her sister picked up the question. "No, it's not, and if anyone says it does, just punch 'em in the nose! She doubled her fist and feigned a right hook as if she had had plenty of practice.

We were having a hassle about who was wearing what to church that morning. Our four children were milling in and out of the bedroom while I struggled into my panty hose, and was beginning to experience the usual anxiety about getting all of us to the service on time, with smiling faces and matching socks, so that we would not have to slip in the side door or follow the procession down the aisle.

The clergy wife's goldfish bowl is tiny and transparent enough without any unnecessary splashing.

I don't remember how I answered my child's question, but it's one that I and other clergy wives struggle with often. And the answers to it and to other questions surrounding it have consequences for all of us.

The lives of women married to clergy are rich with a number of things—meaningful commitment, opportunities for growth, social acceptance—but they are also plagued by some special problems. Two of the thorniest are, first, the loss of identity that results from being regarded primarily as "the preacher's wife" and second, the job of getting pastoral care for herself to deal with the serious impacts of the identity problem.

Begin with the problem of identity by looking at "Joan," a composite of the clergy wife. She's on the phone:

"He's at the church, Mrs. Sims. Did you try there?"

"Oh," Mrs. Sims says, "I never thought of trying the church office first. I assumed he would be at home. Well, you can save me another phone call if you'll give him this message . . ."

Minutes pass as Joan writes down the message and listens patiently to an explanation of it. She thanks the caller and then adds that no, she *hadn't* heard about the trouble at the vestry meeting.

"But my dear, I thought surely your husband would have told you. It seems that Harry got going again about . . ." The caller drones on. Joan makes polite sounds of response. Her soup kettle begins to boil over and a loud cry explodes from her son in the bathroom. Meanwhile the postman is heading up the sidewalk—he passes beneath Joan's treed, mewling cat—with a hefty batch of first-of-the-month bills. Joan feels the headache coming on. Again.

The voice continues: " . . . and that reminds me that I've been meaning to tell you what your little Sally said to her Sunday School teacher last week."

Joan interrupts, "I'm afraid someone's at the door and I will need to say good-bye."

"Well, thank you dear, for delivering the message. You certainly are the Perfect Minister's Wife."

Joan rushes to save soup and son and cat—wondering what Sally did say—and mutters to herself: "My name is not Dear-The-Perfect-Minister's-Wife."

No harm was intended by the appellation, but Joan would certainly agree (as I do) with Liz Spellman Dean, writing in a publication of the Alban Institute: "I have been introduced at gatherings as 'the minister's wife.' No name. Do people get introduced as 'my lawyer's wife?' Do people get introduced as the 'wife of a mathematician?" Even though the speaker intends a compliment, the cumulative effect of the anonymous introduction is to make the clergy wife feel that her personhood is being denied.

A certain sensitivity comes with being a clergy wife and having to confront traditional expectations. The clergy wife *will* maintain an impeccable lifestyle, wear nice clothes, rear exemplary children, maintain unruffled mental health, and overlook strain on her marriage and insults to her self-esteem. The clergy wife *will* accept constraints on where and how her family will live, as well as intrusions on family privacy and the logistical problems of limited income. And she *will* do all this with grace and gratitude, presenting herself at church on Sunday morning unscathed and smiling.

The common assumption is that the clergy wife will be an appendage of her husband and his work. Thus she evokes praise if she is involved with the altar guild, choir, Christian education; but she takes public stands on abortion, war, hunger or capital punishment at her own risk—and her husband's.

"So much of our time is taken up with what's expected of us," one clergy wife told me, "with the so-called command performances, that by the time we get through paying the sitter and using the time, we have no money or time left for ourselves."

Another wife of a clergyman said, "The demands on my husband's time and on me are so great that our marriage is feeling real stress because of it."

And a third wife summed it all up: "We are highly visible, highly accessible and highly vulnerable."

I've talked with many clergy wives and noticed a pattern that can be expressed with this equation: UNREASONABLE EXPECTATIONS + LOSS OF IDENTITY + CONFLICT = STRESS.

Look again at Joan. We find her, unsurprisingly, in the kitchen. The door opens and Joan's husband comes in.

He looks tired, she thinks. And no wonder, a late vestry meeting last night, a funeral this morning, hospital calls all afternoon. I hate to give him three more phone messages, especially the gossipy one about the vestry meeting.

"My day off is messed up again," her husband says. "I forgot I promised Bill I'd go over reports with him tomorrow, and the heat pipes are dying again and . . ."

It's the third week in a row with no day off, and the problems are piling up at home, too. Joan feels the tension between her own needs and those of her husband and his flock. Caught between concern and anger, she wants to scream. Instead she moves to the kitchen window and looks out and begins to cry. Quietly.

We leave Joan and her husband (who is trying to sort out his own thoughts) and confront the second problem: Who will be the pastor to the pastor's wife?

Her husband? Common sense rejects this, and for once common sense is right. William Purkey states that "It is not advisable for professionals to have dual relationships." Purkey, professor of counselor education at the University of North Carolina at Greensboro, suggests that clergy can do lasting damage by trying to be both husband and pastoral counselor. The problem with other priests or a bishop is that they are peers of the clergy wife's husband, and thus many wives hesitate to involve them in a therapeutic situation.

Non-church counselors, psychologists or other professionals, may be able to help, providing a long list of if's is resolved: If the wife can find a good one in her area; if the family budget has money for therapy; if anonymity can be kept; and if her spouse supports her.

Roy Oswald of the Alban Institute has studied the question of how clergy wives get pastoral care. and suggests four things:

First, clergy wives can form support groups to help one another. It is important, Oswald believes, that these groups be made up of like-minded women with similar views of their roles and problems and that there be trained leadership within the group.

Second, seminaries can develop courses and materials to help clergy wives learn the skills they need to negotiate their roles.

Third, clergy wives can enlist parishioners and other community members to educate congregations toward a clearer, more realistic view of the clergy wife.

Finally, Oswald suggests that dioceses have the responsibility of helping clergy wives deal with all of these issues.

What is desired that that clergy wives be enabled to work toward authenticity, not away from it. To do so, attention must be paid to the contributors to the problems: Congregations which act on unexamined attitudes and outworn assumptions; publications that ignore serious issues and treat the clergy wife's life like a situation comedy; and the clergy wife herself, who often bows silently to the pressure, rather than making her predicament known.

Clergy wives must make it known that they are people who, like other women, feel lonely, get angry, make love, plant gardens, worship, and sometimes feel like screaming. Clergy wives must claim their citizenship in congregations and the larger church community; this includes their right, as active lay members, to serve in elected positions and as delegates to decision-making bodies.

At the same time congregations should explore their attitudes about the wives of clergy and the extent to which these attitudes may be stifling identity and limiting the choices for stewardship.

Such changes may frighten congregations and clergy wives alike, but others will find it a relief to realize that the minister's wife—a.k.a. "Dear"—can speak for herself about the life that is her own—that she is able to claim her own uniqueness and build on it toward an identity that is freeing, not suffocating. A friend of mine whose grandmother was a minister's wife said to me, "Congregations buy into the image because no one has pushed them to consider alternatives that might be as freeing for them as they are for you."

Twenty-five years ago, when I told my best friend that I was going to marry a priest, she said, "In spite of the fact that you can't remember *anyone's* name and you *hate* to wear hats, I still think you'll make the perfect minister's wife."

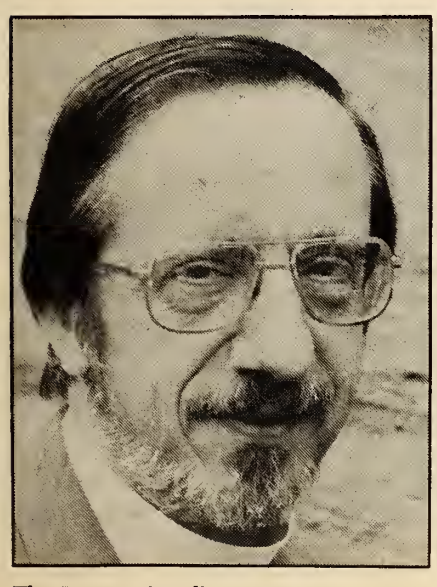
I have no idea how many names I have not remembered in the last quarter-century. And while wearing hats is no longer a literal issue, I continue to try more and more figurative hats as I ponder the reflection of the perfect minister's wife in my mental mirror. I believe I speak for other clergy wives, too, in saying that I hope eventually to find a hat that is comfortable enough for me to wear most of the time—one that fits me securely—one that feels like a part of me.

Above all, I am looking for a hat that does not hide my face from you, nor yours from me. ●

New servants for old order

GENIE CARR

THE REV. MELVIN E. Truiett doesn't sew tents for a living. He supervises a 33-person assembly line at AT&T in Winston-Salem. That's on weekdays. On Sundays he reads the Gospel at St. Anne's and dismisses the congregation to "go forth into the world to love and serve the Lord." And on



The Rev. Earl Brill

Monday mornings, he takes time to visit prisoners in the Forsyth County jail.

Mel Truiett is a vocational deacon, and the vocational diaconate, says Bishop Estill, "is a tent-making ministry."

Estill says: "It is one more way God calls us to be used in servant ministry. It allows for an ordained function, but in the same breath, you're self-supporting (in) lay employment."

He adds that the vocational diaconate movement seems to be catching on nationally. A recent report of the Episcopal Church's Council for the Development of Ministry called for the national church to give its official approval to the diaconate program. The matter will be before General Convention in Anaheim, California, in September.

"Bridge-building" is another term for what vocational deacons do. "I like the symbol of the deacon as the bridge between the church and the world," says Barbara Armstrong of Apex, a postulant for the vocational diaconate.

Truiett is the diocese's first vocational deacon. There are five persons in the first-year internship and five serving as postulants for a minimum of six months. The successful postulate then becomes a candidate for Holy Orders. A three-year Institute of Study and various other diocesan requirements must be met before the aspirant can begin doing what Estill sees as the vocational deacon's role:

"Our big interest in this diocese," he says, "is that they will go beyond the institutions of the Church (and attend) the needs of the poor and the special needs of the community. They will identify areas and work in areas that they can inform the Church about and . . . enable lay people to be involved in that kind of ministry."

The vocational deacon is new in the diocese but venerable in church history. The Rev. John Borrego wrote in a paper for the diocesan task force that studied the vocational diaconate: "Paul writes often of *diakonia* to others in the Christian community, to Christ, and to God. . . . By the end of the New Testament period . . . the meaning of *diakonia* had been extended from a servant who waited at table, to any Christian who performed loving service for others following the example of Jesus, finally to the body of officials in the Church who continued to embody the servanthood of Jesus in the community."

Postulant Chuck Oglesby, a counselor at North Carolina State University at Raleigh, performed liturgical duties as an intern at St. Mark's, Raleigh. Now he finds that he is "more aware of looking for Christ in other people. . . . Every person who walks through my door represents part of my ministry."

The in-the-world flavor of the vocational diaconate appeals to Patsy Walters, a postulant who is a secretary at the University of North Carolina at Charlotte. "You need the liturgical aspect to affirm that you're in the Church," she says, "but that's frosting on the cake. I like contributing service—maybe it will inspire lay people to think, 'If she can do all that, maybe I can do a little bit more, too.'"

Ginny Poole, another postulant, says she first felt the call to ministry less as a call than as if "I were being pursued by something I didn't want to think about." It worked out fine, however, and she's interested in focusing her diaconate on connecting the inward journey with the outward one. "The deacon," she says, "is on the edge of the Church, addressing the needs of the world and reminding the Church what those needs are."

So the shape of each deacon's ministry varies, but the base remains the same: servanthood in the liturgy and the world.

In the liturgy, the deacon prepares the elements for the Eucharist, reads the Gospel and intercessions and dismisses the congregation. The deacon can also administer the Sacrament to shut-ins.

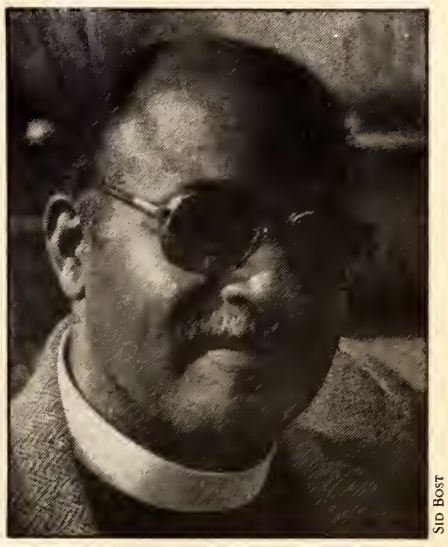
In the world—or at least in the world of this diocese— vocational deacons are expected to be financially self-supporting as they go about their ministries. The program is so new that some aspects—such as the Institute of Study—aren't wholly realized yet. The first batch of aspirants are, says the Rev. Derek Shows, "essentially guinea pigs. I can appreciate that the ambiguities are a source of concern for them, but that is the reality of the situation." Shows is interim coordinator of academic training for the vocational diaconate. The Rev. Earl Brill will eventually take over the reins of the program.

Mel Truitt, now in his second year and as certain as ever of his call, hopes that clergy and laity alike will take to the diaconate as it develops in the diocese.

"A lot of laity feel threatened by the diaconate," he says, "but they shouldn't. I'm here to do what needs to be done under the priest in charge. We're not here to make a lot of ruckus.

"The most important thing is not to have a take-charge attitude. Most of us are relatively successful; we have people (at work) reporting to us. But that's what servanthood is all about: waiting patiently until you know what you need to know."

The following are now serving in the diaconate program: Marvin Brady Aycock Jr. of Albemarle; Kermit Bailey of Greensboro; Meta Ellington of Raleigh; Patricia Shoemaker of Lexington; Barbara Armstrong of Apex; Kathering Broadway of Raleigh; Charles Oglesby of Raleigh; Virginia Poole of Raleigh; Patsy Walters of Charlotte; and Vicky Wesen of Raleigh. •



SID BOST

The Rev. Melvin Truiett

Genie Carr is a copy editor at The Sentinel *and a communicant of St. Anne's, Winston-Salem.*

Calendar

Conference Center summer

Guest Periods at the Conference Center this summer will feature worship, Bible study, recreation, theater

and much more. There are two guest periods this year—Aug. 4-7 and Aug. 7-10—and family rates are available. Your hosts for the annual event at Browns Summit will be the Rt. Rev. Thomas A. Fraser, retired bishop of North Carolina, and his staff, the Ven. Neff Powell and the Rev. Harrison T. Simons. For full information, write Simons at P.O. Box 194, Oxford, North Carolina 27565.

Share Fair workshops

Information-sharing and project-starting will be part of the business on hand at the March 23 Share Fair at Holy Comforter, Burlington. Workshops will be held on aging, lay liturgical leadership, Christian education and others. Registration and other information is available from Susan Brooks at (919) 446-0436, 442-5270.

Faith Alive weekends

Faith Alive, an Episcopal witnessing fellowship, has money available to help small churches (fewer than 100 communicants) hold weekends similar to the 1,400 *Faith Alive* weekends already held in about 1,200 Episcopal congregations throughout the nation. For information: *Faith Alive,* P.O. Box 1987, York, PA 17405.

The Greatness of Growing Old

A conference on ministry with, for and by the elderly.

Sunday April 28, 5 p.m. — Monday, April 29, 4 p.m., at the Browns Summit Conference Center.

Keynoter: Dr. Dan G. Blazer, Duke University Medical Center.

Workshops: Parish-based models of ministry, rehabilitation and support services, hospice, spiritual needs, and others.

Send completed registration form, together with your check, to: Mrs. H. R. Hansen, 3112 High Ridge Road, Matthews, NC 28105. For more information call (704) 847-4145.

Registration Form: (Please return by March 25)

Name _____ Phone (home) _____

Address _____ (work) _____

City, State, Zip _____

Room Preference: ☐ Double ($45) ☐ Single ($51) ☐ Commuter ($30.50)

(Roommate preference: _____) ☐ Non-smoking ☐ Smoking

027514-009-00097
MR & MRS WILLIAM S POWELL
307 PLUM LN
CHAPEL HILL NC 27514

Right praying

JOHN JACOB PENICK

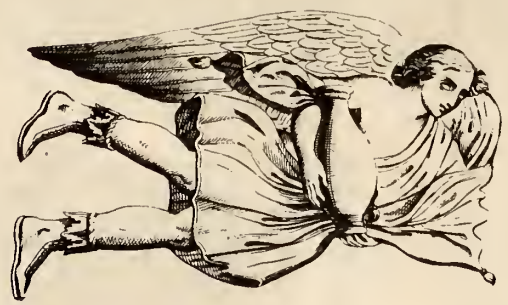
WE OFTEN HEAR the slogan, "Prayer changes things." But, thanks be to God, *prayer changes nothing* except the pray-er and possibly his relation to deity. The sole function of a non-blasphemous prayer is to change the one praying. That is the whole point of it. None of this is to try to be naturalistic in religion, or to make peace with "Science." To heck with science in this connection. It has solely to do with what can be said without blasphemy.

So no intelligent person is going to ask for anything other than a change of his own mind. Even *intercessory prayers*, or prayers for other people and for situations in the world, are *expressions of our proper concern* for them. They are *worthy ceremonials* to perform; they grow out of a generous heart; and they set up states of mind *in us*, whether spoken *by* us or *for* us in public worship by a celebrant, that contribute to the well-being of the world. As such prayers are felt in our hearts, *we* may be moved to help bring about the situations called for in the prayers. But it is blasphemous to believe that *we* are changing the divine will in these matters. When we can do something for others, for institutions, or for nature, such prayers set up the proper frame of mind for us to do them. With intercessory prayers for that which we cannot do anything about, and they are important too, they express our concern to deity, which is our bounden duty and service. The prayer can even express our *hope* that our will on the matter is the divine will. But we move into blasphemy, or near to it, whenever we feel that deity is going to change a course of action *because* we have prayed. That is practicing magic.

There is a ceremonial side to prayer. Ceremonials are sneered at only by the idiotic, for they set up our public attitudes and remind us of our need to fit them into what is institutionally called for to allow civilization to survive. Civilization can only survive as people's attitudes attune them to living and working for the health rather than the disease of our common social fabric. Ceremonies strengthen our acceptance and appreciation of that social fabric. Ceremonies are almost indispensable for a worshiping community, moreover, because they provide modes for feeling and acting *together* which refer beyond the modes to their Heritage and Source. Without them is the danger that private inventions might be taken as novel inventions of the Holy Spirit.

It could not possibly matter one whit whether or not a prayer has been spontaneously invented by the pray-er at the time. The prayer may just as well, and often better, be made as a recital of a liturgical prayer, read off as a participation in the Heritage and Source of the Church Universal. That it is not spontaneous or privately invented cannot detract from its significance. . . .

Only about one ad lib prayer in ten thousand can force us to think and feel as deeply and as nobly as a prayer from the Anglican Church's *Book of Common Prayer*. Why dress up to go to church for other



people to see, and not dress up our pitiful language the best we can in prayer? Have we no pity on what the Lord hears, in His infinite sensitivity? Have we no limits to our feeling that every whim in our hearts is the work of the Spirit? Can we not believe that the Spirit has worked and will work in history in and through the corporate liturgy of faithful communions? Can we not believe that, to use Richard Niebuhr's language, Christ transforms culture, and that *He transforms portions of native language especially*, working *through* works in that language just as much as He does through sunsets and altar calls? Who said that liturgy can only have exactly one meaning, and that meaning gets out of date fast? The meaning of liturgy grows with the context of its use, thus providing excellent correspondence between Christ and life. •

John Jacob Penick, a former Methodist minister, teaches high school in Hillsborough. This article is excerpted from his as-yet-unpublished Thoughts in a Pew . . . or Retorts to Sermons I have Had to Endure. *He is not related to the late Bishop Penick.*

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THE COMMUNICANT

VOLUME 76, NO. 2 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA FEB./MARCH 1985

Frank Vest elected suffragan bishop (p.1)

THE COMMUNICANT

VOL. 76, NO. 3 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA APRIL 1985

The greatness of growing old

LIZ HUSKEY

YOU WAKE UP on your 65th birthday seized with an urge to make ash trays or do macrame or socialize only with other older people.

Or do you?

Or is it this way: Age changes you radically—after 65, you slough off your former activities and, to one extent or another, slide into sedentary living.

Perhaps.

But neither capsule image of aging is precisely true. And, if you adhere to the ash-tray-and-macrame image of older people, more than one gerontologist will say you suffer from agism.

Correcting myths about aging—and working toward effective ministries for (and by) older people—will be the keystone of "The Greatness of Growing Old." The diocese-wide conference will be held April 28-29 at the Browns Summit conference center.

Featured speaker will be Dr. Dan Blazer, geriatric psychologist with Duke University. Blazer will present research findings on aging. The Rt. Rev. Robert Estill, Bishop of the Diocese of North Carolina, will speak on "Spiritual Needs of Older Persons" and will celebrate the Holy Eucharist at the service on April 28.

To get a clearer picture of what happens (and does not happen) when one ages, I talked with some residents of the Episcopal Home for the Ageing (the Penick Home). I presented the two propositions given above and asked how they jibe with their lives.

"Only someone who's 35" believes that age doesn't take its toll, said Edith Shelburne.

"We forget appointments, names. We don't feel like we're as sharp."

But she and her husband Dan are by no means moldering away. She visits patients in the nursing center of the Home and works with the Church Periodical Club of Emmanuel Church, while he plays tennis, works with the Moore County Food Bank or lends a hand with the local support group for the N. C. Symphony.

"I wasn't ready to retire," said Shelburne, a former senior vice president for Wachovia Bank and Trust Company. "When you've been active all your life it's not good to just suddenly quit. I don't recommend it. I think we were put on this world to be active." Shelburne notes a slowing of his physical movements and dulled reflexes, but he keeps pushing.

So does retired Admiral Fritz Furth, who did pioneering work in the development of radar and who now is brushing off a recent case of pneumonia and surgery to have a pacemaker installed, and is planning a cross-country trip. Furth is also doing serious research and keeping himself up-to-date on electronics and computers.

Retired architect Luther Lashmit is also working on computers, although not entirely by choice. He turned to them when inflammation and pain from arthritis made it impossible for him to write on a typewriter.

The conclusion I draw from these and other talks with residents here is that people change their level of activity only when forced to by physical or other reasons. There is some support for this in Robert C. Atchley's *The Social Forces in Later Life.* In this gerontology text, Atchley asserts that "once adult activity patterns are established, they tend to persist." But ". . . aging or changes associated with it cause activity patterns to change, if not it the type of activity at least in the amount of it."

The things that older people do are affected by retirement, widowhood, children leaving home, moving into group housing, transportation, finances and physical aging.

LIZ HUSKEY

Luther Lashmit works computer at the Penick Home.

The persons who may flounder in the aging process are those who suffer extreme losses and are forced to make radical changes in the way they live. The Rev. Philip S. Brown has 30 years' experience in working with the aging, and he knows what happens when severe and sudden losses force aging people to re-define their lives.

"Some get overwhelmed by the process of aging," said the executive director of the Episcopal Home For the Aging. "Others find that it creates a challenging opportunity to find a reason to be."

Church institutions, says Brown, have the responsibility of offering options to older people. These options should be realistically based—that is, they should grow out of a knowledge of what residents were interested in before they came to live in the institution. Parishes can (and should) learn about older parishioners through person-to-person administration of an activity survey form, Brown recommends.

Finally, Sylvia Andrews cautions that programs for older people must change as the clientele changes. The next generation of older people will have particular needs and interests. Andrews, director of health service for the Home, said:

"They're going to be us—interested and professional people with a wide variety of interests, and we're not going to be content with some of the activities being offered to older people today."•

Liz Huskey is a program specialist with the Episcopal Home for the Ageing in Southern Pines.

Share Fair planning pays off

DON'T SCHEDULE ANYTHING on ACC basketball days.

The Share Fair organizers heeded that inviolable rule and sandwiched a full day's work on Christian education at Holy Comforter, Burlington.

The event was neatly scheduled on a Saturday when no area teams were in action, and 105 persons from all five convocations of the diocese took part. (Since State, Carolina, Maryland and Georgia Tech all bit the dust that weekend, the Share Fair group probably were happier, anyway.)

Planning the event at the Rev. David Williams' church took a year, and the process yielded the Education and Training Commission some other rules for putting together successful events:

Probably foremost, says one of the planners, the Rev. J. Barry Kramer, is to target needs precisely.

"We hit it right on the button," he said, "because we surveyed the entire diocese in person and by questionaire on two things. One, we asked people their Christian education needs and two, we asked them to tell us success stories." Kramer is missioner to the deaf for the diocese.

Some of the "success stories" who ended up as leaders of workshops were:

- Emmanuel Church, Southern Pines, with its extensive and effective volunteer program.
- Wilma Smiley, director of religious education, St. Paul's, Winston-Salem, with her work on curriculum implementation, especially intergenerational materials.
- St. John's, Charlotte, which shared its know-how on running summer educational programs.

Kramer says, "People came from all corners of the diocese, from small parishes such as Scotland Neck right on up to the churches in Charlotte—St. John's, St. Peter's, Christ Church.

"The people who came were very task-oriented, with about 50-to-75% of them signing up for something every hour of the day. We also had the side effect we hoped for—people got together and shared with one another."

The Ven. Neff Powell also noted the informal "huddling" of participants. "You could tell they were having a good time—I've seen people huddle at conferences that weren't well-planned and it's a totally different thing.

"Everyone was up and positive," said Powell, "enthusiastic and hungry for new ideas.

Powell, archdeacon and director of program for the diocese, was struck by the number of congregations doing excellent Christian education work. "St. Mark's, Huntersville, is an example," he said. "We would mention ideas about Sunday School programs and they would say, 'We're already doing that.' And they are doing it all without a rector, which is just great." (St. Mark's is searching for a successor to the Rev. Thomas Droppers, now rector of All Saints', Greensboro.)

Kramer added one note about followup. He said that nearly every workshop—including youth activities, curricula, humor—had as its topic something which will be treated in upcoming events at the Kanuga Conference Center. So those whose appetites were whetted by the Share Fair follow up on their interests at the events described at Kanuga's display at the fair.•

Two views of the Holy Land

DEAR FRIENDS:

Our two-week continuing education pilgrimage took Joyce and me to Egypt and the Holy Land. We spent the first week in Cairo seeing the pyramids, the Sphinx, and then in Luxor with the Valley of the Kings and Queens, Karnack, and the ancient burial places and shrines of the pharaohs and their queens.

The second week we went up to Jerusalem. Again, we saw a number of tombs from the Old Testament period and the Christian era, culminating in the Church of the Holy Sepulchre—the most sacred church in Christendom—built in the Crusade era and revered as the site of Jesus Christ's execution and burial.

We went during Passion Week, on a cold and rainy day, led by a TWA-provided guide. With thousands of pilgrims, we wormed our way along the Via Dolorosa past the Stations of the Cross and into the church itself. The last thing I saw before entering the gate was a little shop selling, among other things, crowns of thorns!

Like many who had gone before us, we were disappointed by what we saw and experienced. The gloomy Church is parceled out among the Greek Orthodox, the Armenians, the Roman Catholic Franciscans, the Syrian Orthodox, the Coptic Church and Orthodox Ethiopians. Since we were there on a Sunday, we had to wait while a Coptic procession left their altar and a small Ethiopian group completed their worship inside the marble shrine.

The next day a bright sun shone as we visited the Garden Tomb, founded by an Englishman named Gordon, and looking like what one would imagine from all the pictures in Sunday school pamphlets. Open, unadorned, peaceful, flower-laden and speaking of resurrection, not death. In their gift shop were no crowns of thorns, only a prominent sign: "Jesus is alive today."

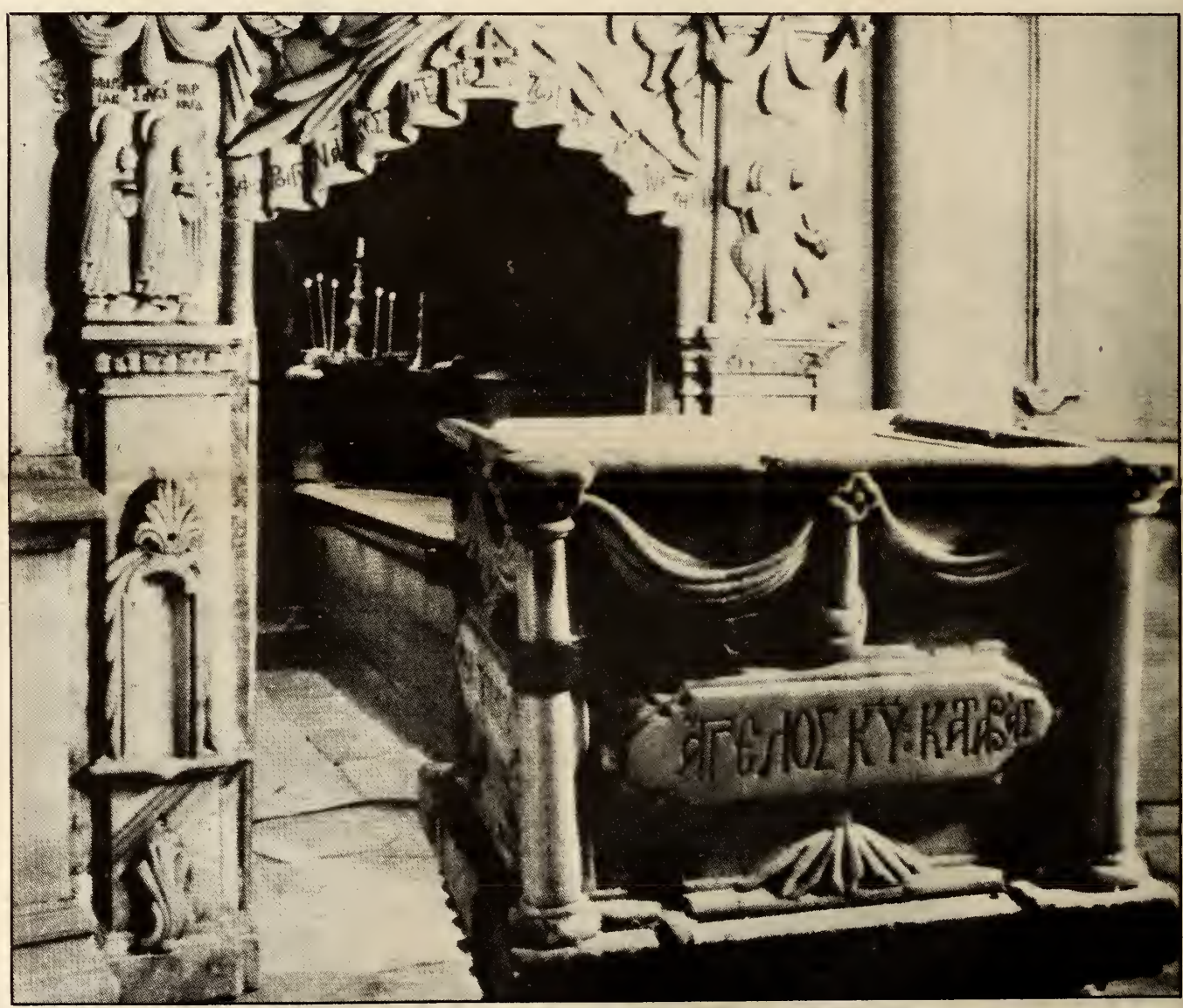
Later that morning we shared our thoughts with John Peterson, dean of St. George's College, founded by the Anglican Diocese of Jerusalem and now an ecumenical, international center for continuing education. Dean Peterson is a biblical archaeologist. He looked pained as we told him our story and said that others had this same experience. He offered to take us back the next day and to show it to us from a different perspective.

We gratefully accepted, although at the time we were unaware of the gift he was giving us.

The next day, bathed in sunshine, we entered the Holy City again. This time John started us at the 16th century Damascus gate, or rather, beneath the tower which dates from the days of King Herod and which may have been the gate in Jesus' time.

He took us high atop the existing walls and told us of the topography of the original city with its valleys and hills. He pointed for us the way down from the Mount of Olives to the Garden of Gethsemane, and from there to the gates of the city, Pilate's court and the Via Dolorosa . . . and onward to Golgotha and the tomb which Joseph of Aramathea provided.

As we walked with John along the way, stopping at the Stations of the Cross, he brought the stones to life. He told us of his experiences and those of the pilgrims he had seen as they, too, walked the way of the cross.



The traditional tomb of Jesus, Church of the Holy Sepulchure: "Finally, a light springs up from within the tomb."

We could envision, as he talked, the pious women of Cyprus who bring small handkerchiefs to anoint with oils and fragrances the slab of stone representing the place where Jesus' body was laid and prepared for burial. The pilgrim women take those cloths back to their loved ones as holy relics and signs of their own pilgrimage and faith.

And then, as John and Joyce and I stood by the edifice in the middle of the great Church of the Holy Sepulchure, John described the liturgy of the Paschal Vigil:

Thousands of faithful, packed into the church around the tomb. They cry out in many languages, often at the tops of their voices: "Come, Lord Jesus!" This goes on for hours, until the arrival of the Greek Orthodox patriarch, the Bishop Of Jerusalem.

He enters. He circles the tomb three times; the crowd presses together so tightly that this takes him several hours. Then, close to midnight, the patriarch is stripped of everything but an alb and is checked by priests appointed for that purpose.

The tomb has been sealed beforehand with wax, and now the bishop breaks the seal of the tomb and enters the dark enclosure to pray. The tomb has one small window on each side. The windows look like portholes, and every eye strains in the darkness to see through one of the windows.

When, finally, a light springs up from within the tomb, the crowd emits a roar:

Exultet!
The Light of Christ!
The Light of Christ!
The Light of Christ!

John says, continuing, that those present scream with joy: "He is risen! The Lord is risen indeed!" In all their tongues and from all their native backgrounds, they become one in the risen Lord.

Everyone lights candles from the Christ candle in the tomb. A courier lights his candle and speeds to Ben-Gurion Airport, 45 minutes away, where a chartered plane awaits. Then he and the new Light of Easter are flown to Athens to greet the faithful who wait in darkness for the light from the empty tomb, the news of the risen Christ.

Joyce and I were moved to tears of joy as we left the tomb after that second visit.

My mind went back to the tombs of the pharaohs and the City of the Dead across the Nile from Luxor to Karnack. The memory floated to me, from high school days, of Shelly's *Ozymandias of Egypt.* In the poem, a traveler returns and tells of seeing the ruins of a statue in the desert—an imperious, shattered head lying on the sand near "two vast and trunkless legs of stone"—and a pedestal with these words:

My name is Ozymandias, king of kings:
Look on my works, ye Mighty, and despair!
Nothing beside remains. Round the decay
Of that colossal wreck, boundless and bare,
The lone and level sands stretch far away.

Jesus took the tomb and transformed it from the "colossal wreck" of Ozymandias into a powerful symbol which, in its emptiness, fills our lives and the lives of all to come, with wholeness.

Faithfully yours,

+Robt W. Estill

Robert W. Estill

Doubt, faith are not enemies

REV. EARL BRILL

THE APOSTLE THOMAS comes off badly in John's telling of the story of Jesus' appearance to His disciples. *Doubting Thomas.* What a way to be remembered—as the one who, when the chips were down, failed the test of faith!

Our situation with respect to our risen Lord is much like that of Thomas. Like him, we weren't on the scene when the Lord appeared. Like him, most of us have a hard time accepting the reality of this unbelievable event. We have to "take it on faith," and that's not easy.

People are shocked when clergy have doubts. They expect us to be models of assurance and certainty, as in Thomas Carlyle's remark, "a man who knows God at more than second-hand." I wouldn't deny the possibility of knowing God first-hand, but I don't think this is exactly what we mean by Christian faith. Instead, I rather like the definition in the Epistle to the Hebrews: "Faith is the assurance of things hoped for, the conviction of things not seen." In that view, faith is grounded in what lies *beyond* our immediate vision. Conviction is not the same as certainty—and surely not the same as knowledge.

Remember that spooky voice in the commercial, "It's 10 o'clock. Do you know where your children are?" Did you? And what if you didn't? If you have faith in your children, you may not know exactly where they are or what they're doing, but you have confidence they're doing all right because you trust them.

Faith in Christ means to put your trust in Him and declare your loyalty to His cause. The creeds are like the pledge of allegiance: "I believe *in* God the Father Almighty."

Even in the most faithful people, doubt is inevitable. And I believe it is legitimate. When people don't believe all sorts of improbable things they think they are supposed to believe, they feel guilty. That's too bad, really, because if you have doubts, there's no way of preventing them. God calls us to be faithful. That doesn't mean He wants us to be gullible.

More importantly, doubt is not necessarily a denial of faith. If faith is a conviction of things *not* seen, confidence in a center of meaning, then faith is something of a risk. Doubt is the element of uncertainty that makes it risky.

Faith includes doubt and uncertainty within itself because faith is risky business. You could be wrong. Faith is taking a chance. To have faith means you believe in spite of your doubts.

In the story, though, Thomas finally did get to see Jesus. What about us? We are called to respond in confidence and loyalty, in trust and obedience. No guarantees. But we hope that in Him life will take on new meanings, that though we have not seen Him, we will receive the gift of faith and the joy and happiness which that gift brings. ●

The Rev. Earl Brill is Episcopal chaplain at Duke University. His thoughts on doubt originally appeared in The Episcopalian.

Open door, quiet evangelism

JULIA MARTIN

THE SUMMER OUR DAUGHTER was born, my husband and I started taking long, late afternoon walks into town to escape the August heat. Since we lived in a small town, we would invariably pass the local Episcopal church on our rounds.

That summer, the church building underwent extensive renovations and the parish priest usually chose the end of the day to make his inspection of the workmen's progress. As we passed the church, we often waved or smiled at him and continued on our way.

One day when the project was nearly completed, we saw the priest and stopped to admire the workmanship. We talked briefly about the renovation and as the priest turned to go back in, he said, "The door is always open. You are welcome to come inside."

This quiet invitation meant more to us that day than all the cheap ways ministers had tried to sell religion to us in the past. Churches had driven vans down our street on Sunday mornings in hopes of bringing worshippers in who had no more motivation to attend than the moment's impulse. We had been accosted by 10-minute evangelists on the street and in elevators. Random phone calls from strangers asked if we were taking our newborn to church.

Evangelism had taken a turn away from a focus on spirituality to an emphasis on selling the best emotional experience, no matter what the price. "Join quick," they said. "Don't try to understand. It just feels good to be a Christian."

Shortly thereafter, we moved back to our hometown. Although we were both reared in Christianity, neither of us had belonged to a church for nearly ten years. Our long-ago faith had turned to disillusionment with the modern church's hypocrisy and then agnosticism.

Once we became parents, however, we felt a profound responsibility toward our daughter to instill in her those values we were taught and to provide her with the vibrant church life we knew as children. The question which we turned over and over was whether or not we could find a church.

The Episcopal church appealed most to us because we needed a theology centered around forgiveness of sin rather than guilt. To us, it was an active church whose members worked quietly together not for man's praise, but for God's.

Once we moved into our new home, we went to visit an old friend and mentioned to her our interest in the Episcopal church. Again, her reply was as simple and direct as the priest's. "The service starts at eleven o'clock," she said. "I'll wait for you at the door."

We decided to be confirmed and to have our daughter baptized because of what we found behind the church doors once we walked in. Evangelism in the form of good deeds, a calendar of church events mailed to our home, a casual visit from the parish priest and confirmation classes brought us into the flock.

But at the heart of this evangelism was a respect for our family's closely-guarded integrity, believing that the basic truths offered by the Church—trust, love, hope and salvation—come to those who seek and then knock at Christ's door. ●

Julia Martin works for the Monroe Inquirer-Journal *and will be confirmed at Calvary Church, Wadesboro, on May 1.*

Joyful noise

JOHN JUSTICE

HE IS NOT HER HERO, but she knows who he is. They sit in his dressing room backstage in the Greensboro Coliseum, and Nan Holbrook takes a good look at Bruce Springsteen. The 36-year-old rock star from Freehold, N.J., is not tall—an inch or two under six feet—but he's very well-muscled from lifting weights. It's getting on toward show-time and Springsteen wears his work clothes—jeans and a sleeveless "muscle shirt." He lets her do most of the talking, and listens calmly, intently. He has dark hair and dark eyes and his face is an ethnic blend of Dutch and Irish and Italian. It's a working-class face, you can see it a thousand times on the streets of Jersey City or Newark or New York City. The conversation gets around to health and diet. Springsteen mentions that his doctor has warned him to watch what he eats; Holbrook gives him some Moravian Love Cake and Moravian Love Buns.

Holbrook, a member of St. Paul's, Winston-Salem, is director of the Food Bank of Northwestern North Carolina. She has been briefing Springsteen on her agency's needs and problems, and in an hour or so, he will put the brakes on during his four-hour concert and quietly urge the 15,000 in the audience to give to Holbrook's agency and other programs. His appeal will raise $4,000 in Greensboro tonight—the largest donation to date of any stop of his "Born in the U.S.A." tour—and before the night is over, one of his tour people will quietly slip Holbrook an envelope containing a check for $10,000. Tomorrow and in the weeks that follow, Holbrook's food bank will benefit from a surge of cash donations, offers of volunteer help and publicity in local media, all continuing to roll in long after Springsteen and his E. Street Band have packed up and gone.

Right now, though, Holbrook doesn't know what Springsteen will say onstage about the hunger issue and her particular project. While she's happy for whatever help he will give, she is also curious about Springsteen's motivations.

"Bruce," she says, "why are you doing this?"

He tells her that he grew up in the '60s and '70s with a social consciousness and that boosting the work of hunger groups is one way he has of "taking it a step further."

A little later, she asks how he can stand the rigors of the rock and roll life, and he says: "Well, it's my life, music is my life." And, to emphasize its centrality in a way that won't offend her, he adds, "Music is . . . not *quite* like a church to me."

Holbrook smiles and says, "Bruce, any church you have is all right with me."

ONE WONDERS what the Peters brothers would make of Springsteen.

Steve and Jim Peters are itinerant preachers who, like Springsteen, have been so moved by rock and roll that they barnstorm America. Except that Steve and Jim are on a self-declared mission from God to destroy the devil's music.

WARNING TO CHRISTIANS: LISTENING TO ROCK MUSIC WILL BE HARMFUL TO YOUR SPIRITUAL, EMOTIONAL AND MENTAL HEALTH.

Under this sign, the Peters brothers say they have burned more than $500,000 worth of records and tapes by artists as various as Led Zeppelin (heavy metal), Kiss (heavy makeup), Linda Rondstadt (heavy breathing) and John Denver (heavy sugar).

Perverse! Immoral! Profane! Unscriptural!

So shout the Peters brothers as they put their Zippos to the gasoline and burn the music. Steve and Jim are so Draconian in their measures—John Denver?!—that it's safe to guess that they'd favor torching Springsteen's works: "The River," "Nebraska," "Darkness on the Edge of Town," "Born in the U.S.A." and the rest. After all, this bus driver's son, this dropout, this draft dodger (during Viet Nam, Springsteen did what he calls "the '60s rag," telling his local draft board he was a sincere, committed homosexual)—after all, he writes and sings about cars and girls and love and lust, putting it all to the devil's beat, so he can't be on the side of the angels.

Wrong, wrong, and wrong again says George Yamin in a paper called "The Theology of Bruce Springsteen."

To Yamin, who wrote the paper for his master's at the Department of Religious Studies of Depaul University, Springsteen's music contains a strong theology. His music is "nothing less than a modern-day religious epic . . . in which Springsteen assimilates and reinterprets, in terms suitable for his listeners, many of the essential ideas of the Hebrew-Christian tradition." Further, states Yamin, his music is linked to "some of the most deep-seated characteristics of traditional religion."

Can this be true? Can we find theology not only in Teutonic tomes but also in lyrics like

Well there she sits buddy justa
gleaming in the sun
There to greet a working man when
his day is done
I'm gonna pack my pa and I'm gonna
pack my aunt
I'm gonna take them down to the
Cadillac Ranch.

Well, maybe not in "Cadillac Ranch," but certainly in the body of Springsteen's music, Yamin says. And before sketching in his lines of thought, consider "Badlands." The song is about mass murderer Charles Starkweather, who has this comment on his own and the world's evil:

They declared me unfit to live
said into that great void
my soul'd be hurled
They wanted to know why I did what
I did
Well sir I guess there's just a
meanness
in this world.

Yamin cranks up his argument in "Paradise Lost," in which he describes Springsteen's version of the fall of man and the expulsion from Eden. Springsteen, Yamin writes, re-tells the story in terms of parents and children, such as in "Adam Raised a Cain":

You're born into this life paying
For the sins of somebody else's past
Daddy worked his whole life, for
nothing but the pain,
Now he walks these empty rooms,
looking for something to blame.
You inherit the sins, you inherit the
flames
Adam raised a Cain.

Yamin then moves on to the second part, "The Promised Land," in which he cites, with plenty of exegesis, some of the numerous Springsteen songs revolving around a vision of a new life. "Born to Run," "Thunder Road," "Growin' Up" and others are harmonious, Yamin states, with the view of critic M.H. Abrams, who asserts: "Despite its emphasis on a lost paradise in the distant past . . . the persistent pressure of the Christian view of history is not retrospective but strongly *prospective;* for always, the best is *yet* to be."

Springsteen's songs often concern "life as a pilgrimage" and, in the section titled "Pilgrim's Progress," Yamin sinks some deep scholarly shafts into the rich vein of material in the music—highways of hope, highways of despair, shattered cars and dreams and hopes along the highway." Yamin refers to "the salvific importance of the highway and the automobile" in Springsteen's work.

There is more (much more) to Yamin's argument that the Jersey rocker's music represents "a genuine continuation of the religious heritage of the Hebrew-Christian tradition, in a way that is both intellectually and emotionally relevant to contemporary listeners."

It's pretty persuasive stuff, even if at a certain point in the analysis, one begins itching to hear the music itself.

And it can get funny when Yamin blasts away with the full artillery of scholarship at some lightweight lyrics. For example, it's hard not to smile when he uses these lines to illustrate Springsteen's concept of the Street as "sacred space."

When I'm out in the street
I walk the way I wanna walk
When I'm out in the street
I talk the way I wanna talk.

Reinhold Niebuhr, it ain't.

However, it's a fool's argument to say that the values that find their way into Springsteen's music don't account for some of his tremendous appeal. He has a number of social concerns—to feed hungry people, to use good sense about nuclear power, to help heal men and women broken in Vietnam—and he weaves them into the beat and melody and words of his music, and it's that particular kind of music—good rock created by a decent man—that so many persons are moved by.

Vendors hawk shirts; Bruce delivers music, message, money.

"HE WAS SO LAID-BACK when I talked to him before the show," said Nan Holbrook, "that when I saw him jump on stage with all that life and energy, I said 'Golly!' I knew he was going to say something about our food bank, but I had no idea he would go into that long spiel."

Indeed, Springsteen did take some time to talk about hunger. He spoke of it in the context of the responsibility that comes with loving something, such as one's home town or America. He used to hate Freehold, Springsteen told the audience, and he later decided that it was because he just didn't want any responsibility for loving it. "But if you love this country and you have feelings of pride in it, you have to look at the good and the bad," he said. And one of the bad things is that people are going hungry in North Carolina.

Now, not a single one of the 15,000 persons there that night or any of the other nights when he made similar appeals, came to hear Springsteen talk about hunger. They came to hear him rock. But such is his hold on people that they listened and gave rather generously.

It sounds a little corny to hear some of the things Holbrook has to say about the way people gave at the concert. She heard one person say, "If Bruce says the food bank is good, then I'll give." And another: "I'm doing this for Bruce."

It is corny. Springsteen himself is a little corny and as easily caricatured as many other achievers. Ralph Nader comes to mind. Also, the simple, universal songs of Irving Berlin and the deceptively plain paintings of Edward Hopper. But Springsteen is not banal, and neither are his music and his values—the implicit theology which Yamin praises—and Nan Holbrook makes this comparison:

"He was so quiet about the way he gave us money and helped us, that he reminded me a little of the way Quakers work—simple and quiet and very mission-oriented."

In closing, for the record: Springsteen doesn't claim any denomination these days. He was raised a Catholic and attended parochial schools for eight years. In the third grade, he says, a nun threw him in the garbage can because "That's where I belonged."

He made a good recovery; we have no news of the nun. ●

Student sees upsurge of spirit

POLLY GUTHRIE

ADULTS TELL US these are the best years of our lives. "Enjoy your youth while you have it," they say.

But if these are such good years, why have there been four suicides at one Raleigh high school in the last year alone?

We're supposed to be carefree—no worries whatsoever.

Yet peer pressure is at its highest during adolescence; we look ahead to a 50-50 chance of divorce; the national debt is increasing and the economy is mercurial; the job market is becoming more and more difficult to crack; and the prospect of nuclear war looms above our heads.

If these years are so wonderful and this is what we have to look forward to, it's no wonder many teens don't want to grow up.

Adolescents are notorious for rebelling against parents. The spirit of mutiny hits by the time of high school, and some youth turn away from their parents. Often it seems there is no reason other than that, after 16 or 17 years, they want something new and fresh. Whereas the generation of the 60s created an anti-establishment insurrection, my own contemporaries seem to be doing it differently.

What we really want—most of us—is something structured and stable in our lives.

This want, or need, has something to do with the recent surge of piety all across America, a movement that is affecting young people as well as older ones.

It can't be denied that religion has recently become a prime topic in the life of the typical teenager. Even atheistic students are thinking more about God. A study by Youth for Christ shows that 46 percent of American high school students are at least interested in religion. A recent Gallup Poll of 13-18 year olds showed that four in ten attend religion classes or take part in religion study groups.

As for Broughton, an article in my last year's yearbook, *The Latipac*, says a great deal:

"CHURCH: It's Not Just for Sunday Anymore." On one page, three students who were church camp counselors smile broadly in the summer sun. Another article features a student who is historian for the youth department of the State Baptist Convention and others. I have a friend who sings and tours with two gospel choirs. And the yearbook gives the Fellowship of Christian Athletes (FCA) a page of description, as well as a full-page advertisement.

No longer are high school students hiding their religion. No longer is a student ostracized for being active in a church or for showing strong faith in God.

Many school leaders are active in the FCA. For example, last year's FCA president at Broughton was head cheerleader and a member of the National Honor Society. This year's senior class president and the student body vice president are active members of FCA. FCA meetings at my high school attract about 200 per meeting (roughly ten percent of the student body), and nationally, FCA enrollment at senior high schools increased 49 percent last year.

Of course, FCA isn't the sole example of the religious upsurge among young people. I have one friend who coordinated a southern-area weekend conference for Lutherans, and another who serves on several steering committees at his congregation of the United Methodist Church. Many students are involved in their own churches, rather than FCA.

Some students even oppose FCA. Some raise church-state separation as objection to any religious group meeting on campus. Others are turned off because they think FCA is strictly a social club. It is true that FCA is a good place to socialize and leave behind homework and nagging parents for a while. But those who think that FCA is *only* a bunch of socialites in Calvin Klein jeans are mistaken.

Critics miss the members who come, not dressed to the nines but wearing old sweats. And even those who attend FCA for social reasons may learn something about God in the process. But most students come to FCA—the most visible and best-organized Christian group at my high school—because they want to learn more about Jesus Christ and his love.

There are examples at Broughton of the kindness and compassion that one expects in a Christian way of life. For example, a mildly retarded group, once the object of constant ridicule from classmates, has been brought into a group of Christian students. There is another student, a physically handicapped boy, who came to high school from another town. New to Raleigh, new to Broughton and without friends, he must use crutches to get around. Teenagers can be exceedingly cruel, and it wouldn't have been surprising had this boy been tormented. However, several students took him under their wings and help him make his way to the athletics events which he serves as manager. These students aren't angels, but their influence is encouraging for everyone.

It's my view that the Christian influence is giving many students the strength to say "no" in the face of incredibly strong peer pressure. How tempting to make out a cheat sheet for the chemistry test. How easy to copy someone else's physics homework. Consumer Education is boring, so why not skip it? Why not tell your gym teacher you're sick, instead of the truth, that you forgot your clothes and left them at home.

Little infractions, one tells one's self, and they don't matter much. Yet there is the inescapable fact that they are wrong and against the rules. FCA meetings discuss such issues, along with time devoted to Bible study, singing and other activities. These discussions and, in general, the religious influence at school, are giving students the conviction to object to things that are dishonest. It's becoming harder to lie and cheat.

Peer pressure bears hardest, perhaps, in the area of drugs and drinking. The experimentation that comes from adolescent unrest often leads to drug use, although heavy drug abuse is waning, I think.

Drinking is by far the more abused practice. It's illegal under the age of 19 in this state, but drinking is rampant among teens. Drunken orgies in the country are not uncommon. At parties, a guy doesn't want to look like a wimp and turn down a beer. And a girl needs a beer in hand so the cool, cute guy she's impressing won't taunt her with "goody-goody."

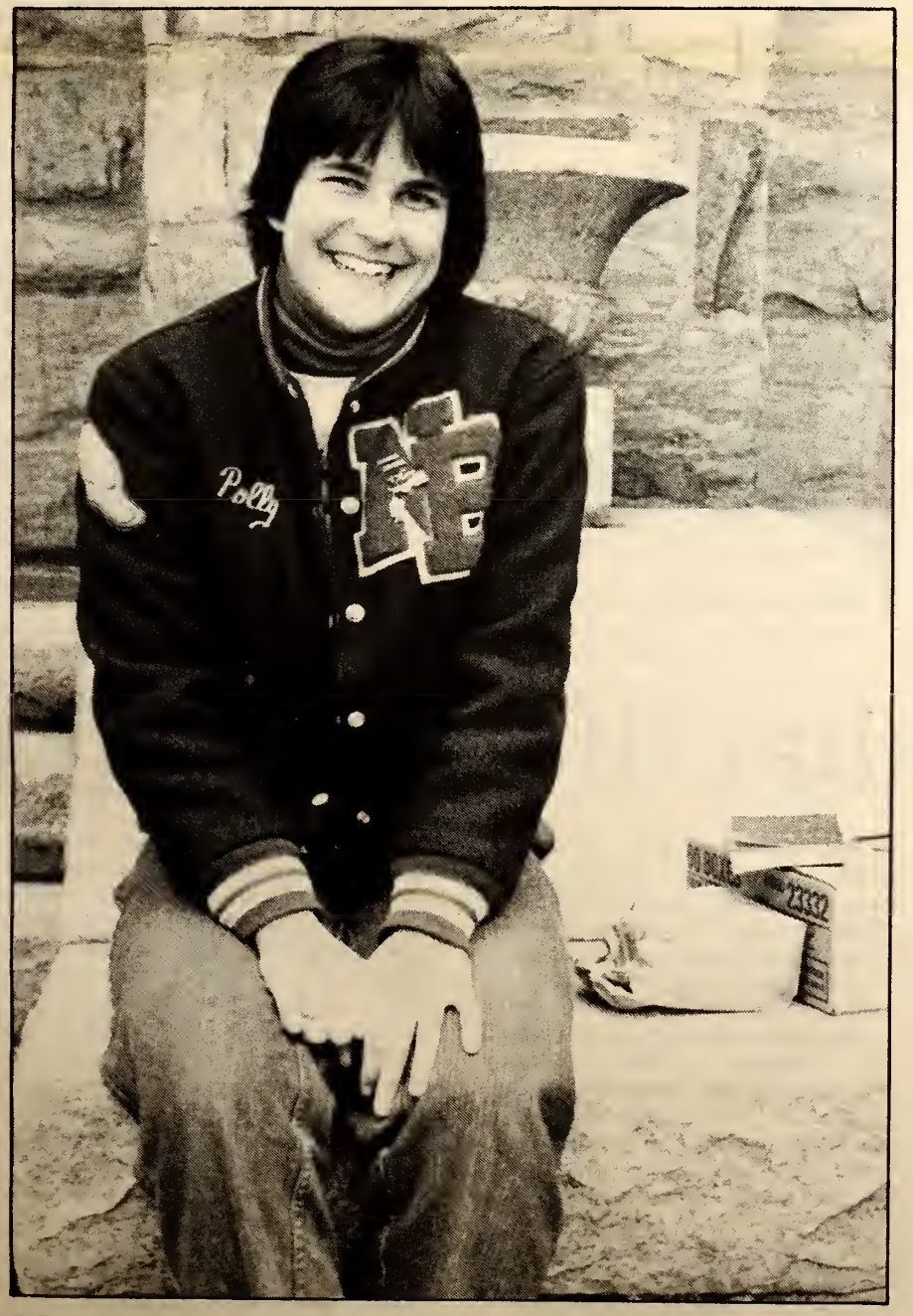
The religious influence is changing this. It's giving students the power to say "no." I don't have to be self-righteous and declare, "I don't drink. I'm a Christian." A simple "no" does fine, and people can draw their own conclusions. It's okay not to drink. Not that drinking is wrong *per se*. But it's nice, when one has convictions against illegal drinking, to have the option not to. Now, the person who offered the beer is likely to say, "What, you don't drink? Hey, that's cool. I probably ought to cut down, but anyway, what are you doing over the summer?"

Without disregarding the points of controversy about the religious movement—the issue of church and state separation, the perceived strong fundamentalist component of the movement—my assessment is that it is a positive force. If faith in Jesus Christ gives us a reason to live and a reason to want to grow up, then that faith is helping the youth of today.

It's a difficult world we live in, and I don't see an Emerald City in the crystal ball. To face the challenges, we need Christ's strength to carry us forward. I speak for myself and for other youths in saying that the young—as much as any group and more, perhaps, than most—need help in approaching life. And the religious movement among young people is clearly stating that help is here.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—*Isaiah 40:31.*

May the eagle in flight endure forever.



Polly Guthrie: "Even atheistic students are thinking more about God."

Polly Guthrie is a junior at Broughton High School in Raleigh and a member of Christ Church ●

Fresh voice preaches odd gospel

His tart tongue respects no one. He is a good listener, when it's money that's talking. When he isn't in the pulpit, he is likely to be found ministering to "the fabulously well-to-do." Although he claims biblical sanction for his recent ministry to domestic animals—and won't disagree if you compare him to St. Francis of Assissi—his creator says, "It's just that he finds animals easier to get along with than people.

"He" is Rev. Will B. Dunn, star of cartoonist Doug Marlette's "Kudzu," which appears daily in about 100 newspapers nationwide. Ministers and priests are among "Preacher's" biggest fans, and Marlette, a 35-year-old Alamance County native, is being asked to speak to a lot of church groups on behalf of his peculiar brainchild. *Preacher—The Wit and Wisdom of Reverend Will B. Dunn* has hit a third printing, and a second book, *Just a Simple Country Preacher*, is due from Thomas Nelson Publishers this month.

Will B. Dunn, who lives and works in Bypass, N.C., wears an old-fashioned black clerical outfit and chews Red Man tobacco. Occasionally he puts himself to sleep as he sermonizes. He preaches to a feisty congregation (never seen in the cartoon strip), who, when he intones "Let he who is without sin cast the first stone," buries him under a barrage of stones. "This congregation," Preacher says, "brings new richness to the concept of self-righteousness."

Preacher's popularity rests partly, says Marlette, on the fact that "He is not a wimp or a milquetoast."

He says, "In life, ministers have the pressure to be perfect. They are called on to tell people how to live and, literally, to stand *above* them. Will B. Dunn, though, is kind of like a Vince Lombardi, and it's funny to have someone who's supposed to be a healer to stand in the pulpit and say 'Shape up!'"

Adversarial is the only word for Preacher's relationships with his congregation. For example, he begins one sermon with: "Brothers and sisters, friends and neighbors, heathens and hypocrites . . . Have I left anyone out?" Neither does he spare the sufferers who write to his "Tell It to the Preacher" column in the *Bypass Bugle*. As an adviser, his working philosophy is: "A soft answer turneth away wrath, but a smart-aleck answer is personally more satisfying." It's easy to understand that he is one of the few advice columnists who receive notarized hate mail.

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If Dunn has a self-effacing bone in his body, it's cleverly hidden. He wears stained-glass shades, and his congregation sings from designer hymnals. Preacher has made some of his toughest pastoral decisions while sweltering in the hot tub of his client, Big Bubba Tadsworth, whom he serves at "hired corporate conscience."

It's natural to wonder what denomination can claim this wonder.

Marlette says, "Well, he's Protestant, probably, and, since I was raised as one, he's likely Baptist."

As for the tremendous positive things he hears from church people, Marlette says, "Whatever all these folks see in it goes to show that there is a lot more going on in the act of creation than is in the creator's mind. I'm just trying to amuse myself and to create something that strikes me as funny."

Marlette works on Preacher and "Kudzu" after his day's work as a political cartoonist at the *Charlotte Observer*. Rising at about 4:30 each weekday morning, he works until about 9:30 doing his daily brush-and-ink political cartoon. Like the strip, these run in about 100 papers, too, although not the same papers. After work, "Kudzu is my life," he says.

Although Marlette's family were mostly cotton farmers and mill-workers in and around Burlington, his family moved south and the cartoonist grew up in Sanford, Fla. He began his career drawing Mickey Mouse and Donald Duck to exchange for marbles and other kids' desserts. While at Florida State majoring in philosophy, he kept his distance from the *poseurs* he saw all around him, "artists" who signaled their art with black leotards and odd pets and gaudy plumage.

He's been drawing for the *Observer* for about ten years. The tension between editor and cartoonist generates material, he says, with the editor serving as priest, super-ego and orderer, and the cartoonist representing the anarchic, the primitive, the id.

He spent 1980 at Harvard on a Nieman Fellowship. "I was the first cartoonist to get a Nieman," he laughs, "and I may be the last."

As for Will B. Dunn's future ministries, Marlette must wait with the rest of us. He says, "The characters unfold instinctively. I discover what they're like and what they will do along with the reader. That's what's fun. I kinda follow my instincts and then later notice what I'm up to."●

This is what life looks like

Bill Wells

On her fortieth birthday someone came up to her and said, "Why, my dear, you certainly don't look like a 40-year-old woman."

"This," replied Gloria Steinem, "is what a 40-year-old woman looks like." It was one of the decade's great lines.

"And this," said someone closer to home but some years older, "is what life looks like."

A woman I will call Susan had just bailed an uncle out of jail and was now sparring with relatives bemoaning a besmirched family reputation.

"How could this be going on?" a brother-in-law lamented. "Good God! Arrest, jail. It's never happened to any of us before. I feel like some character on Hill Street Blues."

"And before, you were a character on what, the Donna Reed Show?" Susan replied.

"No, (expletive deleted). I just lived. But . . . Maybe we've all been living out some domestic tranquility script or other, complete with ads. But if that's true, I don't want that either. I just want to put this behind us and start to live life—whatever that looks like."

It was to this that the reply came, with just enough exasperation to keep it from sounding properly Zen-like: "John, this *is* what life looks like."

John was not edified by that observation. In his shoes, I probably would not have been, either.

But the line struck me as prophetic—a distillation of this singularly unedifying Lenten season. The stuff of Holy Week is its own scenario: a wildly wrenching story, told reverentially in a special setting over and over, spring after spring. It can sit for years in its own hermetically sealed religious attic (along with our creches, shepherds and wise men) while we see our experience in terms of models closer to home, more domesticated: the Donna Reed Show—The Fantastix—Mary Tyler Moore—Horatio Alger—Atlas Shrugged—Oedipus Rex—Babbit.

It takes an occurrence not in the game plan to break the spell, and sometimes only a Susan at the elbow prevents us from dismissing the tragic or joyful or mysterious as some kind of exception to our lives rather than the very stuff of living.

It has been at such times that people have found it useful, in surveying resources, to poke around in the religious attic and there discover that the Church has not been talking about religion at all. "This," she says, "pointing to that awesome, terrible, and triumphant Holy Week, "this is what life looks like."●

The Rev. William S. Wells Jr. is rector of St. Anne's, Winston-Salem.

HE MAKES others smile, too. H. G. ("Gilly") Nicholson of Raleigh signs the paper for the first gift generated by the diocese's Planned Giving Commission. Nicholson's gift of a life insurance policy will, upon his death, yield $2,500 for St. Michael's, Raleigh, where he is a longtime and active member; $2,500 for Calvary Parish in Nicholson's home town of Tarboro; and $5,000 for the Bishop's Discretionary Fund. The gift was made in the names of Nicholson and his wife Gwen on March 22 at a meeting of the Planned Giving Commission, John Thomas chairman. The form of the gift represents one model of deferred giving—the amount is small enough that many persons can afford it, and the resulting funds are large enough to give significant help to the mission, parish, diocesan agency or other recipient.

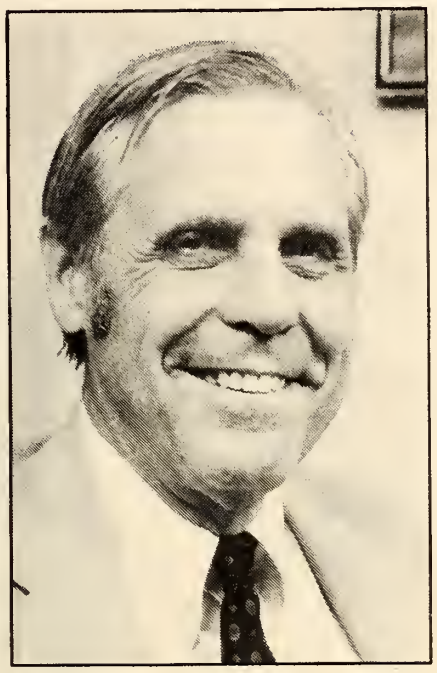
First Gray Lectures set

"THESE HOLY MYSTERIES" is the omnibus title for the first lectures of the John A. Gray series at St. Timothy's, Wilson.

The Rev. Charles P. Price will give three talks May 30-31 at the church. Price holds high esteem as an Anglican theologian and, through his teaching at Virginia Episcopal Seminary, has been teacher and friend to many of the diocese's clergy.

Bishop Estill says of the lecturer: "To be elected chaplain of the House of Deputies at General Convention is a great honor. Dr. Price has been named twice. His stature is such that when the new prayer book was being introduced, Charlie was sent all over the country to help. And he is known to literally hundreds of clergy because of his years with the seminary.'

Price, a native of Pittsburgh, has served two terms at the seminary in Alexandria: from 1956 to 1963, and from 1972 to the present. Since 1972, he has taught theology and liturgics and held the William Meade Chair in Systematic Theology. He is a member of the Standing Liturgical Commission and the committee on texts for the new hymnal. He wrote *Liturgics for Living*, a volume in the church's Teaching Series.



Charles P. Price

The John A. Gray Lectures are in honor of the man who served the approximately 450-member St. Timothy's as rector for 26 years. "Jack" Gray also was rector for three churches in his native Virginia before he retired in 1978. He died in 1982.

The Rev. Downs Spitler, current rector of St. Timothy's, is helping coordinate the Gray Lecures. He welcomes inquiries and suggests that they be made to St. Timothy's, P.O. Box 1527, Wilson, NC 27893, (919) 291-8220. ●

Nominated!

THE MAY ISSUE of *The Communicant* will cover the nominations of four bishops for presiding bishop of the Episcopal Church. The nominees are: the Rt. Rev. John T. Walker, Bishop of Washington; the Rt. Rev. Furman C. Stough, Bishop of Alabama; the Rt. Rev. William C. Frey, Bishop of Colorado; and the Rt. Rev. Edmond L. Browning, Bishop of Hawaii.

Letters

Prayer article is trash

THERE IS a lot of trash in the world—written by a lot of unhappy, thwarted people. But *The Communicant* is not called to publish it. This newspaper, I would presume, should be giving us a picture of the health of our diocese and what is going on in it.

The article on prayer by John Jacob Penick goes against scriptures and certainly is not indicative of the thought in this diocese.

Mr. Penick's ideas on prayer contradict scripture in many places, for example 1 John 5:16, James 5:14-18 and even where our Lord plainly spoke on it in John 14:13,14 and 15:16.

Moses had many intimate conversations with God on behalf of the 'stiff-necked' people that he brought out of Egypt, and God changed his planned course of action. There are many more examples such as Elijah, etc.

The Communicant has a responsibility and a privilege to the people of our Church—honest, sincere people trying to find the will of God in their lives. I think that *The Communicant* owes us an apology for printing this trash by a man not even a part of our Church who is obviously not intent on cleaning himself up before the Lord in order to know God's truth—James 5:16—"the prayer of a righteous man has great power in its effects."

Sarah Tomlinson
Christ Church, Charlotte

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Please, no more Penick

IF THE EXCERPT *Right Praying* (*The Communicant*, Feb./March, 1985) is an example of the reasoning in John J. Penick's manuscript *Thoughts in a Pew*, then I have no desire to read the book should it be published. The author uses assumptions for facts and resorts to arrogance and insults. Theology aside, the article is not worth publishing in *The Communicant*.

Penick begins by stating that "thanks be to God, prayer changes nothing except the pray-er" (horrible coinage). Even should Penick be correct, it scarcely behooves him to thank God for agreeing with him. With consummate arrogance he asserts "*no intelligent person* is going to ask for anything other than a change of his own mind." To do otherwise would be blasphemy. Thus using only his own reasoning—earlier he disdained the help of science—he assumed that persons who disagree with him are not intelligent and are guilty of contempt for God.

Penick further states that to think that our prayers can alter specific things or conditions is to "believe that we are changing the divine will. . . ." Such a statement is pure assumption: Penick does not, cannot know the mind of the "pray-er," whose intent may well be "not my will, but Thine be done."

It is good to learn that Penick approves of the Book of Common Prayer and the ceremonials of the Episcopal Church, However, to call someone who does not like ceremonials idiotic, an adjective for a person with the mental age of three years, is the height of intellectual snobbery.

Two paragraphs later he asks, "Why dress up to go to chuch for other people to see. . . ?" Another assumption and this even flippant though coupled with a desire to dress up the language of prayer. Having declared that human beings are incapable of changing anything through prayer other than their own minds, he ends by saying "the Spirit has worked and will work . . . through corporate liturgy. . . ." Either he overlooked The Great Litany or he had a *lapsus mentis*.

The good things this former Methodist minister says are spoiled by inordinately opinionated reasoning. Please, no more of him in *The Communicant*.

A. Bernard R. Shelley
Church of the Good Shepherd, Raleigh

"Thanks" for article

THANK YOU for the informative article in the February/March issue of *The Communicant* on "Right Praying." The high school teacher from Hillsborough who wrote the article carefully explained that prayer, however useful, was really just self-hypnosis, that any other view of it would be demeaning to God and blasphemous.

In light of the fact that the article was given a prominent position in the paper and was run without comment, I assume that you yourself have given considerable thought to this question and concur in the sentiments expressed.

Of course the logic is quite compelling. The idea that the omnipotent creator of the universe would insert himself in human history in response to prayer is, on the face of it, absurd. How could we have entertained such notions for so long? I suppose the Bible, the Prayer Book and the catechism have misled us, but the writer of the article has seen it all quite clearly.

In following his logic one is compelled to say that for the great creator of the universe to take on human form and to be crucified on a cross is, to put it mildly, demeaning. Those who hold such a view, like those who believe that prayer is answered, must be guilty of blasphemy.

How comforting to think that we have right in Hillsborough a person who can straighten us out on what the Almighty considers blasphemy!

John P. Kennedy, Jr.

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Faith and comedy

CONRAD HYERS

COMEDY IS THE GREAT leveler. Kings become slaves, and slaves become kings; beautiful people are splattered with mud, and Cinderella fitted with glass slippers—which is another reason the biblical tradition and the comic tradition are so close. Despite our great attraction to the tragic spirit, the gospel inhabits the comic domain, and its interpretation belongs to the genre of comedy. "Whoever exalts himself will be humbled, and whoever humbles himself will be exalted." "Blessed are the poor . . . the meek . . . the merciful . . . those who are persecuted." "He who is greatest among you, shall be your servant." "Unless you . . . become like children, you will never enter the kingdom of heaven." "When you give a feast, invite the poor, the maimed, the lame, the blind." "The last will be first."

The words of Mary in the Magnificat are themselves like a summation of the basic plot of this divine comedy: "He has scattered the proud in the imagination of their hearts; he has put down the mighty from their thrones, and exalted those of low degree." (Luke 1:51-52) Most biblical stories, in fact, are comedies of this sort. A ragged band of slaves in Egypt is declared the winner of the Chosen-People-of-God contest. A judge named Gideon defeats the Midianite host with but 300 men and a few good shouts. Young Saul is chosen king "from the least of the tribes of Israel" and from "the humblest of all the families of the tribe of Benjamin." (I Samuel 9:21) David the shepherd boy brings down the mighty Goliath with a single pebble. Queen Esther is an orphan, of the tribe of Benjamin, and a harem girl, whose ancestors had been taken into Babylonian captivity.

In the New Testament, a peasant girl from Nazareth—"Can anything good come out of Nazareth?"—is visited with a divine annunciation. The royal son of David is born in a cattle stall, and his birth is known only to shepherds. A poor woman's farthing is declared worth more than all the benefactions of the rich. The most despised man in the village is invited to have tea with the Messiah. Jesus as a Jew asks water of a Samaritan woman of doubtful repute. Even small children are said to be closer to the Kingdom of God than Jesus' own disciples. And the King of the Jews is welcomed into Jerusalem riding on a donkey, and given a cross for a throne and thorns for a crown. What divine foolishness is this?

Such is the comic answer to tragedy. And when the church fails to proclaim that answer, and lives by other visions instead, the stones still cry out, and the message is delivered by Balaam's ass, or the mouths of babes and sucklings. In secular form the comic gospel has, perhaps, never been stated more succinctly than by Chaplin at the end of his last "silent" film, *The Great Dictator* (1940). As a refugee Jewish barber, Charlie has been mistaken for the German dictator and chauffered to a nearby Nazi

rally where the *Fuhrer* was scheduled to speak. Hesitantly and haltingly he begins:

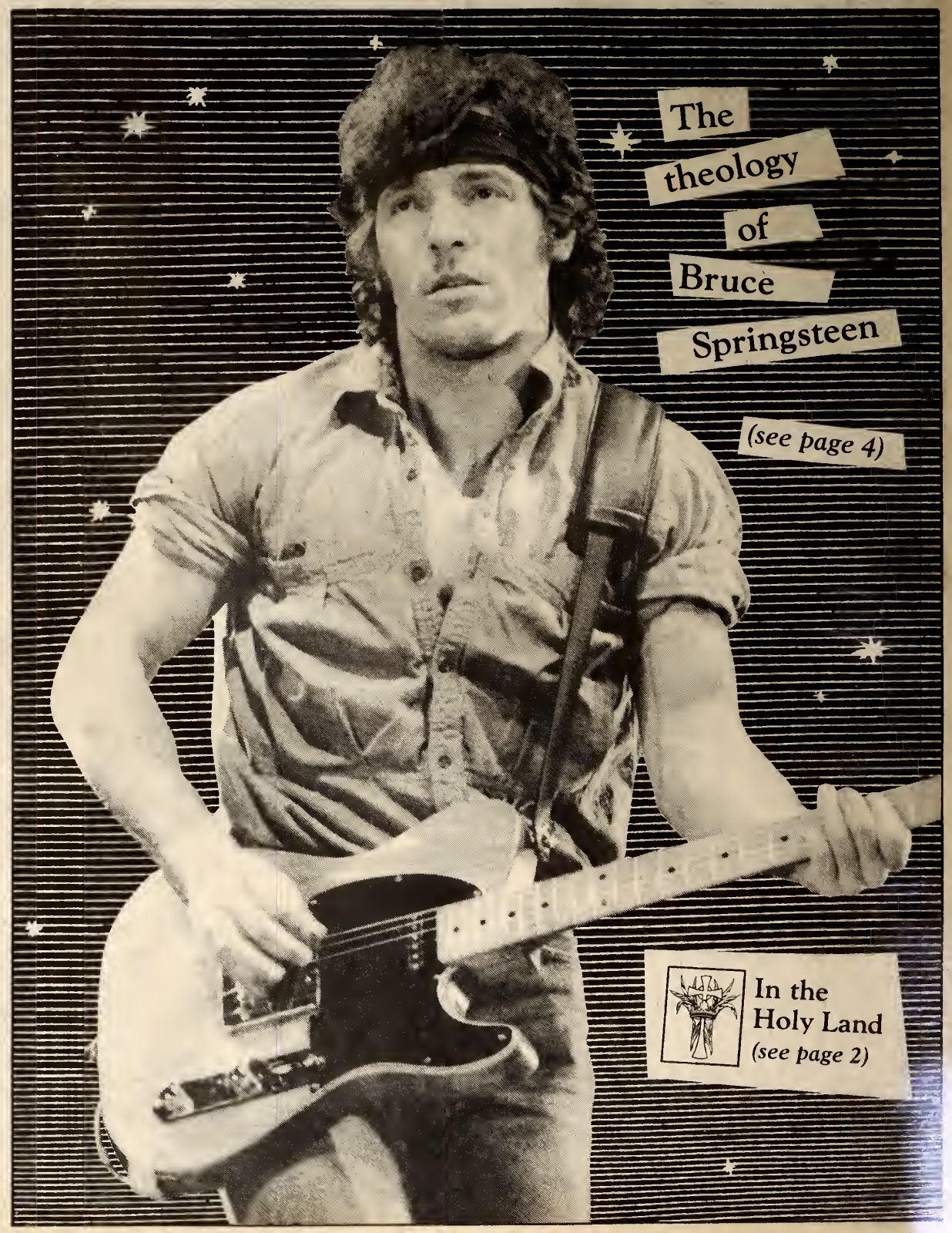
"I'm sorry, but I don't want to be an emperor. That's not my business. I don't want to rule or conquer anyone. I should like to help everyone—if possible—Jew, Gentile, black men, white. We all want to help one another. Human beings are like that. We want to live by each other's happiness—not by each other's misery. We don't want to hate and despise one another. In this world there is room for everyone. And the good earth is rich and can provide for everyone."

Essentially, and at its best, this is the comic credo. It is a creed and a salvation that is at the heart of both the comic vision and the Christian faith •

Conrad Hyers will be keynoter for "Humor in the Christian Faith," this year's summer Adult Conference. Hyers wrote Comic Vision and the Christian Faith *and teaches religion at Gustavus Adolphus College, St. Peter, Minn. Biblical humor, healing in humor and humor in advertising are among the workshops at the June 16-19 event at the Conference Center at Browns Summit. Bishop Estill will be chaplain. For information on the conference, contact Mrs. Meredith Marchant, registrar, 2718 Wintergreen Dr., Charlotte, N. C. 28211. This article was excerpted from the* Christian Century.

THE COMMUNICANT

VOL. 76, NO. 3 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA APRIL 1985



THE COMMUNICANT

VOL. 76, NO. 4 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA MAY 1985

Bishop Swing fires up ECW

THE EPISCOPAL CHURCH is the church of the elite, a recent magazine article stated.

The dig sparked this quote-of-the-year from Bishop William Swing: "The hot coal of God's word was not laid on our lips to lure Yuppies with our keen sense of taste," said the Bishop of California.

Swing's pungency and wit stole the show at the Episcopal Churchwomen's annual meeting, held at St. Paul's, Winston-Salem. He preached, conducted a drama workshop and conversed with all comers during the April 16-17 meeting on "The Church and the Arts."

Swing, president of the Episcopal Foundation for Drama, delivered a fervent message to the 250 ECW delegates and others, presenting drama as one way of addressing the issue of "how to involve people so that they catch fire—so that they get seared by the story of faith."

It's worth some effort to get drama, story, the visual arts and dance into the church, Swing said. He's particularly keen on drama, saying: "If you get into it, you have to realize it'll take an enormous amount of energy. But your church will pulsate. It will have an effect on your music, your evangelism, your confidence and your understanding and growth in coming to understand the mind of Christ."

The Rt. Rev. William Swing

Swing is an amiable fellow, so after stealing the show, he gave it back to the ECW, who then transacted a full slate of business at its 103rd annual meeting. Highlights were Bishop Estill's address, workshops on the various arts, election of officers and approval of a budget for 1986.

Bishop Estill reviewed recent diocesan developments evidencing an elevated role for women in the church. He mentioned the Task Force on Women's Issues, the increased number of women deacons and priests in the diocese and Letty J. Magdanz, whom he selected as the first woman treasurer of the diocese. And he added this: If, as has been predicted, an Episcopal diocese elects a woman as bishop in the 1980s, "I for one will welcome that day."

Officers elected for 1985-86 are: president, June Gregory, Holy Trinity, Greensboro; vice president, Nan McKenzie, St. Luke's, Salisbury; secretary, Carolyn Darst, Holy Trinity, Greensboro; and treasurer, Mary Rinehart, Christ Church, Charlotte.

Delegates approved a budget of $23,000, the same amount as last year. Grants outside the diocese include $2500 to our companion diocese of Belize and $2200 for African relief. Within the diocese, the ECW is making grants of $1000 each to Episcopal Child Care Services, Penick Home, Saint Mary's and St. Augustine's.

Delegates approved a resolution instructing each ECW member to study a document on capital punishment and "take action as her conscience leads her." The document was produced by ECW members at Chapel of the Cross and provides 11 pages of arguments for and against the death penalty.

Notes:

1. Copies of the capital punishment study document are available from ECW representatives.

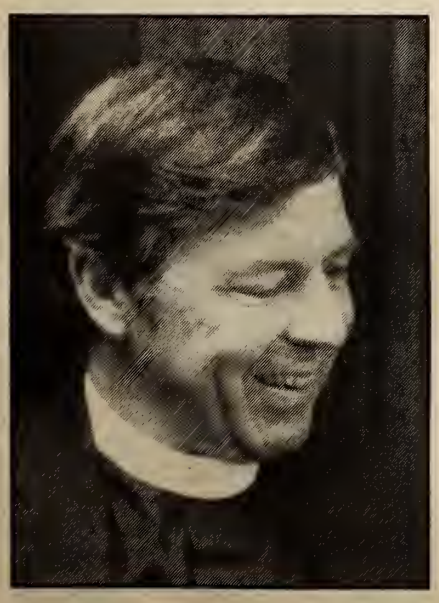
2. The Episcopal Foundation for Drama helps parishes incorporate drama into church life. For information write Bishop William Swing at 1055 Taylor St., San Francisco, Ca. 94108.

3. The 1986 ECW annual meeting will be April 22-23 at the Rev. William Smyth's All Saints' Episcopal Church, Roanoke Rapids. ●

Bishop Vest begins to settle in

JOHN JUSTICE

MINUS SIX DAYS to ordination and counting, suffragan bishop-elect Frank Vest was making the new Diocesan House quarters his own. Books signal "home" for him, and on this Monday morning the snug office that Thomas Fraser used when he was bishop, was bulging with towering, stacked boxes of books.



The Rt. Rev. Frank H. Vest, Jr.

Vest would be rector of Christ Church, Charlotte, until his ordination as suffragan the next Sunday in Duke Chapel. But his congregation had given him some continuing education leave so he could come to Raleigh and begin settling in before May 20, his first official work day. He paused in the midst of all his organizing, snaked his way through two mountains of boxes, lit a pipe (after asking if the interviewer minded) and talked about two matters:

What will he be doing as suffragan bishop?

How has he prepared himself to move from parish priest to a bishop of the church?

As for the first question, Vest suggested the image of a four-paned window to summarize his work. He will: make visitations; play a role in the ordination process; represent the diocese at various board and commission meetings; and develop special projects reflecting his particular interests and commitments.

A bishop suffragan (or suffragan bishop, the two phrases are used interchangably) serves the bishop of a diocese for an indefinite term; unlike a bishop coadjutor, a suffragan does not automatically succeed the bishop.

"Bishop Estill and I will share visitations to the congregations," Vest said, "so that within each calendar year, he will visit one-half of them I'll visit the other half. We'll flip-flop the congregations after the year so that Bishop Estill and I each will visit every congregation within two years."

He said, "These visitations and my role as *pastor pastorum* involve more than just popping in on congregations for confirmations. Being pastor to the clergy and their families and their congregations means being related to them when the sad things happen, and the happy ones."

Helping evaluate, counsel and prepare candidates for deacons and priests will be a part of his job, Vest said, with the details to be worked out with Bishop Estill, the Standing Committee and others involved.

Vest gave APSO, the Appalachian People's Service Organization, as one example of organizations where the diocese can have "an episcopal presence," now that there is a suffragan. He said, "Both Bishop Estill and I will meet with the Diocesan Council, but otherwise we're trying to avoid duplication of representation at meetings."

He called the fourth part of his work as "draw your own picture" and said, "I'm kind of excited about being able to follow my interests and use my talents to develop and nurture projects."

Preparations began almost immediately after his election at Convention in January, Vest said. He and Bishop Estill spent three hours together then, and in February they used a meeting at Sewanee as a retreat during which "We talked a great deal, not so much about nuts and bolts as about philosophy," said Vest. He and Estill have known each other for 22 years and, Vest said, "have always kept in touch through the years, no matter where we were."

The people of the diocese will be meeting as their suffragan bishop a man whose life has been marked by considerable accomplishments all along the way.

Frank Harris Vest Jr., 49, a native of Salem, Va., received his undergraduate degree from Roanoke College and his master's of divinity from Virginia Seminary. At both schools, he was graduated *cum laude* and served as student body president. He was named rector of Christ Church, Charlotte, the state's largest Episcopal congregration, in 1973. Before that, he served in Roanoke as rector of Christ Church and in Radford, Va., as rector of Grace Church and Episcopal chaplain to Radford College.

Vest has served this diocese as member of the Diocesan Council (two terms), chairman of the executive committee of the Episcopal Child Care Services, dean of the Southwest Convocation, trustee and member of the executive committee of the Conference Center and many others. He is a four-time deputy to General Convention. His community service in Charlotte included chairmanship of the United Way Division and membership on the board of visitors of Johnson C. Smith University and the Mayor's Task Force on Drug Abuse. Vest was also chairman of the board of Crisis Assistance Ministry in Charlotte.

He is married to the former Ann Booth Jarvis, who teaches Latin and English at West Charlotte High School, and they have three children, Nina, Hank and Rob. ●

Around the diocese

All Saints' opens Wesbury

A 50-UNIT, $1.7-million apartment complex for old people and handicapped persons has opened its doors in Concord. All Saints' Episcopal Church and Central United Methodist Church worked three years to plan, finance and build the Wesbury complex, which had an ecumenical dedication ceremony on March 31.

Residents, who pay a subsidized rent based on their incomes, had been occupying the apartments since January 22. There are 46 one-bedroom units with 540 square feet each and four efficiencies with 415 square feet each. Six of the units are built for occupancy by handicapped persons. Common areas include a community room, game/card room, and vegetable garden.

The Rev. Robert L. Sessum, rector of All Saints', credited the Rev. Garland Young, former pastor of Central United Methodist, for generating the idea that led to Wesbury, one of 12 projects approved (out of a total 55 applications) for loans from the Department of Housing and urban Development in 1982. Wesbury also will receive up to $244,000 a year as federal subsidy to help residents pay their rents.

The working body for the project has been the nonprofit Methodist-Episcopal Senior Housing, Inc. (MESH), made up of members of the two congregations. It was MESH which hired a consultant to guide the planning, raised $10,000 in seed money and prepared the proposal which resulted in the $1,726,400 funding from HUD.

St. Paul's shares jobs model

A "BLUEPRINT" for helping resettle families looking for work is available. St. Paul's, Cary, has developed a model of its New Vineyards program that has been acclaimed by everyone from the *Wall Street Journal* to CBS News. Not least among the fans of the program at the Rev. Charles Hocking's parish are the families who have been enabled to move from job-scarce areas, mostly from the Pittsburgh area, to North Carolina. So far 38 persons have gotten jobs through New Vineyards.

New Vineyards, directed by retired businessman and St. Paul's parishioner, Charles Singler, screens applicant families, gives the job-seeker orientation and provides liaison services with employers during the job search process.

The diocese's Parish Grant Commission gave New Vineyards a $3,000 grant to help it figure out how to make the concept work. Now the project is providing a modern-day exemplar of the parable of the workers in the vineyard (Matt: 20:1-16), with St. Paul's representing the vineyard owner who makes useful work available for willing people.

Exporting New Vineyards to other parishes is one of the goals of the project. For information: New Vineyards, St. Paul's Episcopal Church, P.O. Box 431, Cary, NC 27511.

BISHOP ROBERT ESTILL *makes it official as Carolyn Darst is made secretary of the Episcopal Churchwomen for 1985-86. Waiting in line are Mary Ellen Droppers, secretary of Christian Education, and Lib Griffin, secretary of promotion. The installation took place at the ECW's annual meeting, at St. Paul's, Winston-Salem, April 16-17.*

Holy Comforter woman wins

VIRGINIA SAMPSON isn't big on bureaucracies. Sampson, the driving force behind a Loaves and Fishes program that is feeding about 15,000 Charlotte people a year, has said, "All cannot be accomplished by the government."

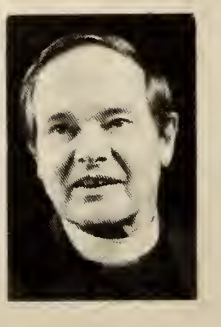
And in Sampson's own food program, begun at Holy Comforter in 1975, she keeps her eye on the main task, shunning red tape and diversions. Rather than grilling applicants as to qualifications, she says, "If a person needs food, we'll help them. We will not judge!"

Since 1976, Sampson, a communicant of Holy Comforter, has been raising money, food and volunteers for a program that fed 1,000 people its first year and which now involves four other congregations. For her efforts, Sampson is one of six state winners of the WBTV Jefferson Awards for public service by an individual in local areas. The awards were begun in 1973 by Jacqueline Kennedy Onassis and Sen. Robert Taft Jr.

Virginia Sampson cradles award given her by Bob Inman for WBTV (see story).

Bishop's letter

Our four nominees



DEAR FRIENDS:

Several church publications reported on the nominations of four bishops for Presiding Bishop of the Church. In Buffalo (the only place I have ever visited where my host apologized for the city when he met me at the airport) readers of the *Evening News* were told that four "social activist" bishops had been nominated. A headline in the newspaper of the Diocese of Indianapolis noted the non-nomination of their bishop: "Jones not one of 4 to be nominated for Presiding Bishop." The Religious News Service headed its release, "Four *Dominated* for Presiding Bishop of Episcopal Church."

Each of these headlines speaks to the feelings I have about the upcoming election. I am sorry Ted Jones is not one of the nominees. Indeed, there are several others I had hoped would be finalists. I also hope each of the present nominees is a social activist. We need leaders who actively involve themselves and the Church they represent in the issues we all face. Finally, it is my hope that the new Presiding Bishop will not dominate the Church. Our Chief Primate and Presiding Bishop is not an archbishop, nor should he be. His leadership is shared with other bishops, priests, deacons and lay persons. He is not cut along the lines of English bishops or archbishops or of the Roman Catholic model—nor, for that matter, of the Methodists.

Having said all that, I am pleased with the four nominees. Any one of the four would fit the job well. I have been most closely associated with Bishop Walker over the years, and at this point he is my choice. Bishop Stough and I serve in this province and have known each other for years. He would make a fine Presiding Bishop and I would support him enthusiastically. Bishops Frey and Browning I know less well. Still I have been impressed by each of them in the House of Bishops, and those who know them well are high on them.

I hope you will keep all four in your prayers and that on September 12th especially, you will pray for Bishop Vest and me as we cast our votes.

Faithfully yours,

+Robert W. Estill

Robert W. Estill

St. Matthew's changes with times

THE CHRIST-IN-A-HAT WINDOW is about 113 years old, but for venerable St. Matthew's, Hillsborough, it's practically a new addition. There's a story that, years ago, a man in Raleigh snapped a picture of the window—Christ as the good shepherd, cradling a lamb in his arms and wearing a thorn-circled bowler—and showed it around town as proof that Christ wore the same kind of hat as the man's father.

St. Matthew's, formed in 1752 by the General Assembly of the colony, boasts a number of beguiling features: nine stained-glass windows in all, including the "Angel Window" by Tiffany; a lovely brick building built in 1825 and consecrated by the diocese's first bishop, the Rt. Rev.

The "Christ in a Hat" window.

Inside St. Matthew's, Hillsborough, there is a new priest, a Tiffany window and a congregation that is changing.

John Stark Ravenscroft; and a graceful, very green cemetery where rest Webbs, Camerons, Ruffins, Strudwicks, Grahams and others.

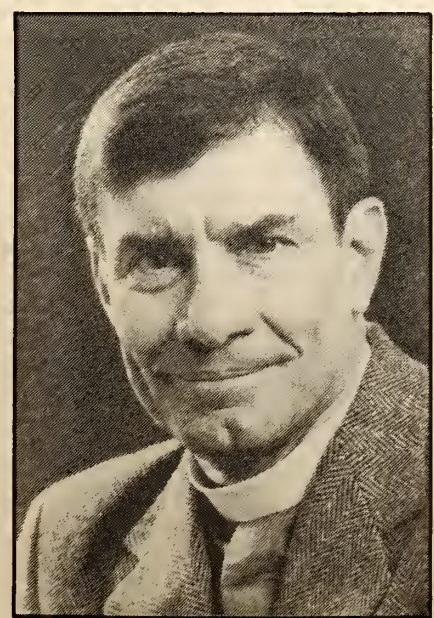
The Rev. Jerry Fisher, rector of the approximately 200-member congregation, says the parish is reflecting shifts in the composition of tiny Hillsborough's population.

"For some years now, people from Chapel Hill and Durham have been moving here to get out of the city," Fisher says. "From my firsthand experience and from what I've heard, the parish was formerly very homogenous, but now it's becoming quite heterogenous. We have in our pews faculty administrators, medical personnel, self-employed and others, people of all ages, as well as our oldtime Hillsborough members."

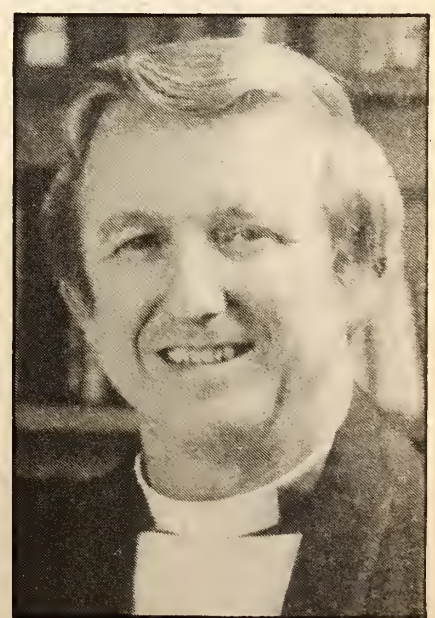
Fisher, who came south in March, 1984 after serving as assistant of a Fort Washington, Pa., parish four times the size of St. Matthews, appreciates his parish's history. He is also proud of the congregation's outreach. St. Matthew's is the only Episcopal member of the 26-member Orange Congregations in Ministry, whose projects include food (food pantry, Meals-on-Wheels, CROP Walk), housing (weatherization/solar energy/energy conservation), pastoral counseling, credit counseling and others. ●

The Rt. Rev. John T. Walker
Bishop of Washington

The Rt. Rev. Furman C. Stough
Bishop of Alabama



The Rt. Rev. William C. Frey
Bishop of Colorado



The Rt. Rev. Edmond L. Browning
Bishop of Hawaii

IN SEPTEMBER, *delegates to the General Convention in Anaheim, California, will select from among these four men a Presiding Bishop of the Episcopal Church.*

A gentleman cattleman

DEBBIE SAULS

IT'S FAIRLY SAFE to say that there's only one person in the diocese like James ("Mac") McKenzie: cattle rancher, Duke graduate, farmer, Navy veteran, Episcopalian . . . and a gentleman to boot.

It was a gray, rainy day when I visited McKenzie's home to talk with him about his life and faith. Before I arrived at MacLand Farms, I had heard a little about him. A good churchman, I was told, and a longtime supporter of his home church, St. David's. An enterprising and successful businessman, too—the guiding genius behind MacLand Farms, 2000 acres on which he grew wheat, corn, tobacco, barley, oats and other crops, as well as raising Angus cattle. He began with two Angus cows and now has 200 on his spread near Laurinburg, each Angus worth between $1200-1500, depending on the day's market price. McKenzie built his large and diversified operation from a family cotton farm, which he began running in 1945.

I was prepared, then, to meet a good businessman—a shrewd man, an outspoken man.

What took me by surprise, as the small, white-haired McKenzie ushered me into his home and we talked, were his personal qualities:

A generous man, he wouldn't let me leave until I had accepted a bag of cookies, some cheesecake and some ink pens with "MacLand Farms" inscribed on them.

A gregarious man, he received visitors and took phone calls during my visit. McKenzie had been having some problems with chest pains, and Robin Williams, a parishioner of St. David's, brought him some cookies and asked how he was feeling. McKenzie forced a meat pie on her before she could leave. His granddaughter, Lawson Armes, stopped by to do some shopping for him. And so on.

A feeling man, he gives as a major reason for doing the kind of work he's done, "It's close to nature."

At the time of my visit, McKenzie was selling off some of his cattle and getting his strength back after a go-round with his health problem. His enforced leisure was the reason for the blizzard of magazines around the living room: *Fortune, Cotton Grower Farm Journal, Money, Country People,* and others. Also he's had time to do some writing such as an ode he wrote for a friend:

Do something for someone today,
Like round up your love and give it away.

The 72-year-old Scotland County native lent his personal touch to everything he said about his work and his church.

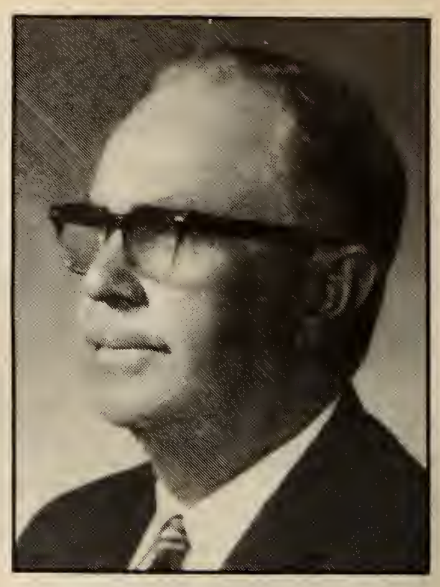
He recalls, and speaks movingly about, watching a calf being born. He tells of the way a mother cow will shield her calf from the wind. There was a heifer named Licky, he says, that was raised as a pet and eventually began to behave exactly like a dog.

Although he has thrived on cattle-ranching, McKenzie came to it the long way around. First he wanted to be a doctor. But his early schooling in Gibson didn't seem strong enough for medical school. So he switched tracks and studied business—along with English and history—at Duke. After graduating, he worked a while and then entered the Navy, working his way up to lieutenant during World War II before leaving the service to take over the family farm.

Through all this, McKenzie stayed close to the church, although at the beginning it wasn't the Episcopal Church. He was raised a Methodist and says that during his youth, "The door didn't open when the McKenzies weren't there." He converted to the Episcopalian faith partly because of the influence of his wife, June Tillman, whom he married in 1937.

Once in the church, McKenzie was staunch. A member of St. David's for more than 30 years, he played a key role in getting the current building constructed. Tim Kimbrough, deacon-in-charge, says:

"James McKenzie's participation in the lay leadership of St. David's has been both inspirational and indispensable in sustaining the life and enthusiasm of this church."



James ("Mac") McKenzie

To which McKenzie replies, "St. David's has been my life."

With all this, McKenzie isn't stuffy about himself. He laughs with the rest when his grand-daughter says of him: "He's a mess."

He is quick with an anecdote—usually a funny one—and he has a story about the highest compliment he has received. A few years ago, McKenzie was reading at a joint Episcopal-Lutheran service. He noticed a small boy looking up at him. Then the boy nudged his mother and, pointing to the white-haired, kind-looking McKenzie, asked:

"Is he St. David?"

Not a saint, but a man who is generous and useful (as well as successful), and these days that's good enough. ●

Debbie Sauls, an intern with The Communicant, *is a senior at Meredith College.*

Communicant's prizes and policy

WE WIN! Actually, you win. *The Communicant,* your diocesan paper, has received the award of merit for general excellence from the Associated Church Press. This is the top prize given by the professional association, which received more than 500 entrants into its 1985 awards contest. *The Communicant* also won the general excellence citation in the 1984 contest. Thanks for your support. Here's what the ACP awarded us and why.

General Excellence. A sense of humor, a vivid imagination and interesting, clean graphics make *The Communicant* exceptional. It is well executed, especially on its limited resources.

Graphics Single Spread: Michelle Stone, "How Mad Jack Became Bishop Ravenscroft" (October 1984). Judged not only on quality of illustration but on its integration into page layout. Handsomely rendered and handsomely integrated into strong, clear design. Intelligent placing of headline in relation to gesture.

News Story: Billy E. Barnes, "On the Rock" (May, 1984). "On the Rock" barely qualifies as a news story because of its intensely personal nature, but the author, Billy E. Barnes, provides one of the most vivid descriptions I have ever read of what happens among a group of people gathered outside a prison to protest an impending execution and to keep vigil. The article, moreover, is an impressive demonstration of how a religious perspective can offer new, different insights on a public event extensively reported in the secular media.

WINNING AWARDS is nice, but it's more important that *The Communicant* reward you with the quality and aptness of its contents. As members of the congregations who underwrite this publication and as readers, you're our ultimate judge, our final critic.

Your interests in seeing that this paper delivers diocesan news in a timely and helpful way are represented by the Diocesan Communications Commission. Chaired by the Rev. Robert Sessum, rector of All Saints', Concord, this body oversees the work of *The Communicant's* staff, serving as an editorial advisory board.

Recently the Communications Commission directed the editor to draw up a revised Editorial Policy and publish it herein. The idea is to put on record what *The Communicant* stands for and the conditions under which it is to be published. Accordingly, the editor drafted the following policy, which was reviewed by Bishop Estill and approved by the commission:

THE COMMUNICANT serves the people of the Episcopal Diocese of North Carolina by publishing significant news about the church—its parishes, missions, agencies, organizations and individuals—and all other such subjects stimulating constructive thought and action and contributing to our common life of faith.

The chief purpose of the newspaper is to encourage and enable its readers to make informed judgments about their church. News and editorial comment are not to be mixed; editorials, columns, letters to the editor, and other expressions of personal and institutional opinion are to be kept clearly distinguishable from news articles. In the case of major controversial issues, the editor has an affirmative responsibility to seek expressions of divergent views. A column is to be set aside in each issue for the Bishop if he desires to use that space.

The diocese is the sponsor of the publication and the source of its editorial freedom. Its affairs are committed to an editor who serves as executive-in-charge of all aspects of the publication. The editor is selected by the Communications Commission appointed by the Bishop. As a member of the Diocesan staff, the editor is accountable to the Bishop. It is the intention of the Commission to give the editor general guidance, but not to involve itself in the routine operation of *The Communicant*, relying on the editor's judgment to a high degree in both editorial and business matters.

The Communicant is to have editorial independence. The editor, and, indirectly, the Commission, are responsible for the content and the style of the newspaper. The Bishop does not exert control over the contents of the newspaper.

It is assumed that the Diocese will continue to support the newspaper financially as a significant communications vehicle for the entire Diocese. The editor recommends a publication budget to the appropriate bodies of the Diocesan Council and is responsible for operating within the approved budget.

In placing heavy reliance on the editor's ability and judgment, the Commission expects to be kept informed of major decisions and matters of potential controversy or difficulty. ●

We've got to get away (but how?)

JOY E. BANNERMAN

"WHEN THEY persecute you in one town, flee to the next." —Mt. 8:18.
"Then he left the crowds and went into the house." —Mt. 13:36.
"And after he had taken leave of them, he went into the hills to pray." —Mk. 6:46.

CHRIST WAS ALWAYS taking to the hills to escape from the crowds. These days Guatemalan Indians are crossing the borders to escape from the Ladinos, and the Salvadoreans are crossing the borders to escape each other, and the Nicaraguan farmers are trying to keep the Contras out of their borders. Closer to home, if you want to escape the complex world of hi-tech and commercialism, you way go to the Outer banks where there's a refuge for wildlife (your own wildness included). Or you may find the back porch of a rural haven (like the one I'm sitting on now as I write this). Perhaps you might seek out the haven of a church which is, for you, a time/place of entering into a sacred cosmology.

Entering into. Keeping out. Protection. Peace. These create the sense and physicality of sanctuary. Sanctuary implies a sacred protection, a holy space which offers safety, both physically and psychologically. It implies the sense of a world within a world, or perhaps a mutable membrane in the threatening world's prison wall. Sanctuary is enclosed space—which means that it is also a space that excludes. If it implies "going into," it also implies an "escaping from," and ultimately a "going back (or going forward) to." Sanctuary is a womb-like space—which means that it vitalizes, allows for unthwarted growth and healing, for new life.

New life: If there were no sanctuary, no protected space where new life had a chance, then life would cease. Outside the sanctuary, there is competitiveness, aggressiveness, the survival of the strongest or most cleverly adaptable. Within the sanctuary, competition and aggressiveness and stress from outside forces cease. That which is enclosed has a chance to *become*—be that wild geese, the Salvadoran family, the devout grandmother before the ikon, the mountain trillium, or Jesus.

Peace and quiet at Recompense Farm, Chatham County. Call Bill or Cathy Coolidge, (919) 542-5679, 663-3648.

"WE NEED TO find God and God cannot be found in noise and restlessness. See how nature, the trees, the flowers, the grass grow in perfect silence—see the stars, the moon and the sun, how they move in silence . . . . Is now our mission to give God to the poor? Not a dead God but a living, loving God. The more we receive in silence, the more we can give in our active life."

These words of Mother Teresa remind us that sanctuary and silence are inseparable (perhaps stillness is a better word than silence . . . or perhaps, quietness). Sanctuary is a place of rest, and one cannot rest while agitated, or be still while noisy. It is here, in the stillness of sanctuary, that the great mystery of "God" has always lives and been most wordlessly revealed. The Holy of Holies is the place of greatest stillness, and it exists through the power of this inner sanctum we call "spirit" or "heart." Only those may approach it whose spirits, whose hearts, have been purified by the slow, patient work of becoming still. The lesson: One enters sanctuary by letting go of everything that lays claim, every "worldly noise." For though one may be in a sacred space in a physical sense, no one may enter "sanctuary" who does not seek it and sacrifice for it. The moment there is a violation of the spirit of sanctuary, then sanctuary ceases to exist in its physical dimension as well. A place of refuge becomes no more than any other place; an interior refuge becomes more mental noise.

Prayer and meditation at St. John's House, Durham. Call (919) 688-4161.

BUSY LIVES. Complex lives. Demanding, fragmented lives. Too much or too little. Struggles to survive or to help others survive. Seeking, striving, goals always out of reach. Thoughts, passions, silent cries. Journeys without end (often without paths). Called to do good works, to find God in action, in others, in the muck and mire of it all. Not enough time. Too many bodies to be fed; too many minds-hearts-souls to be fed. Our own need feeding. Where to find the food? No time to rest. People are dying. The whole world may die. Too much noise. Must talk about it all. Especially in church. Where else can we talk about it? Must till God about it. Must speak louder. God doesn't seem to be hearing well. More articulate prayers needed; more reminders posted. Fight for peace . . . .

REMEMBER: Distractions distract; stillness stills; violence violates; sanctuary sanctifies.

Applications for everyday existence: The more we receive in silence, the more we are able to give in action; the more we give in right action, the more we are able to receive in right silence; we are not It, God is It. Mother Teresa says it; so do the many others who have been part of the invisible priesthood. Look at Jesus: His teaching and healing came forth from the silence of the wilderness and it was to this silent wilderness that he always returned after his yielding to the cries of the people to be fed, to be healed, to be given "new life." Always, it was from the quietness of sanctuary—the sanctuary of the natural world, the sanctuary of a stilled mind and body—that he came. And to which he returned. Remember that night in Gethsemane, before the final onslaught of "the world?"

The last picture we have of Jesus in the last Gospel is of his appearing after the Ressurection-time, out of silence and from no one knows where, and standing by the water in the early morning light, watching his beloved fishermen-friends out on the Sea of Tiberius. He returns to their world, greets them, then lovingly feeds them a breakfast of fish and bread that he cooks over a charcoal fire. Once they are fed, he beseeches them to go out into the world and "feed" others, through love and because of love. I try to remember that cycle as the cycle of peace-bearing in the world: We are lovingly fed, we lovingly feed; we retreat, we return. It is the cycle that sanctuary is central to, is the "heart" of.

Sanctuary: A place we come to from wherever we are however we can, a protected space where renewed life has a chance.

Above the portals of sanctuary, an inscription: "Be still and know that I am God." ●

Joy Bannerman is a writer who lives in Chapel Hill.

Blood boils cold at St. Mary's

MARTHA STOOPS

An excerpt is a paltry stand-in for the entirety of the history Martha Stoops has written of St. Mary's College. However, some is better than none, so here is a selection telling how the Rev. Aldert Smedes, founder and longtime president of St. Mary's, and his school reacted when Gen. Sherman marched into Raleigh and, yes, onto the campus of St. Mary's itself.

A former professor of American history at the college, Stoops has portrayed not only the specifics of St. Mary's but also the many and important ways in which the Raleigh institution has been involved in North Carolina history.

The book is The Heritage: The Education of Women at St. Mary's College, Raleigh, North Carolina, 1842-1982. *It's a 439-page hardback available, at $29.95 plus $3.35 for tax and postage, from: St. Mary's College Alumnae Association, St. Mary's College, 900 Hillsborough St., Raleigh, N.C. 27603, 919-828-2521.*

All set for the Roaring '20s, commencement marshals of 1919 pose for the camera on the campus of St. Mary's college.

GENERAL SHERMAN set up his headquarters in the governor's mansion at the foot of Fayetteville Street; he found the house emptied of all its furniture. Gen. Oliver Otis Howard, who commanded the right wing of Sherman's army, encamped some of his men in the grove at St. Mary's School. There had been no little excitement before the situation became stabilized. The last of the rebel stragglers were driven off at pistol point, making Sue Collier's "blood boil *cold*." The housekeeper "talked up" to the "vandals who demanded brandy. Mrs. Wheat insulted a Yankee, who chased her with fixed bayonet and threatened "to burn the school down," and the grounds were thoroughly but fruitlessly searched for "hidden treasures." Sue Collier noted in her diary that one of the pirates "put a pistol" to Smedes's head and threatened to blow his brains out if he did not get into the house, and that "the Dr. was glad to get in the house."

The officers camped in the circle. The students, who could see into their mess tent, wondered where "all that gleaming silver" came from. They saw one soldier in the tent "kissing a photograph." There was much noise and confusion in the grove as the bands played loudly and late. Some of the girls became disturbed because Smedes, realist that he was, invited the "plague-taked Yankee" officers in and gave them "ham, potatoes, pickles, and everything" and even called them "my dear fellow." Some of the pupils and all of the servants stayed outside to hear the music, but many of the girls closed their windows "and would not hear a note of it." The most ardent rebels gossiped about the "shocking conduct" of the girls and teachers who talked to the "plague-taked" Yankees. Eventually, things calmed down and Smedes held prayers as usual. Most of the girls were afraid to undress, but they were "protected through the night by merciful Providence." April 13 had been a tumultuous day.

On Sunday morning, which was Easter, General Howard's men "had the impertinence" to send coffee for breakfast. Smedes, some of his family, and some of the students drank it "with greatest pleasure." But six-year-old Sadie Smedes, who was fond of coffee, announced firmly, "I don't take Yankee coffee!" Most of the girls followed Sadie's example. Bessie Cain of Hillsborough wrote an account of that Sunday to her alumna mother, Sarah Jane Bailey Cain:

"This morning O horrors, the United States flag was hoisted in the grove. We went to Chapel for the first time since the arrival of our enemies. We had a few flowers in Chapel and seven Yankee Officers came in, But thus far they have treated us with the greatest possible kindness and respect . . . after dinner the band and about two hundred yankees came up and had preaching in the grove . . . the service commenced with a hymn played by the band. It was perfectly exquisite . . . the teachers asked Dr. Smedes if we could go for a walk, we had been cooped up in the house so long . . . we enjoyed our walk so much. We have been hearing the worst news . . . what will become of us."

THE WOMEN OF RALEIGH and the schoolgirls at St. Mary's had some difficulty deciding on the proper conduct under prevailing conditions. Some realists elected, as had Aldert Smedes, to accept the situation with the best possible grace. Some bitterly refused to recognize the sad facts. The younger ladies of Raleigh were sorely torn between southern patriotism and their desire for some excitement. Many shut themselves behind closed blinds for all of April and ventured forth on necessary errands with uncurled hair and wearing their oldest faded calicoes, according to Mary Bayard Devereux Clarke. Others dressed in their best and walked out with the Yankee officers, insisting all the while that they "did it to save their homes." Sue Collier recorded that a classmate had "felt it impossible to refuse" the bouquet sent by a Federal officer. That was the day of Johnston's surrender, and Collier lamented, "Oh God why hast thou forsaken us in our adversity?"

The St. Mary's students incurred the wrath of General Howard with their daily demonstration of drawing their curtains as the United States flag was raised in the grove. Howard finally stopped that overt hostility by threatening to close the school; the girls enjoyed their martyrdom. His successor, Gen. Gordon Granger, ignored the fiery little rebels. "Let the little doves flutter," he said, "they cannot hurt the eagle. If I desired to punish them, I should rather order that the school be kept open during vacation." Smedes lectured his "little doves" so sternly that when General Sherman called a few days later he was "charmed with the polite reception" he received. "So charmed," Mary Bayard Clarke reported, "that after saying adieu he must needs turn at the bottom of the steps for a parting bow." Unfortunately, the girls were making ugly faces, and some were shaking their fists. The general was so amused that he told the story himself.

On the evening of April 26 the official announcement of General Johnston's surrender was made. On the St. Mary's campus two nights later, the troops still camped in the grove sent up fire rockets until "the whole face of the earth seemed to be luminated." Soon a torchlight procession and a band arrived and "formed a circle at the front gate." Some of the students could not help enjoying such a "splendid, beautiful sight" despite their "sad, sad hearts," while others viewed the spectacle as "mocking the fate of our beloved country—its funeral." Actually, the display was in honor of General Howard, who was to leave Raleigh the next morning.

As the long lines of Yankee troops left the city on their march to Washington for the grand review before disbandment, Raleigh's citizens stayed in their homes. Although orders against foraging had been issued, a band of soldiers thought to be "bummers" appeared in the grove at St. Mary's. As riders circled the buildings, the rumors spread that the school would be confiscated for barns. All day in the distance the girls could hear the sound of firing—21 guns at sunrise and at 30-minute intevals, and 36 guns at sunset—to honor the murdered president. On May 23 the army passed in review down Pennsylvania Avenue. And it was over at last.

Aldert Smedes, on the eve of the expected fall of Richmond, had called the St. Mary's family together in the chapel. He spoke of the evils of war and "the fierce and dreadful passions it inflames." After talking at some length of the destruction, the waste, the terrible loss of life, and God's punishment of His errant children, he said:

"Alas, that a country once so favored, so envied, so admired as ours should present to the world a spectacle so sad, so horrible—'the bloodiest picture in the book of time'. . . .

"We mourn, we ought to mourn. We are summoned to the sanctuary of God to . . . spread our hearts before him . . . to supplicate His pardon." ●

Early Service

by Michael McFee

Amen from the church rafter,
a hidden wren, chirping after
the preacher's elevated word
and altar call, curious bird
rehearsing tongues above:

when God cast the humble dove
as his sign, he sent a wren
for sound effect, saying, "Go, then,
and—for every saint that hears—
make the music of the spheres."

Clerk of the Vestry

by E. T. Malone, Jr.

A blue bird sings.
North Carolina Colony,
Northampton County.
An Election of Vestry for St.
Georges's
Parish at the Court House
of the County,
the 12th day of March 1773.
Persuant
to an Act of Assembly in
the Case made
and Provided the free holders
being
duly Summoned met
and elected
twelve following Persons
as by return of William Eaton,
Esq.
Sheriff of the said
County Appears
(to Wit):
among whom William Bennett
(the man my grandfather
of seven generations back)
a mote of dust
who was & C.

North Carolina
Orange County,
Chapel of the Cross
& I AB a passing fancy
do hereby swear I will
support the Church of England
(substitute the
Protestant Episcopal
and change the date
to 1985).
And, so my Lord
I still remain your humble
most obliged servant.
(Two hundred years and twelve
And all has changed and
nothing's changed.)
Submitted with respect, E. T.
Malone
(for the time being the aforesaid is)
Clerk of the Vestry.
Amen.
And fingers stained with ink
and cuffs and collars frayed. Amen.
Amen
A blue bird sings.

Poets Michael McFee and Ted Malone are communicants of Chapel of the Cross, Chapel Hill.

Letters

"AN ODD THOUGHT *strikes me: we shall receive no letters in the grave." We share Samuel Johnson's love of correspondence and hope you'll send us your letters now. We'll be pleased to print your thoughts on topics of interest to your diocesan sisters and brothers. Type them if you can, try to keep them to a maximum of 250 words and give us a phone number. We reserve the right to edit for length, libel, obscurantism and scurrility.*

God cares, Mr. Penick

MR. PENICK SAYS: (A) It is blasphemous to believe that we are changing divine will. (B) Whenever we feel that the deity is going to change a course of action because we have prayed, we are practicing magic. (C) Therefore prayer changes nothing.

This logic is deterministic. Mr. Penick says that it is blasphemous to think that God can be influenced—that God even hears our prayers—that whatever God is going to do, He was going to do anyway.

I feel the purpose of prayer is not to change God's mind. It wouldn't make sense to think we could make God act just because we said so in prayer. But to think that God does not have free will is even more ridiculous than believing that human beings don't have free will.

The really difficult thing is when you pray for something that is unselfish, a prayer that you think should be answered. But when it doesn't get answered the way you think it should, you begin to question.

Let me answer this way:

(A) God is infinite. (Webster's definition of infinite is, "without limits of any kind; undetermined or indeterminate; said especially of God and the absolute.")

(B) God loves us and has given us free will—to have faith or not to have faith, to pray or not to pray.

(C) Therefore, since God is infinite, it is only logical that God hears prayer and has the free will to let prayer make a difference.

To believe that God doesn't hear and act on prayer is to deny a part of the infinite, to limit the unlimitable. It's the very infinite quality of God that we will never be able to understand. That is also why we don't understand when our "good" and "unselfish" prayers sometimes don't seem to be answered the way we think they should be.

We are the ones who are limited, not God. But we are not so limited that we cannot pray, and God is not so limited that He cannot respond!

Finally, for one to think that original prayers, those that come from our own hearts, are somehow of less value than, or even equal to, pre-printed prayers, is totally preposterous and insulting. The idea of "ad lib" prayer is stupid. One is never ad lib to God unless one is appealing to God's sense of humor. (Since God is infinite, He must also have a sense of humor.) Pre-printed prayers got published because they were well written by intelligent, articulate people, not because they are any better than anyone's individual feelings which they want to share with God.

Although I disagree with Mr. Penick, certainly he should be permitted the right to publish his thoughts in *The Communicant.*

As a rule, I keep my religious beliefs very private, but I had to answer Mr. Penick's article.

Yes, Mr. Penick, God cares and He does answer my prayers!

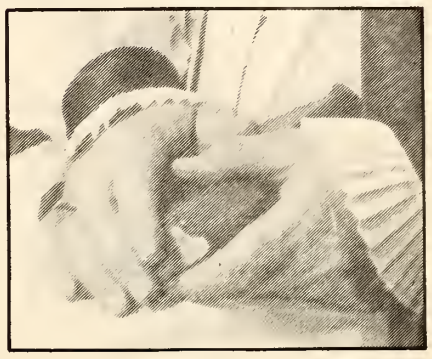
Betty J. James
Raleigh

We are tied to our prayers

I'M AFRAID that I missed the article on prayer in a previous issue of *The Communicant.* When I saw the letters to the editor in the latest issue I went back and read it.

I find the opinion expressed to be limited and rather angrily stated. The positive contribution I wish to make to this dialogue is to call attention to [an excerpt from] the introduction to *Prayers, Thanksgivings, and Litanies* (prepared by the Standing Liturgical Commission, copyright 1973):

"Prayer, finally, does what nothing else will do. If it is true that the liberating power of God—the power manifested in those crucial events which establish us in faith—underlies all events, it is not meaningless to pray that that same power should be made manifest in this particular case. It is indeed impossible to know what difference a person's prayer may make in the hidden life of God; but one would be bold indeed to deny that our prayers have some effect. Our Lord prayed for others, and he commanded his disciples to follow his example. Careful studies of prayer in the New Testament reveal that one of the characteristics which distinguish it from prayer in the surrounding Graeco-Roman and Jewish communities was its certainty of being heard. God is always accessible to one who prays. And Christians in every succeeding generation have found that God keeps his faith with his people.



"So if one prays on these first three levels we have described—expressing his true feelings, seeing the situation in the light of the Cross and Resurrection of Christ, and committing himself to action to the limits of his ability—he has still not done all that he could do unless he also commends the matter in hope and trust to the care of a merciful God. And, as in the case of the sacraments, though God is not tied to our prayers, we are."

The Rev. Bollin M. Millner
St. Stephen's, Durham

Challenge, thought, growth

I WISH TO thank *The Communicant* for including the article "Right Praying" in the April issue. While I did not agree with everything the author proposed, I did agree with the idea that prayer can (and often *should*) cause a change in the one who is praying! More than that, the article caused me to examine my own beliefs about prayer. If I didn't agree with Mr. Penick, just what did I believe? And why? The article provided me with excellent food for thought on a topic I think about far too seldom.

I hope *The Communicant* continues to print articles that provide a different viewpoint. When I am challenged to ponder what I believe and why, I grow.

Margaret Shaw
St. Francis', Greensboro

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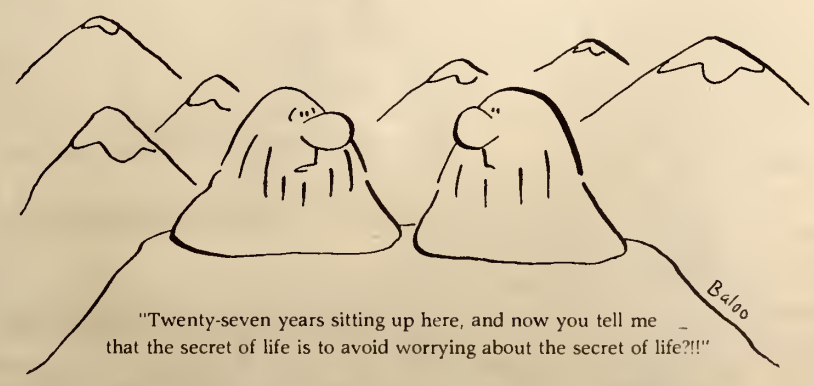
Humor in the Christian Faith

Summer Adult Conference, June 16-19, at Browns Summit.
Call Meredith Marchant, (704) 333-0378, for information.



"Twenty-seven years sitting up here, and now you tell me that the secret of life is to avoid worrying about the secret of life?!!"

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Send us your news

JOHN JUSTICE

WE NEED story ideas. We welcome article suggestions. We're looking for writers.

Who's "we?"

Boiled down, "we" are one fulltime editor (*mea culpa*) and one halftime art directory as accessory before, during and after the fact.

So we're a cottage industry—a mom-and-pop shop. Or, as Episcopalians, we might be teased as a mater-and-pater operation. We are light-years away from the scope of publishing tycoons like, say, Charles Foster Kane. Although I do like the ring of his Declaration of Principles—there are worse things in life than bringing people the news "quickly and simply and entertainingly"—and subscribe to it with less irony than Kane himself.

Being limited in time and money and wit, we try to use what we have wisely. This past year we succeeded to the extent of winning the award of merit, the highest that papers of our ilk can win from the Associated Church Press. The citation took note of our modest scale of operations, calling *The Communicant* "well executed, especially on its limited resources." (See article on page four for more on the awards.)

It is a considerable stretch for us to try to "do" a diocese of 39 counties, 122 congregations and 40,000 communicants.

Our resources are limited and our mission is weighty. You see on this page the publications policy adopted by the Communications Commission and reviewed by Bishop Estill. It's a tall order, and each issue of this paper tries to articulate that policy.

All of which is prefatory to saying this:

We need your help to do the best possible diocesan paper.

You can help by providing article and photograph ideas, reporting on news events and writing personality profiles, essays and letters to the editor.

The procedure doesn't have to be complex. I think these two points will suffice:

1. Your article should be interesting enough to enough people that readers throughout the diocese will be enticed to read it.

2. Every article should be useful in the broad sense of the word, informing, inspiring, enlightening, amusing, motivating or otherwise serving to inspirit the reader.

3. Ideas should be checked out with the editor in advance. Every issue is planned ahead (believe it or not) and each article idea needs to be assessed in relation to the general scheme of forthcoming issues.

The boilerplate stuff—deadline, number of words, topics and sub-topics to be covered, etc.—can be agreed on in editor-author talks.

A word on deadline: our working deadline is the tenth of the month preceding the month the issue is published. This usually holds true, but sometimes we alter the publication date to allow us to handle important events. So it's best to check beforehand.

"I THINK IT *would be fun to run a newspaper." Citizen Kane (an unbelievably svelte Orson Welles) drafts his Declaration of Principles. He's right. It is fun, and* The Communicant *asks you to join in.*

This invitation isn't rhetorical. I hope you will contribute your ideas and your words to this paper. There's a lot of satisfaction, I find, in working with words on behalf of large matters. Some of the pleasures are small; others have a profounder effect, having to do with being a part of an enterprise, this paper, that matters.

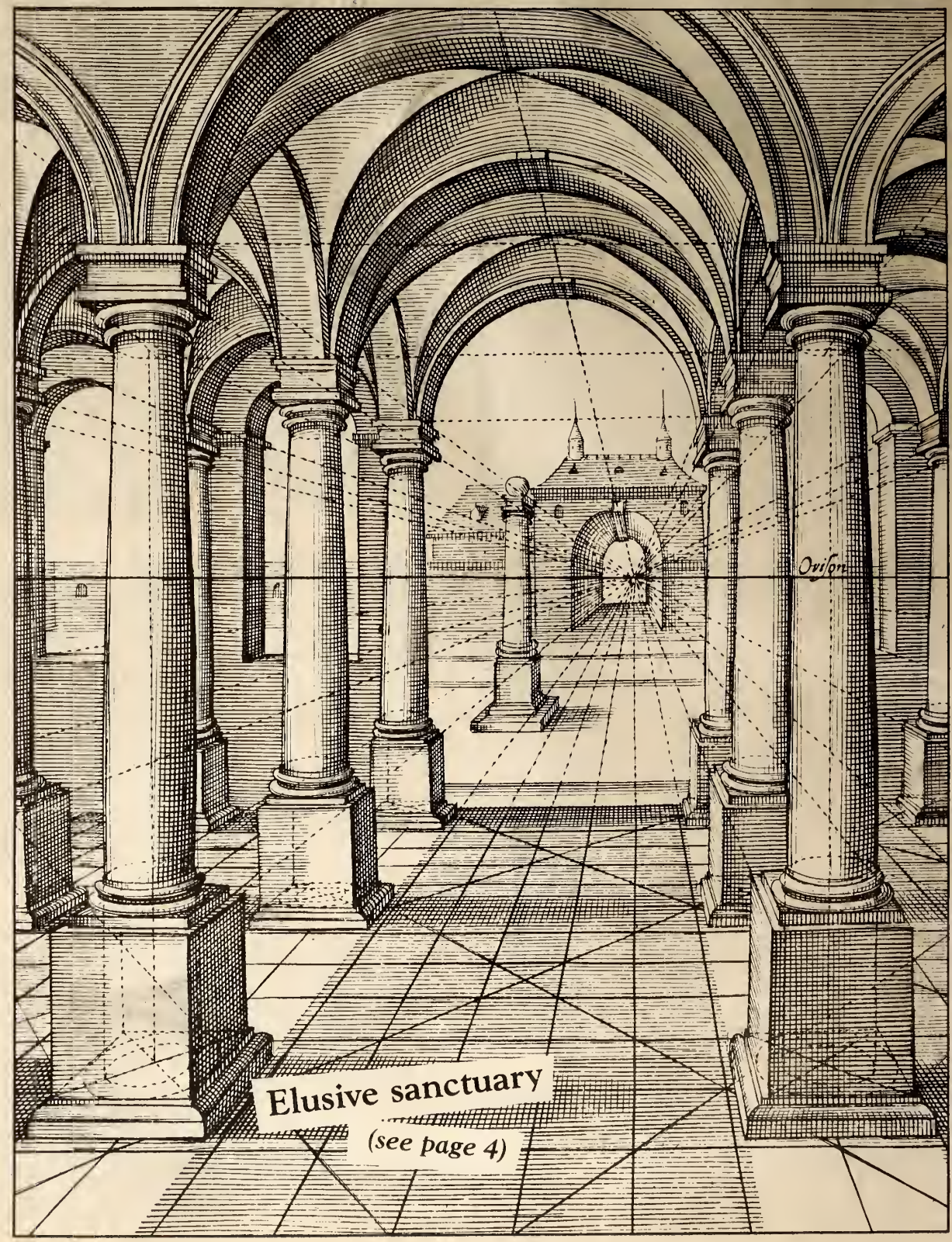
Of language, novelist Doris Betts wrote:

"I believed that language was the real mark of God's image within us, in a world where humans talk all the time, but the other two million species say not a word."

It seems essential to me that we talk to one another through the language that makes *The Communicant* live and breathe. I hope you'll add your voice to the diocesan dialogue that has been chattering in these pages for more than seventy-five years. ●

THE COMMUNICANT

VOL. 76, NO. 4 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA MAY 1985



Elusive sanctuary

(see page 4)

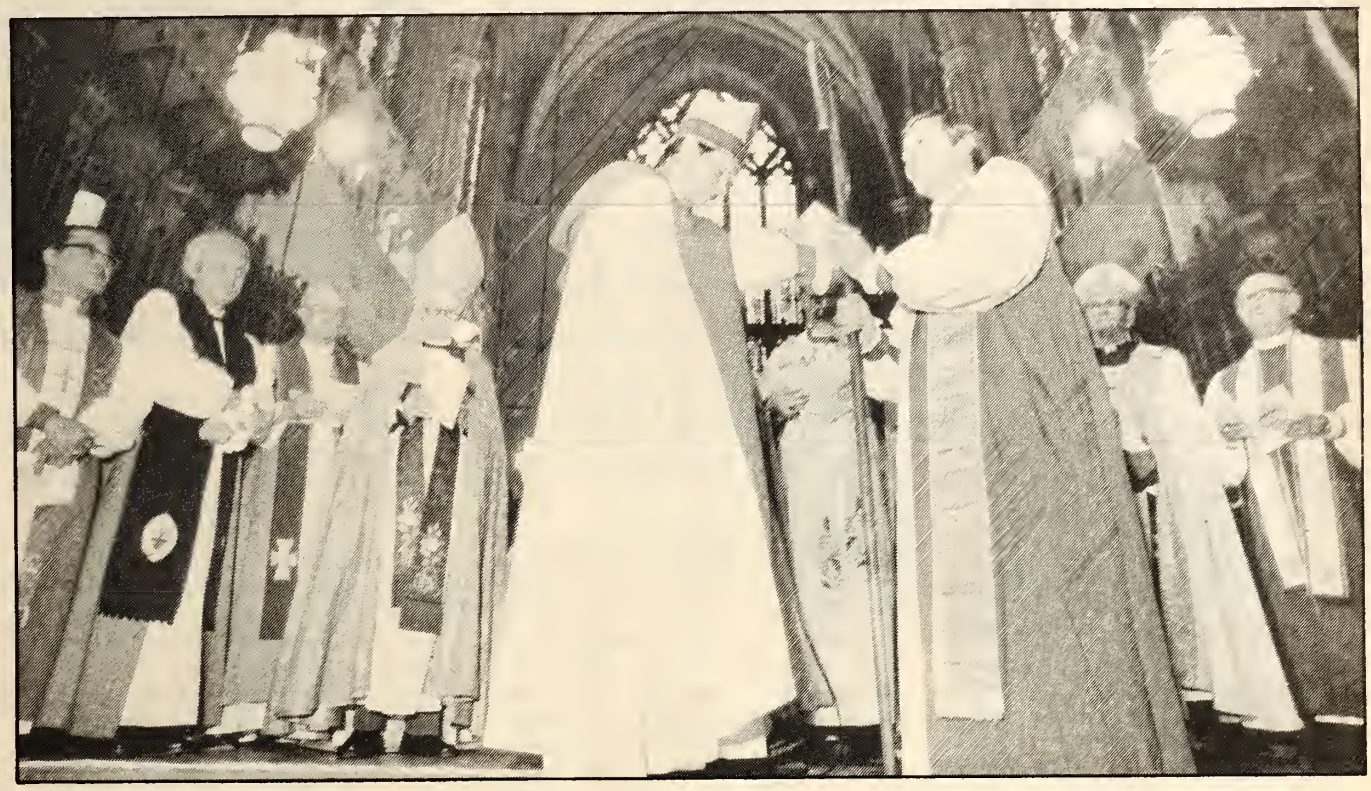
THE COMMUNICANT

VOL. 76, NO. 5 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA JUNE 1985

Ordination forges connections

JOHN BORREGO

"I do not pray for these only, but also for those who believe in me through their word, that they may all be one . . ."
—John 17:20



RALEIGH NEWS AND OBSERVER

"There was the roar of applause like the rushing wind of the Spirit at the announcement of his election."

WE ALL WERE ONE the day the Holy Spirit made Frank Vest a bishop—one in song, one in prayer, one in joy one in the offered Bread. The Spirit bound us, one to another, and to the Church of eternity.

The word that evokes for me the service at Duke Chapel on the Sunday after the Ascension is *connection.* I was only one among 2000 of God's people that day, yet there was connection in many directions. Connection with John Hines, the patriarch, and (like Amos of old) a "troubler of Israel." His steel-blue gaze fell upon me, directly in front of him and eight rows back, as he thundered his challenge to bishops to build up the Church with the gift of prophecy. I was for a moment back in the Church of the Holy Spirit in Houston, on the Third Sunday of Easter in 1963, when as Bishop of Texas, his hands were laid on me in confirmation. Connection with Tom Fraser, the blunt, tough Father in God who taught me about priestly courage. Connection with Bob Estill, pastor, brother and supportive friend when I have needed him the most. Connection with Peter Lee, former colleague in this diocese, who in a few days would suddenly find himself succeeding as Bishop of Virginia upon the death of his predecessor. Connection with Keith McMillan, Bishop of Belize, with whom I had shared a Cursillo weekend ending only hours before.

Connection, most of all, with the suffragan bishop-elect. As I prayed for Frank Vest and his new ministry, my memory replayed many crossings of the path that I had shared with him over the last few years. He had given his time and his experience to me when I was a newly minted rector, swinging between over-confidence and sheer terror at my new responsibilities.

There was the flattering request from Frank to coach him in the reading of John's Gospel in Greek for a Pentecost service. There were the many returned phone calls and answered letters from a caring leader and brother priest. There was the moment with Ann and Frank in Greensboro, before the episcopal election, when I recalled for them (not very helpfully) the medieval pope who took several hundred ballots and three years to elect. There was the roar of applause, like the rushing wind of the Spirit, at the announcement of his election. And even as I was walking up the steps of the Duke Chapel on my way into the service, there was a smile and wave in my direction from the bishop-elect.

There were unseen connections also that day, shadowy bishops who stood behind the consecrators as the late-afternoon sun slanted through the rainbows of stained glass. Baker, Penick, Cheshire, Lyman, Atkinson, Ives . . . they had succeeded one another in North Carolina's throne. "Mad Jack" Ravenscroft, riding his horse on dusty Carolina roads in the 1830s. Seabury, searching for an American succession in Scotland. Parker and Cranmer, creating the spirit of Anglican worship in the bloody Tudor age. Becket, bleeding for his God at the foot of the altar. Augustine, bringing Roman liturgy and Roman authority to the half-wild kingdom of Kent. Cyprian, Ignatius, Polycarp and a thousand more, long forgotten, who brought meaning and substance to the office of bishop. Connected to all and behind them all, the fishermen who obeyed the Rabbi's command: "Follow me!"

". . . Therefore, Father, make Frank a bishop in your Church. Pour upon him the power of your princely Spirit, whom you bestowed upon your beloved Son Jesus Christ, with whom he endowed the apostles, and by whom your Church is built up in every

(Continued on page 10)

Plan suggests new convocations

UNDER A PLAN drawn up by the Convocation Boundaries Committee, the configuration of convocations of the Diocese would change:

1. Seven convocations would be established from the present five by splitting Central and Northwest.
2. All convocations would be given new names.
3. Some individual congregations would be shifted from one convocation to another.

The proposed changes for these sub-units of the Diocese grew out of suggestions which the Committee has received, beginning at an open hearing at Convention in January and continuing since then. "At the open hearing at the 169th Diocesan Convention," the committee's report stated, "we heard 18 congregations explain their economic and social ties to the various metropolitan areas in their vicinity. With these expressions in mind, we have designed new convocation boundaries of seven convocations, replacing the present five."

The committee, headed by the Rev. G. Markis House, rector of Christ Church, Rocky Mount, is actually a subcommittee of the Diocesan Council. On April 22, Council accepted the report and referred it to the deans of the seven convocations and to the ECW. The proposed changes will be on the agendas of convocations during the fall round of meetings, and delegates to the 1986 Diocesan Convention will have the final say on the plan.

The major change will be to split Central Convocation into two new ones, Durham Convocation and Raleigh convocation, and to divide the present Northwest Convocation into the new Greensboro Convocation and Winston-Salem Convocation. Names of the other new convocations would be Rocky Mount (presently Northeast Convocation), Southern Pines (Southeast) and Charlotte (Southwest).

The generative idea for breaking up Central and Northwest was to create compact, logically organized convocations in which people would have to travel less to get to meetings. The smaller the convocation, the better the participation, especially by lay people, the committee figured.

Names for the new convocations were given to the city within each which met two or more of these criteria: 1) The largest city. 2) The city with the largest number of communicants. 3) The most central city.

Communicant strength of the new units would range from Southern Pines Convocation's 1,761 to Charlotte Convocation's 8,198. The committee study indicated it was "impractical to try to arrange the boundaries so as to make the several proposed convocations equal in communicant strength . . . in view of the location of the several congregations of the Diocese."

Here are the new convocations, with numbers of congregations and total communicant strength: Rocky Mount, 22 congregations, 3,145 communicants; Raleigh, 16 and 6,070; Durham, 19 and 4,322; Southern Pines, 9 and 1,761; Greensboro, 19 and 5,443; Winston-Salem, 13 and 3,191; Charlotte, 22 and 8,198.

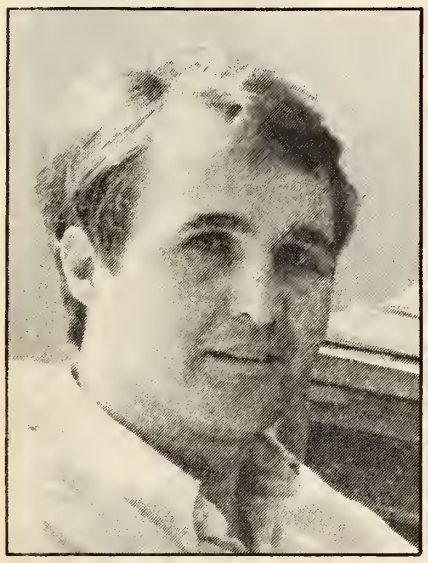
Other members of the study committee are: the Hon. Frank M. Montgomery, Salisbury; Rose Flannagan, Henderson; the Rev. Carl F. Herman, Greensboro. ●

Around the diocese

Working for ownership

JAPANESE IMPORTS, which have battered the America economy, were one of the forces leading to a worker-owned Burlington hosiery mill modeled after a powerful workers' cooperative movement in the Basque region of Spain.

This diocese and the rest of North Carolina are involved in a stormy global economy. A Durham-based economic development group thinks it has a model for building profitable,



Thad Day Moore

stable businesses, and it's asked the diocese to lend a hand.

Director Thad Day Moore, of the Center for Community Self-Help, says that the shaky economic times, as well as reasons of fairness, make it imperative that we build "democratically structured" businesses that "not only give the workers an opportunity to have a piece of the action, but also allow them to learn what it means to be responsible" as owners.

He points to the Alamance Workers' Owned Knitting Mill (AWOK) in Burlington as a prototype of what his Center is trying to do. The 13-worker mill is owned by its workers; they stepped in and raised more than $170,000—from Alamance County, a local bank, a national rural development fund and, importantly, from worker contributions—after an out-of-state conglomerate shut down the mill in 1982. The Center is also working with about a dozen other groups in construction, printing, restaurant and other textile.

Each worker invested some of her or his own money in AWOK, each has one share and one vote in making company decisions. The organization's shape and operations resemble, Moore says, the 20,000-worker-strong cooperative movement in Spain, where employees own all sorts of ventures, including banks. The philosophical roots also lead straight back to this country's agrarian populism; of which North Carolina was one center in the depressed hard times of the 1890s.

The credit union got a big boost this month when the State Employees Credit Union agreed to make its 56 branches available for members of the Self-Help Credit Union for IRAs, money market accounts, regular share accounts and automatic teller services.

Church groups have been responsive to calls for support, says Moore, a communicant of St. Joseph's, Durham. "They like the idea that the workers themselves put in some money," he said. "They respond to the notion of jobs and creating jobs, and they *hate* welfare. And the idea of helping people help themselves turns church people on."

The Center has asked the Diocese of North Carolina to deposit $100,000 for five years, at 5% interest, in the account of the Self-Help Credit Union. The deposit—insured by the National Credit Union Administration—would allow the credit union to build up its funds for starting new businesses and giving them technical assistance. The Investments Committee of the Diocese will be considering the request.

Two years ago, the national Episcopal Church's Coalition for Human Needs made a $10,000 grant to Moore's organization, and the United Presbyterian Church recently deposited $100,000 in the Self-Help Credit Union.

Hundreds help stitch rug

THE YOUNGEST PERSON to put a stitch into the weaving of the handsome new rug at the Diocesan House was 34-month-old Kate Jenkins of Scotland Neck. Among the many, many other workers were 543 members of 60 ECW chapters in all five convocations.

The mastermind of the project was Berta Allen Summerell, of Good Shepherd, Raleigh. She moved the rug from idea to reality between March, 1984 and April 16 of this year, when the ECW formally presented the rug to Bishop Estill at the ECW's annual meeting.

"During the last two weeks, I watched every soap opera on TV—I was stitching like crazy," says Summerell.

The diocesan rug—which lies between the front door and the chapel in the Diocesan House—contains enough symbolism for a dozen Ph.D. theses. There are four shades of blue for the four gospels. The rug is octagonal to signify renewal. The framing device of the seal is a *vesica piscis*, or pointed

Berta Summerell, master stitcher, displays the diocesan rug with the help of Libbie Ward, secretary to the bishop, and Luverdis Maye, receptionist at the Diocesan House.

oval, a variety of the *icthus* symbols of early Christians. It was for such symbols that Christians searched the walls of the Roman catacombs, to point the way toward secret sites of worship. Within the oval, there is a ship bearing seven men and sporting a high-flying banner. The seven men are the seven churches of St. Paul, and the banner is that of St. George, patron saint of England.

The ship, of course, is the Church. Summerell also states that Bishop Joseph B. Cheshire, who designed the seal, "unquestionably copied" the ship from John White's 1585 drawing of the English colonists arriving on the coast of Carolina.

Summerell has written a book containing the history of the seal and a needlework graph for reproducing it. The volume is available at $8.95 from: The Rev. Harrison T. Simons, Education and Liturgy Resources, P.O. Box 194, Oxford, NC 27506.

Brief but noteworthy . . .

THE THOMPSON CHILDREN'S HOME in Charlotte is already hard at work on planning a year-long series of events celebrating the homes 100th anniversary. Already in the works are: Pilgrimage Day on May 3; a dinner for delegates to Convention in Charlotte in January; and a program to be shown delegates to the convention of the Diocese of East Carolina.

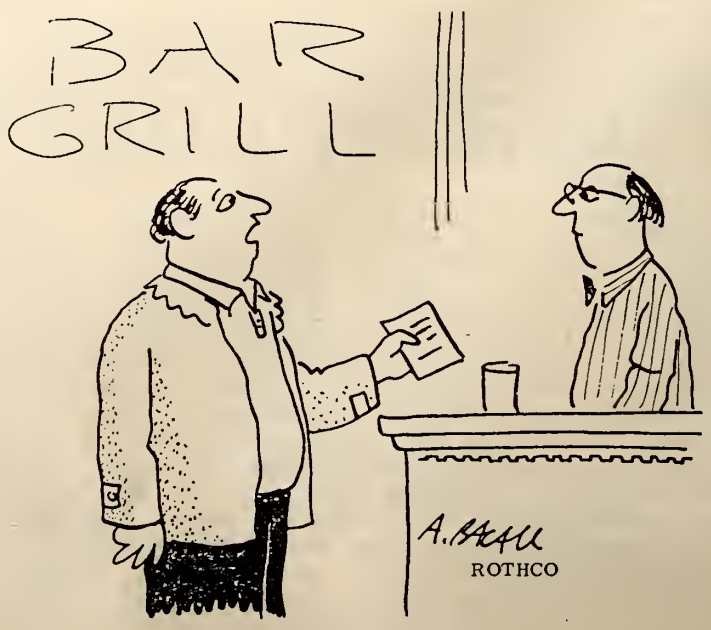
PROCEDURES FOR hammering out the 1968 budgets were adopted by the Dicoesan Council at its June 10 meeting at the Diocesan House. The big dates are Sept. 3-4, when commission and committee chairpersons will present budget requests to the Department of Mission and Outreach and the Department of Budgets at the Conference Center.

READERS HAVE A couple of good Episcopal manuscripts to look forward to: the Rev. John N. Wall Jr., a professor of English at North Carolina State University at Raleigh, is putting the finishing touches on his *A New Dictionary for Episcopalians,* a compendium of annotated definitions of all terms Episcopalian. And a team of diocesan authors has produced the manuscript of a history of the Diocese and has begun talking with possible publishers.

THE REV. TERRY FULLAM, rector of St. Paul's, Darient, Conn., will be in Charlotte Aug. 4-5 to teach on baptism in the spirit and the gift of the spirit at St. Christopher's.

Fullam is president of the Board of Episcopal Renewal Ministries and a member of the Presiding Bishop's Committee on Evangelism and Renewal.

Attendance is by registration only, and information is available by calling St. Christopher's at (704) 552-2270).



"I have to leave early, John. In case some of the regulars come in later, here are my views on the new tax proposals."

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Raleigh couple off to Kenya

ELAINE WESTARP

THERE ISN'T EVEN a speck on the huge map of Africa to show Edie and Stuart Tugman where they are headed.

They can only trust the word of an African friend that a tiny outpost called Kohasko on the plains of Kenya exists.

They will live among the tall, slender tribe of nomadic shepherds called the Masai. There, the Raleigh couple will help turn an abandoned farmhouse into a medical clinic for the plains people.

It is a journey that still seems unreal to them.

"Suddenly we're going to another world—in my eyes at least," Tugman said. "I've never been out of the North American continent."

Months ago, it was still only the dream of an Episcopal bishop in Kenya who hoped to draw American volunteers to his needy country. Through mutual Episcopal friends, the bishop met the Tugmans in Atlanta in Easter.

His dream and ambition were infectious. Before they could have second thoughts, the Tugmans found themselves planning one of the most remarkable missions of their otherwise comfortable American lives.

"Since we've lived in Raleigh, we've been insulated," said Mrs. Tugman, seated among the elegant pastels of her Glenwood Avenue living room. Even their charity work has kept them an easy distance from life's tougher side. "Something touches you and it's easier to just write a check," she said. "This seems like a way to uninsulate ourselves."

Both have taken a month's unpaid leave of absence from their jobs—his as a marketing manager for Stackpole Components Co. and hers as a paralegal for the law firm of Smith, Anderson, Blount, Dorsett, Mitchell and Jernigan. They moved to Raleigh five years ago from Boone.

On June 30, they will fly to Nairobi, Kenya. From there, they will travel 300 miles west by land to a promised settlement on the Kenyan plains. They have little idea what to expect when they get there.

They are stirring up their own lives at a time that many couples are happily settling down—a 20-year-old son in college, an 18-year-old daughter on her own and a 16-year-old daughter with a new driver's license.

"For us, this is a time when we're free to do things again," said Mrs. Tugman, 39. "A time when we're getting some freedom in our lives. It's time to get used."

Used? She explains by holding up a small desk-top ornament. The inscription reads, "Ask simply to be used."

Although Mrs. Tugman has been asked to wear skirts rather than pants in deference to local tribal customs, she has every intention of getting involved with the nitty-gritty of construction.

She is a trained carpenter—having helped build the couple's first home in Boone in the 1970s. She hopes to put those skills to work again.

Tugman, 42, will use his informal construction training to help with the clinic and also will lend his sales and marketing expertise to a nearby technical college.

The trip is sponsored, in part, by their home congregation, Christ Episcopal Church in Raleigh. The church has donated $2,500 toward the clinic project, with an additional $1,300 to help the Tugmans meet a portion of their travel and living expenses. The African bishop is hoping for a total of $15,000 to fund the entire clinic project. The Tugmans hope to help him toward that goal by spreading the word of project once they return to the United States.

RALEIGH NEWS AND OBSERVER

Edie and Stuart Tugman: Full speed ahead, from Raleigh to Africa.

The Tugmans do not consider themselves missionaries. "I don't want to sound like we're taking on more than we can handle." Mrs. Tugman said. The couple simply will do whatever work needs to be done. The Kenyan bishop hopes to recruit some local helpers for them.

Primitive living conditions also promise some queasy days ahead. The Tugmans' arms ache with the assault of endless inoculations against three types of typhoid, cholera, yellow fever and other common diseases of the area.

All things considered, though, this is a challenge that the Tugmans cannot resist.

"I'm a 'damn the torpedoes, full speed ahead!' person," Mrs. Tugman said. "Stuart's always the one holding on to my shirttails, throwing out the anchors."

"I'll turn 40 the day before I leave," she said. "I don't walk into much in life. I'm going to *attack* middle age." ●

The Tugmans also received $500 from the Rev. Lex Mathews, director of Christian Social Ministries for the diocese. This story originally appeared in the Raleigh News and Observer.

The editor's valedictory notes

JOHN JUSTICE

"FROM THE PRIMAL elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

"Have mercy, Lord, for we are sinners in your sight."

So ends the litany that concludes the excellent *A Land Use Ethic for North Carolina,"* a slim pamphlet heavy with thought about land and how we treat it. The booklet is published by the diocese-supported Land Stewardship Council of North Carolina, 5010 Six Forks Road, Raleigh, NC 27609. (And our article on page six takes a quick look at issues with which the council deals.)

EXCUSE US: For omitting a credit line for Cornelia Lee, Chapel Hill photographer, for the pictures of St. Matthew's, Hillsborough, in the May issue of *The Communicant.*

Also for committing a gaffe regarding the ECW annual meeting. Delegates were given a copy of the capital punishment resolution (to which other ECW chapters besides Chapel of the Cross, Chapel Hill, contributed) in implementation of a resolution passed at the 1984 meeting.

ONLY IN AMERICA department: The Salvation Army stood ready this spring to give away 20,000 pairs of jeans to needy people. Trouble was, the jeans were counterfeit Jordache designer jeans that customs agents in Charlotte had confiscated in 1983 and turned over to the Salvation Army. But Jordache wouldn't permit the trendy, if phony, pants to be handed out.

Ripping the Jordache tags off wasn't enough; the company demanded also that a button emblazoned with the Jordache logo, a horse's head, and another horse's head on a front pocket, also be removed.

"The bone of contention is the button," said Major Jack Owens of the Salvation Army. "But if we take that off, no one will be able to wear their jeans. You can't hold your britches up without a button."

HAPPY BIRTHDAY to the North Carolina Council of Churches, the ecumenical body of 25 denominations and 8 local churches that is celebrating its 50th anniversary this year. Race relations, war, military spending, evangelism, economic stress, and personal renewal were among the issues on the minds of the 50 men and women who met May 21, 1935 in Greensboro. A good and serious list and, unfortunately, all too contemporary-sounding. Among the presidents of the council (1941-43) was the Rt. Rev. Edwin A. Penick, Bishop of North Carolina.

THIS IS THE LAST issue of *The Communicant* until September, when Episcopal eyes will be focused on Anaheim, California. There in the shadow of Disneyland, the General Convention of the Church, in its triennial session, will elect a new Presiding Bishop.

While the Primate does not hold autocratic power by any means, he (and even the most sanguine partisans of male/female parity say it'll be some time before we will be able to add a *she*)—he makes a difference in the Church's program, tone and perceived qualities.

"A Presiding Bishop of this Church," writes the Rt. Rev. Walter D. Dennis, Jr., "*can* be a force for good and can exert moral influence, both through the inherent prestige of his office and because of his own character as well. The issue at hand, as I perceive it, is whether we will have a Primate of ecclesiastical restraint or a Primate of ecclesiastical innovation leading the Church in the turbulent and dangerous years ahead." Dennis, Suffragan Bishop of New York, was writing in the *St. Luke's Journal of Theology.*

We'll see you in September with news from far-flung Anaheim and, equally important, from our near-flung Diocese. Have a good, refreshing summer. ●

Virginia's bishop dies

DEMENTI-FOSTER

The Rt. Rev. Robert B. Hall

RICHMOND, VA. (DPS)—The Rt. Rev. Robert B. Hall, 64, Episcopal Bishop of Virginia, died May 27 at a hospital here, just seven months short of his scheduled retirement.

He will be succeeded by his coadjutor, the Rt. Rev. Peter J. Lee, formerly rector of Chapel of the Cross, Chapel Hill.

Hall, who had waged a battle against alcoholism and also had emphysema, entered the hospital May 19 to undergo surgery for lung cancer. He later suffered two strokes and went into a coma. He died four days after the second incident.

Hall, spiritual leader of the diocese's 88,000 parishioners, was the first bishop to ordain a woman priest in the Washington area after the Episcopal Church officially gave its blessing to ordaining women. He officiated at the ordination of the Rev. Patricia Laura Merchant Park on Jan. 2, 1977.

Earlier, in 1974, when the first "irregular" ordinations were in dispute, he had ruled that a church in his diocese should not allow one of the controversial woman priests to officiate at services. He favored and supported the ordination of women and revealed to a recent diocesan council that he had been "sorely tempted" to ordain a woman before General Convention gave its approval.

In 1980, Hall went public with his personal battle against alcohol, and received the support of clergy and lay leaders of his diocese in seeking treatment. He later said that going public about his alcohol dependency "helped to take me out of the sort of stereotyped role, the ceremonial role of a bishop. It makes the bishop more human." During the 1983 meeting of the House of Bishops in Spokane, Wash., Hall took part in a panel discussion on alcoholism. His story of his personal and family struggles with alcohol was seen as a key factor in opening up the frank discussions the bishops held about their own roles and responsibilities as chief pastors in this field.

Hall was ordained to the priesthood in 1949, was consecrated bishop coadjutor of the Virginia diocese in 1966, and became bishop of the diocese in 1974.

A native of Wheeling, W. Va., he was a graduate of Trinity College in Hartford, Conn., and the Episcopal Theological Seminary in Cambridge, Mass. He was in the U.S. Army during World War II, and he served churches in West Virginia and Chicago before becoming bishop. ●

Boom times at Browns Summit

MARY ELLEN DROPPERS

EMMETT SEBRELL looked out of the wide windows of the meeting room of the diocesan Conference Center and said:

"I live in a world of hard hats, tall buildings and concrete. It's a tough world, not anything like this. I need this place. We all need this place."

Sebrell, of Christ Church, Charlotte, is a builder by profession. And, as chairman of the board of visitors of the center, he is a key player in changes that will be made at the Browns Summit facility with the implementation of the Master Site Plan.

An expansion and renovation plan with a price tag between $2.5 and $3 million was approved by delegates at the 1985 Diocesan Convention in January. Delegates heard architect Kent Cooper say that some church programs "just don't work well outside a residential setting—and a single weekend retreat often contains more work time than a whole semester of Sunday morning educational time." Calling the Conference Center "a unique ministry of our Church," Cooper got the go-ahead for the Master Site Plan authored by his Cooper-Leckey Partnership, of Washington, D.C.

The firm gathered information for the plan during 1983-84 by canvassing the diocese, asking church members: What's valuable about the present center located 15 miles north of Greensboro? Are there any problems with the facility? What should an expanded center look like?

The information eventually found expression in a Master Site Plan with these major elements: a new youth facility, more meeting space for overnight and day groups, renovation of present cottages, enlargement of the cottage meeting rooms, conversion of some cottages into family suites, hiring of an overseer, building of a unit designated as the Bishop's Cottage (to be made available for multiple uses), an outdoor chapel and additional recreational facilities.

Heading most people's list of needs was a youth facility. The Master Site Plan proposes a cluster of four octagonal cottages, each housing 24 youth in six four-bunk dorm rooms—a total of 96 spaces. The cluster will include flexible meeting space and will be built of unpainted wood, with exposed wood walls, plank floors and a wide deck overlooking the lake.

The price tag on the youth facility is about $790,000. Of this, about $18,000 is already in hand from special gifts.

A new youth facility will mean another dining hall, which suits cooking wizard Betty Brown just fine. "The food service here at the Conference Center is a special ministry for me," she says. "Having two dining rooms will just double my pleasure."

Brown's recent pleasure has included helping serve 30,827 meals at Browns Summit in 1984 and 21,040 the year before. The meals are one indicator of the good, and rising, business of the center—255 conferences were held there last year (198 in 1983) and the center provided a total of 9,113 bed-nights in 1984 (6,137 in 1983).

Diocesan residents' responses produced not just the idea for the youth facility, but all the other major components of the Master Site Plan: improved facilities for families with young children; enlarged meeting space to provide enough room for all diocesan clergy to meet at once; and the pool, boat dock, pavilion and other recreational embellishments.

It's the task of the board of directors of the center to figure out how much of the plan can be implemented, how soon it can be done and how it is to be paid for. The board—chaired by Bishop Estill, with Marion Follin of Holy Trinity, Greensboro, as vice-chairman—will work closely with the Diocesan Council to decide whether capital funds are needed. If so, a request for them must be made to Convention.

Says Emmett Sebrell: "Whatever parts of the plan we decide to build, it must be first class. That's what makes the difference."

Sebrell and the board of visitors will have the job, he says, of "telling the story of the Conference Center and involving people from all over the diocese in the life of the center." Sebrell says the board hopes to have at least one person in every parish and mission working to raise money and encourage diocesan people to use the Conference Center as much as possible.

Some of the financing will be done by special gifts. For example, $2,000 has already been given for the outdoor chapel and grading has begun on the project.

The inevitable tensions of stewardship will be present as the Master Site Plan—an open-ended thing, to be accomplished when and as resources are available—is implemented:

How much money should we spend, can we spend? How much Conference Center do we need? What do we want our center to give us? At what point are we biting off more than we need and causing someone else to go without? As center director Dick Hord says, "We need to balance what we do here at the Conference Center with our response to world hunger."

I TALKED TO a lot of people and found out that there are two kinds of folks involved with the expansion plans: the practical ones who are counting boards, nails and shower stalls, and the philosophical ones who are looking at ministry and outreach. Some, such as Emmett Sebrell, have a foot in both places.

The main thing I found out is that the Conference Center is very much the work of the people and has been from the beginning; so it will come into being slowly. A lot of people will have a lot to say and do about it and, while that's happening, the reasons for doing it will become more and more clear; so in the end, whatever is built will most certainly be an expression of who we are, not who Cooper-Leckey thinks we should be. That is reassuring to me, and it is something that I keep finding out about this diocese and the way the people feel about themselves and what they are doing and how they are growing. ●

PHIL WHITACRE

The entryway at the Diocesan Conference Center at Browns Summit.

Mary Ellen Droppers and her husband Tom, rector of All Saints', Greensboro, are frequent visitors to the Conference Center.

Balloons mark "a good death"

CHARLES SCHUNIOR

BALLOONS ARE A gesture of mirth, connoting youth and playfulness. But when a garland of balloons recently appeared in our coronary care unit, it commemorated not a birthday or a promotion but a death, and a painful, tragic one at that. Yet it occurred to no one to regard the gesture as ghoulish or in poor taste. The donor was a young university instructor whose wife had died exactly one year before in our coronary care unit (CCU).

Before Elaine came to the CCU we rarely questioned our approach to gravely ill patients. The issue seemed basically straightforward: we saw death as the fundamental enemy and any time rescued from its clutches as a victory. The struggle admitted little ambiguity. We were heroes in a John Wayne western; our patients, helpless frontier maidens; death, a savage ravager. If we grudgingly conceded that, for certain patients, "the time had come," it was for some other area of the hospital to direct this inferior script. As long as a patient remained in our province our directive seemed clear: wrest minutes or days from the maw of death.

We knew that outside the austere domain of intensive care units a different way of understanding death and dying had been gaining some prominence. Spurred to consciousness by the hospice movement and by writers such as Elisabeth Kubler-Ross, death was seen not merely as an endpoint but as a process which could be accomplished with greater or lesser skill, grace and reward. One ramification of this perspective was a therapeutic stance oriented not toward an impossible recovery or the staving-off of an inevitable death but toward helping the patient to die well.

To us in the CCU the urgings of thanatologists seemed a remote whisper. Reversible emergencies, not chronic terminal illness, were the grist for our mill. Nevertheless, troubling questions lingered behind the backdrop of our familiar routine. What of patients who suffered acute illnesses on top of irreversible disease processes, such as the metastatic cancer patient who has sustained a heart attack? We treated such patients with a split mind. We noted their presumably terminal condition, but allowed them to be swallowed into the high-tech gut of the hospital's business-as-usual therapy system.

INTO THE MIDDLE of our veiled ambiguity came Elaine, fighting for breath in severe congestive heart failure. A year ago she had been one of our patients, and we had known her with affection as an attractive young woman whose sense of fun was undampened by a diagnosis of viral cardiomyopathy. Relatively symptom-free during her previous hospitalization, she had kept the staff holding their breaths and smiling despite their concern as she sailed down the corridors using her IV pole as a scooter. Her large brown eyes twinkled with vitality as she talked about issues of life and a death that seemed so distant.

She came back to the CCU after a rapid and drastic decompensation, already on a respirator and dependent on intravenous cardiotonic medicines. Within a short while sepsis and renal failure were added to the list of her problems. Elaine's room eventually looked like a high-tech health fair as her bed, already lost in a forest of infusion pumps, became surrounded by a cooling blanket generator, a cardiac output computer and a panoply of peritoneal dialysis equipment. Somewhere in the middle of all these gadgets was a young woman, scared, hungry to live, whose heart was hopelessly broken. Although, by themselves, her acute emergencies or complications were potentially reversible, even her candidacy for heart transplantation had been ruined by her systemic complications.

With a patient as young and lively as Elaine, the nursing and medical staff are drawn to hope for miracles. We played all our aces, fighting day by day for the miracle to happen. And Elaine fought for it too. A partner in all medical decisions, she struggled to the end for more time, requesting only days before her death that a chest tube be inserted, buying her more hours or days at the cost of more suffering.

Even as we hoped for miracles, the massive reality of death was our ever-present backdrop. No one, from the attending physicians to Elaine herself, had any real illusions about the final outcome of the struggle. During one of Elaine's relatively uncomplicated periods I permitted myself to think that her disease was in remission and that she might yet recover sufficiently to leave the CCU. When I shared this idea with Elaine she smiled and shook her head as a mother might to disillusion a child's over-enthusiastic assessment of the power of Santa Claus.

But if Elaine were not a "viable" patient, what was the point of all our efforts and all her pain? If our Faustian struggle against death were doomed to fail, should we not in that case withdraw her elaborate life supports and let her go in peace? Elaine herself resolved this ethical dilemma by her unrelenting thirst for life, for one more day of struggle. The high-tech gadgetry kept beeping; and the dialysate, the antibiotics and the cardiotonic drugs kept flowing.

GRADUALLY WE sketched in the outlines of a new way to care for terminal patients in an intensive care unit setting. This model affirmed the propriety of advanced medical support for terminal patients such as Elaine. The tradeoffs between comfort and safety were not automatically made in favor of comfort. Swan-Ganz catheters, chest tubes and dialysis machines were seen to be appropriate aspects of dying, as they were for Elaine. But in the context of all this high-tech life support we endeavored to provide low-tech life enhancement, remembering that death is always in the background of the scenes we enact in the CCU. Elaine helped us learn to focus day by day not on "saving" patients at all costs nor on helping them directly to "prepare for death," but rather on creating a space for the patient in which maximum real living could continue. In answer to the question "Why are we expending so much time, so many resources and so much emotion to help a dying girl live a few more days?" we could answer that, from the perspective of eternity, all of us have only a few days left and that the goal of the healing arts should not be merely to stave off death but to empower us within those few days to approach the highest possible personal attainment. In order for this answer to be honest we must focus—even in the CCU—not merely on the protection of life but on its enhancement.

She sailed down the corridors using her IV pole as a scooter. . . .

So it was that house staff and nurses found themselves gathered around Elaine's bed serenading her with her favorite folksongs while the medical resident joined her husband in a guitar duet. And so it was that nurses and the respiratory department solved the complicated problems of transporting an intubated patient from the CCU to an outdoor patio in order to reunite Elaine with her somewhat bewildered but faithful dog. And that members of Elaine's family were present at her bedside around the clock; sometimes merely being with her; sometimes browsing through old photo albums, affirming the goodness, the fullness of her life. During those times when Elaine was not intubated, her mother would share with her the hardest words, making funeral plans, and talking about life after death.

A member of the department of psychiatry who had known Elaine before her hospitalization came frequently to the CCU during the last weeks to coach her in meditation techniques for stress reduction.

A journal was kept at Elaine's bedside, and visitors to her room, whether staff or family, were encouraged to write their observations, reflections and suggestions. We originally thought that the book would improve professional communication among the many persons who shared Elaine's care, but it soon became evident that writing in the journal provided the staff with a record of our growth as nurses, doctors and human beings.

One morning Elaine's heart rate began to slow down and its rhythm deteriorated. I whispered to her that the time was drawing near, that I knew she was ready. Using a theme we had explored for meditation purposes, I reminded her that if she softened herself, gave up resistance, the wave would take her gently, as a mother carries a child to bed. She closed her eyes, took her husband's hand, and died.

THE MEMORIAL SERVICE held the next week for Elaine employed the Quaker format of allowing persons to "witness" their love and grief. Physicians, nurses, technicans, personal friends and family all spoke. Passages from the bedside journal were read and we all joined in singing songs she had loved. Besides being a memorial to Elaine, this service commemorated acceptance by the hospital community of our new way of caring for dying patients in intensive care units. Near the heart of our grief was the satisfying knowledge that our unit had found an identity as a healing environment for the terminally ill patient in such units.

In the months following Elaine's death we have tried to strengthen this healing environment. The unit has been redecorated to look less forbidding, more homelike. Noise control is emphasized, and visitation policies are custom-tailored to the emotional and physical needs of the patients. Staff are routinely oriented to techniques of stress reduction and emotional counseling. Periodic group discussions on issues of death and dying help us to clarify our own responses to guiding patients through the valley of the shadow.

Above all Elaine, and the balloons that came in her memory, remind us to bring to our patients songs as well as medicines. Life—with its fantastic range of physical and emotional cravings, its need not just for bread, but for roses—is as miraculous in its last hours as its first. ●

Charles Schunior, a nurse at N.C. Memorial Hospital, is a communicant of Chapel of the Cross, Chapel Hill. *This article originally appeared, in slightly different form, in the* Journal of the North Carolina Medical Society.

Travels with the arch-steward

MARJORIE CORBETT

THE SILVER TOYOTA tore into the parking lot of Cole Park Plaza and Jim Hinkley hopped out, waving hello and saying, "Sorry I'm late, I got stuck behind some school buses."

"That's okay, I got stuck behind three myself." Chatham County school buses often create a moveable log jam on 15-501, the two-lane road that curves between Chapel Hill and Pittsboro. I got into the passenger seat of the Toyota and swung out onto the road with Hinkley, director of the North Carolina Land Stewardship Council.

Cole Park Plaza, the sprawling mall that receded behind us, was an apt place to begin talking about land and land stewardship in this county in the heart of the state. The mall—but one square in the crazy-quilt pattern of rural and developed landscapes in Chatham—signifies growth, a broadened tax base, an influx of exurbanites. But the mall, and its kindred developments, also signify a tightening squeeze on some farmers in the form of escalating land values and taxes and costs of county services.

As we set out, the afternoon sun was slanting across a pasture where Black Angus grazed. We passed a handpainted sign: LAWNMOWERS AND CHAINSAWS SALES & SERVICE. We passed an old Gulf station and grocery store where a friendly fellow had sold me 25 cents' worth of hose clamps last winter and told me how to seal up my burst water pipes.

And then the dump. The dump where people scour the heaped row of dumpsters—like Ruth gleaning behind the reapers—for everything from thrownaway lumber to chaise lounges. I'm always hearing of the treasures they unearth.

"There's your first sign of development," Jim said. "Look at all those dumpsters."

I counted 12 as we whizzed past. It'd never occurred to me to make the correlation between the size of a dump and the growth rate of a community.

"But the stuff's got to go somewhere," I said.

"They could do a lot better job than that. They could screen it more from the road. And they could consolidate it, put in a couple of those really big containers."

I mulled this over. I didn't have much time to mull.

"There's your second sign, all those mailboxes."

A motley crew of them, 35, all in a row, in different colors stood tilted at odd angles on their black metal posts like sloppily-set tomato stakes.

Jim said, "The mailboxes mean that there's a development in there that's new. Because the roads going in are private, they can't get in to deliver the mail."

We turned up the drive to see what was there. The road was well-graded, with a smooth blacktop finish, and ended in a cul-de-sac with a wall of netting, about two feet high, staked around the fringes of an embankment.

"That's good erosion control," Jim said. The cloth fence had caught the silt runoff from yesterday's rain and kept it from washing away. Jim is a developer and planning consultant by trade, and he acknowledges good work when he sees it.

ONE OF THE THINGS I like about Chatham County is that almost all its roads are country roads, and people wave. We passed a pickup truck and I lifted my hand.

"You don't know Chatham County style," Jim said. He lifted one finger from the steering wheel."

"That's it?"

"That's it."

"I'll have to practice."

Our next stop was a package treatment plant on the road back toward Cole Park. Jim turned purposefully down a road behind the mall. We bumped along on a road more congenial to heavy machinery than a Toyota, and I saw a great expanse of red clay exposed by earth movers. Behind a thin screen of trees, new stucco and brick townhouses were rising. The car bottomed out in a ditch. We backed up and tried again. Success. The road ended. Breaking the raw clay surface was a curious cement structure about 10 feet by 30 feet. It looked like a foundation block with grillwork on the top, much like a city storm sewer. Jim moved ahead of me and peered into the stream fed by a steady flow from an outlet pipe.

"Look at this. The water's got some suds in it."

"What's that from?"

"Probably the laundromat up at the mall. It's not that bad, if they don't sell detergents with phosphates in them. But those dry cleaning places can really put some nasty solvents into the water."

I didn't mention all the half-price coupons I had used at the new dry cleaning place at the mall.

"See all this sand in the stream bed? Water just pours off the parking lot up there when it rains and comes down the construction site into this stream. All kinds of erosion gets dumped into this." I could see where the stream bed was braided with Chatham soil.

I wondered uneasily if this small stream fed into the creek behind my house. It wasn't that far away. I tried to recall the blue stream-lines on my county map at home. Probably not, I decided, and felt better.

We came back out onto the main road, and Jim proceeded to give me a view of northern Chatham's back roads that left me astonished.

I knew about Cole Park Plaza and Fearrington, the most conspicuous developments in this part of the county. But I hadn't seen the multitude of housing developments that have cropped up down the dirt roads, out of sight. Houses for rent, houses for sale, duplexes, single-family homes, small lots, big lots. Roads behind old farmsteads, seeming to lead nowhere and then turning into winding blacktops with gravel driveways leading up to toward colonial and split-level houses. One thing about all these new developments—the people didn't wave back when I gave them my newly acquired Chatham high sign.

By the time I got home to my white frame house at the end of a dirt road, I was especially glad to be there. It seemed the obverse of all we had seen. Jim and I sat out on the back porch and looked out on the vegetable and flower gardens, the sheds and the overgrown pastures. It would be a while, I thought, before they build the housing development they have planned for the hundred-acre tract of woods that surround us.

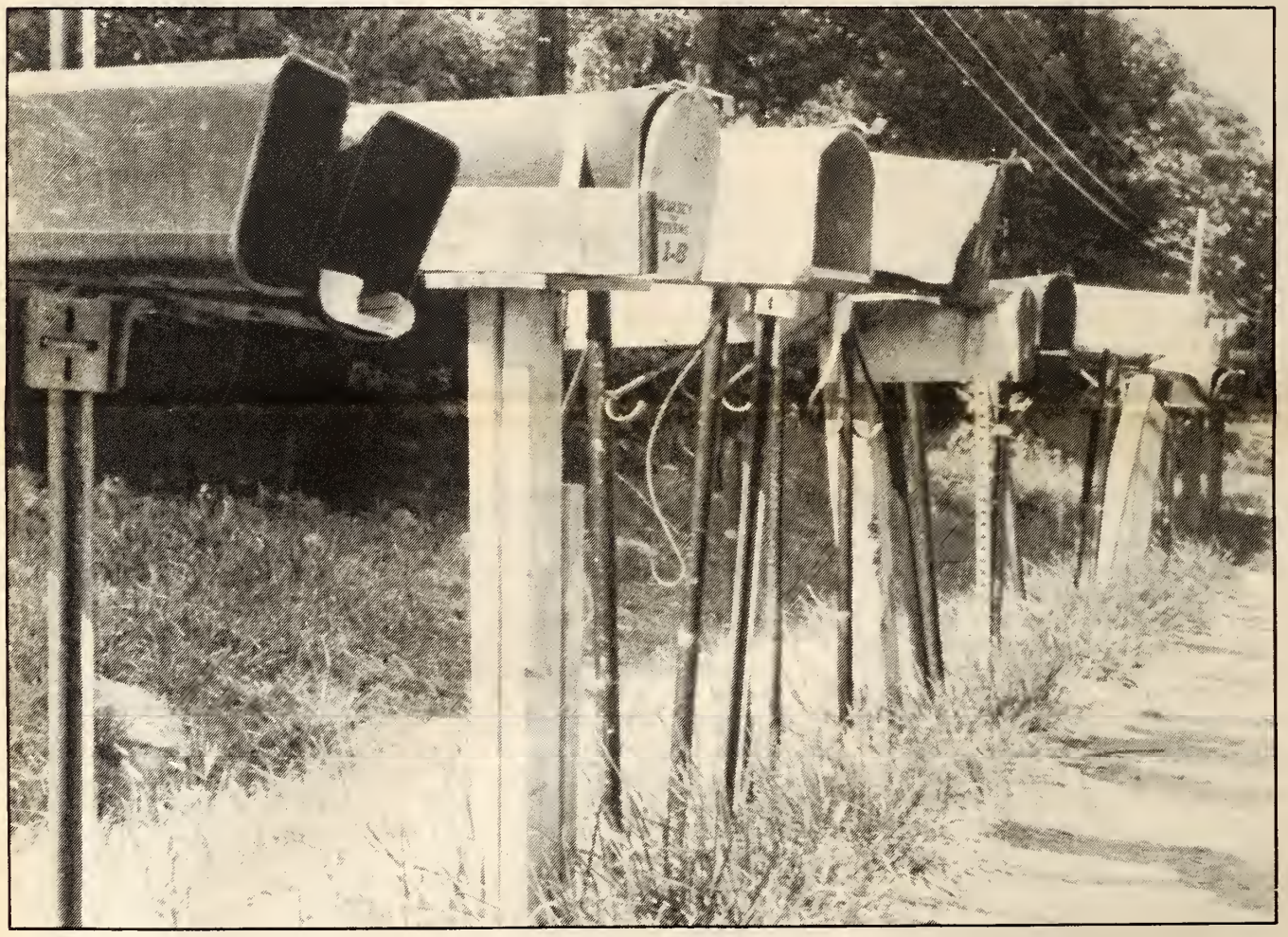
WE MET ONCE MORE, and this time Jim told me a couple of horror stories. One concerned the devastation wrought by a farming conglomerate on an eastern North Carolina tract the size of Rhode Island. The other was about a small town left hanging with a brand-new, useless water system (and the bill to pay for it) built for a new industrial plant that was there for a while and then pulled up stakes and left.

Good stewardship, Jim said, means devising workable plans and sensible regulations so that such debacles of development don't happen.

"We have the skills and tools to do it," he said. "We have the hardware and the software, planners have the ability to accurately predict the economic, social and environmental effects of new development. We don't seem to choose to use those tools very much. That's where education and awareness come in."

I asked Jim what he would do in terms of education if he had unlimited resources.

"Massive, massive education, much more than what we've got now. And



"A motley crew of them, 35, all in a row, stood tilted on their black metal posts like sloppily set tomato stakes."

The Bible on land stewardship: "Land must not be sold in perpetuity, for the land belongs to me, and you are only strangers and guests."

I would set up some models for people to follow. I know there are a lot of conscientious and very astute county planners and boards of commissioners who would give their eyeteeth to have the ability to measure the impacts of alternative decisions."

Jim was hard-pressed to give me an example of good land stewardship planning in the state.

So I asked what, if he had the chance, he would say on a philosophical level to developers, planners and county commissioners.

"There's the Golden Rule—'Do unto others as you would have them do unto you.' If people would do that, we wouldn't have to have zoning. Love your neighbor as yourself. Love God. 'On those two commandments hang all the law.'"

I asked him what, in the best of all possible worlds, Chatham County would look like in 20 years.

"It would have a well-planned, connected street system for controlling traffic flow and with water and sewers. It would have a good school system with fire and police protection. All of the communities would be incorporated and much larger than Siler City or Pittsboro. It would probably have some good land use policies whereby each community would have 15 or 20 percent of the land set aside for recreation, for parkways, for greenways, bike trails, that sort of thing. There would be community preserves, community garden areas where those who can't afford much land could go out and garden.

"Farmers would still exist in Chatham County but they wouldn't be in northern Chatham. There might be two or three holdouts. Folks that grow vegetables and fruits intensively could survive. There would be close-by markets, they could grow three crops a year. I hate to say it, but 15-501 will probably be four-lane down to Cole Park Plaza and maybe even to Fearrington, then three-lane down to Strowd's dairy farm or the Haw River.

"The Haw would be relatively clear, free of phosphates and runoff, lots of fish and wildlife, with a 50- or 100-foot buffer zone along the river where septic tanks would be restricted. There would be a number of places where people could put in kayaks and canoes."

Jim's scenario is based partly on a practical assessment of development that is already in motion. The county may turn out not to resemble the Garden of Eden after all the predicted growth is absorbed, but it may be as close as northern Chatham County, and the rest of North Carolina, can get to it, even in the best of all possible worlds. ●

"Like Ruth behind the gleaners, they scour the heaped row of dumpsters."

As the whippoorwill began its nightly song, I studied the packet of material Jim Hinkley had given me on the North Carolina Land Stewardship Council.

The Council is supported by a coalition of denominations that includes Catholics, Jews and Protestants. The Episcopal Diocese of North Carolina gives $6,000 a year to the Council.

Its mission is based on scripture. Lest you think the Bible doesn't speak to land stewardship, consider these quotes from the Council's recent publication, "A Land Use Ethic for North Carolina:"

"Be fruitful, multiply, fill the earth and conquer it." (Genesis 1:28).

"The Lord God took man and settled him in the Garden of Eden, to cultivate and care for it." (Genesis 2:15).

"Land must not be sold in perpetuity, for the land belongs to me, and you are only strangers and guests." (Leviticus 25:23).

"The earth is the Lord's and all that is in it." (Psalm 24:1)

A particular relationship to the land is also suggested by the Ten Commandments. Loving God and our neighbor as ourselves imply loving God's creations and respecting the needs of future generations.

Educating the public about the application of a social ethic for the land is the major role of the Council under Hinkley's direction. On a budget of about $22,000 a year, the Council has: published "A Land Use Ethic for North Carolina;" produced a traveling slide show; developed study guides for Jewish and Christian church groups; and is working on a paper stating the case for land value taxation.

Using an office in Raleigh's Grace Lutheran Church as home base, Hinkley researches, writes and travels to spread the message. The set of beliefs that comprises land stewardship ethics can be summed up as a message of conservation. And for all its basis in scripture and common sense, conservation has had a hard row to hoe in North Carolina and everywhere else, because of the tension between conservation and land ethics on the one hand and economic growth on the other. ●

Marjorie Corbett lives and writes in a white frame house at the end of a dirt road in Chatham County.

New and recommended

WILLIAM S. BRETTMANN

What Every Church Member Should Know about Clergy: *A Practical Guide to Selecting Pastors, Understanding Their Role, and Developing Quality Pastor/Parish Relationships.* Robert G. Kemper, Pilgrim Press, 1985, $7.95 paper.

THERE IS AN abundance of books about the practice of ministry written *for* clergy, and many volumes abound about the work of the church *for* lay people. Robert Kemper's new book may well be unique in being the only available piece of work *about* clergy *for* lay people.

I'll have to admit that I began reading this little book with a large dose of skepticism. There are so many "practical guides" to this and that on the market, many of them proving to be highly *impractical* on closer examination. It didn't take long for my skepticism to give way to praise. Kemper's descriptions of what kind of people pastors tend to be, what clergy actually do, how ordained ministers are educated, and what constitutes healthy clergy/parishioner relationships are all highly practical, and in my judgment after 22 ordained years, very true to the way it is.

If I were serving on a parish search committee or on a vestry, I would make *What Every Church Member Should Know about Clergy* a must on my reading list. For example, the author deals realistically with the fact that most local churches, especially those in the Protestant tradition, will rate the role of preaching very high. And yet, as he goes on to show, the task of producing first-rate sermons is a highly demanding and time-consuming one which most parishes really don't want their clergy to assume. People who are genuinely quality preachers, Kemper says, seldom are able to give time to other church tasks.

Kemper's book is also unique in treating the role of pastors as politicians—people who, in the classical sense, work for the ordering of the life of the community, mediating between different factions and interest groups. He is clear about the price some clergy feel they have to pay in attempting to be all things to all people. "Pastors are expected to be friendly but friendless," he says.

Robert Kemper, an ordained pastor of the United Church of Christ, has written this lucid and honest little book with the work of *all* pastors in mind. What he has to say rings just as true for Episcopal or Catholic priests as it does for Protestant pastors. This is an insightful addition to the growing body of literature on the practice of ministry, as well as a useful supplement to the several excellent volumes written by the late Terry Holmes. ●

Habits of the Heart: *Individualism and Commitment in American Life.* Robert N. Bellah, Richard Madsen, William M. Sullivan, Ann Swidler, Steven M. Tipton. University of California Press, 1985.

THE MODERN AGE began with a lone man gazing at the heavens through a telescope. Alfred North Whitehead's comment: "Since a babe was born in a manger, it may be doubted whether so great a thing has happened with so little stir." The man with the telescope was Galileo; the great thing he did was to prove Copernicus' theory that the earth revolves around the sun.

The world hasn't been the same since Galileo star-gazed. No longer could people trust the evidence of their senses, or feel that human life was at the center of things. Rene Descartes translated Galileo into philosophy; the Cartesian scheme calls everything into radical doubt. Only the solitary, thinking self can trust itself. Thus were the foundations laid for the loneliness and individualism of people in the world today.

No finer analysis of the ravages of individualism on the contemporary American scene can be found than *Habits of the Heart.*" The title is taken from Alexis de Tocqueville's *Democracy in America,* published 150 years ago as the first thoroughgoing study of our society. De Tocqueville speculated that American individualism might lead to a breakdown in community values and drive American society into totalitarianism.

The authors of this splendid study interviewed a cross-section of Americans—with the emphasis on middle-class working people—about their attitudes toward love and marriage, citizenship, religion and the national society. Their conclusion:

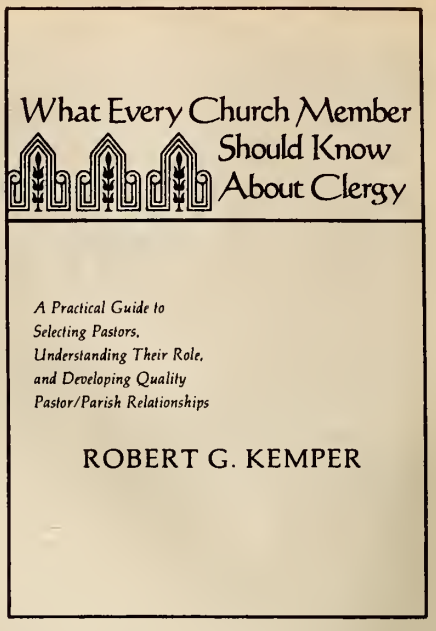
"What has failed at every level—from the society of nations to the national society to the local community to the family—is integration: we have failed to remember 'our community as members of the same body' . . . We have committed what to the republican founders of our nation was the cardinal sin: we have put our own good, as individuals, as groups, as a nation, ahead of the common good."

This impressive study of American culture has enormous implications for the mission of the Church in our time. The two great biblical images which engage the Church are Exodus and Israel, liberty and community—with the Christian analogues being Crucifixion and Resurrection (The resurrection appearances of Jesus always occur in a communal context.). Much of American religious life addresses itself to the liberty theme alone—the freedom of the individual self redeemed by God ("Brother, are *you* saved?"). People who are newcomers in urban areas speak freely of "shopping" for churches—the assumption is that the individual "consumer" needs to find a church which fits her or him.

Loyalty to the Church as a wider community and to the Church's mission to the society in which the Church is set, are harder to come by. Life in the American Church is stamped by the same individualism, privatism and therapy-centered "feel-goodism" which characterize the culture as a whole.

Habits of the Heart is a provocative, mind-bending book which every Christian concerned with the practice of faith should read and take to heart. ●

The Rev. William S. Brettmann is Episcopal Chaplain at North Carolina State University at Raleigh.



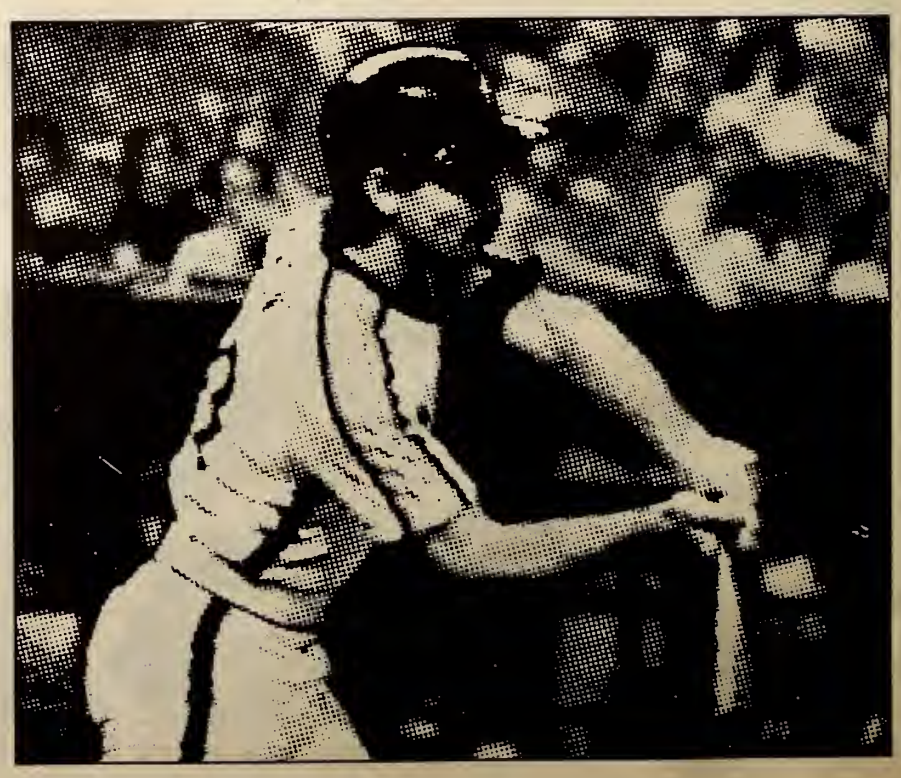
Crack of the bat at Pentecost

MICHAEL MCFEE

WAITING FOR LATE FRIENDS outside the park, I position myself where I can see a frame of game—infield dirt, outfield grass, ad-loud fence, all peculiarly bright in late Sunday light, viewed through the lens of Gate Two. Into this composition steps our shortstop, who harrows some dirt with a reflexive arc of leg and sets himself for the first pitch. And second. And third. Each delivery, the same cycle: pound glove; bend so both hands cover knees; then, as ball leaves unseen pitcher's hand, crouch more deeply yet, bare hand suspended in glove's pocket. As the pitch arrives, the shortstop flinches and shades direction, as if the ball piercing the plate's plane had triggered an inner security system. On the fifth pitch, it happens: a crack of bat off-camera, then a barely-visible blur of white penetrating the frame, intercepted by the bowing shortstop, who executes a slight sidestep left as body and ball rise smoothly together, the play's equation flowing thoughtlessly into the bare hand guiding the ball toward its solution. The crowd's wide breath disappears for a second, then revives with a report of approval, instinctive cheers for a game rightly begun.

Our shortstop returns to his ritual, my friends come, and the balance of the inning and the game is entered fully. But it would be hard to happen upon a better angle on a game savored for such individual concentration, its solitary figures waiting, responding, waiting, each game a montage of such moments, each career a montage of such games, instants of focus and release—the play, the park, the night itself not the stuff that sects and cults are founded on, but sufficient for a brief clarification of life, a momentary stay against confusion. ●

Michael McFee, author of Plain Air, *will be teaching poetry at the University of North Carolina at Greensboro beginning this fall. He is a communicant of Chapel of the Cross, Chapel Hill.*



Of Amish and Episcopalians

CLAUDIUS MILLER

PARAMOUNT PICTURES

"The fact remains that we must look to the 50,000 Amish to see how plain living works out in real life."

THE ANABAPTIST THRILLER *Witness,* starring Harrison Ford and Kelly McGillis, bears mute testimony to the beauty of sponge baths, but even so, estimated ticket sales will be only six percent of the 750 million dollars the Episcopal Church will probably gross in 1985.

The movie is Australian director Peter Weir's first in America, and it sets the throat-slitting murder of an undercover narcotics cop in the men's room of the Amtrak station in Philadelphia, against the pastoral serenity, intimate bonds of community and antiquarian order of the Amish in Pennsylvania's Lancaster County.

Weir's comparison struck *The New Yorker's* acerbic film critic Pauline Kael as odious. Kael saw Weir looking away from such harsher aspects of the Amish as *meidung*, or shunning (which, translated by Frank Sinatra, might be "You're dead!"). The *meidung* is the ultimate means of social control found in the *Regel und Ordnung* (rules and order) of Amish society. While the *Ordnung* can be an affront to the social values held by most Americans, it has served to keep the Amish community alive and separate (II Corinthians 6:14-18) since the Swiss Brethren's Confession of Faith on 24 February, 1527. Conformity and discipline buy cohesion, survival.

"There's a little paradox here," wrote Ms. Kael. "*Witness* exalts people who aren't allowed to see movies—it says that they're morally superior to moviegoers. It's so virtuous it's condemning itself." If Ms. Kael's indignation seems a little forced, she's right about the presence of paradox. There were letters to editors from Amish people complaining about a movie they had not seen, but on the undeniably sound ground that any news about themselves is bad news—the objection itself a treasonous exception to The Great American Celebrity Machine.

Some of the most stinging complaints about Weir's presumption in portraying Amish life on film came from sociology professor John Hostetler. Weir has suggested that Hostetler, as author of *"Amish Society,"* is not above suspicion. The Johns Hopkins Press book is replete with photographs and is the most popular and definitive book about the Amish—but hardly designed to discourage curiosity. Most of the letters to the national Amish newspaper, *The Budget* (134 Factory St., Sugarcreek, Ohio 44681), warmly approved the film, the chief exception being that *Witness* paints too flattering a portrait.

The film's great comment comes partly from the great variety of Amish and Mennonite experience. They seek to govern their lives through gospelic sacraments down to the last button and bow. It requires a genuine discipline to maintain these sacraments; correspondingly, the potential for differences is infinite and there is a built-in impulse to break away and start a variant with a slightly different twist. We Episcopalians, on the other hand, allow one another such theological freedom that one could huff and puff for a lifetime and never find the limit beyond which one would be excommunicated—as, indeed, the late, great James Pike did.

When we see *Witness,* we can be sure that we're seeing a reasonably authentic view of Amish life, one as true and as false as any artistically contrived view of reality (including prose in diocesan newspapers). In spite of its R rating for violence (Peter Weir seems to have learned from Sam Peckinpah that if guns shoot, blood must flow), language (when Philadelphia cops get feverish, they do talk dirty) and nudity (there's that sponge bath again), the most telling and memorable scenes are those that have the unintended effect of reflecting Amish life.

It's not the shotgun-splattered blood on a barn wall that stays with one; it is the quiet flotilla of black umbrellas carried by black-suited, blue-shirted Amishmen moving across the vivid green grass by the white farmhouse during a gentle rain—it is this that evokes the deeper wonderments. And it is the euphoria one can feel in a theater seat as an entire Amish district (i.e., congregation)—men, women and children—turns out to give a day's labor in a barn-raising for a young married couple.

"The barns are the largest buildings on the farmstead," writes William Schreiber in *Our Amish Neighbors,* "and stand unprotected by either large trees or lightning rods. The latter are taboo and cannot be erected by Amish or Old Order Mennonites. The Amish, of course, do not carry fire insurance [Episcopalians do not find it seemly to test Providence in such matters], but the solidarity and mutual helpfulness of the community compensate for this."

The lingering pastoral images of *Witness* need not be dismissed as just another of those poignant and highly perishable intimacies of our imagination that disappear quickly, much like a Polaroid print being run in reverse—just one more example of "things we've always wanted to do . . . sometime." David Shi, of Davidson College, has made it wonderfully clear that nearly every generation of Americans makes some truly high-minded, but futile, gesture toward plain, agrarian living. His book on the phenomenon is *The Simple Life: Plain Living and High Thinking in American Culture.* From the Puritans of New England who brought with them ". . . a delicately balanced social ethic combining hard work, temperate living, civic virtue, and spiritual devotion" to that enormous sea swell of naturalism that rolled over the country in the 1960s and 70s (wardrobe furnished by Levi Strauss), Americans, says Shi, have felt the irrepressible power of their imaginary Eden clothed in the radiant garments of simplicity and virtue.

But the fact remains that we must look to the 50,000 Amish to see how plain living works out in real life. They, and not the grand tradition of Thoreau and the other New England advocates of a small inventory, nor John Woolman and the Quakers of Pennsylvania, have kept an actual community of plain living alive in this country for nearly 200 years. It is the Amish, with their biblical literalism and distrust of education, their seemingly endless quarrels about the degree of Ludditry they will practice (a detached diesel is permitted, a tractor is forbidden) and their not-so-quaint convictions about the place of women—it is these people who have drudged in the heat of the day with their own hands to keep their bucolic lifestyle alive—the rest of us are but dilettantes in the living arts of simplicity.

Yet for the rest of us, our Eden badly compromised by faddishness, our simplicity amounting to having a few things of the very best quality (one BMW rather than two Ford Escorts), and our hearts knowing we could never accept the physical, intellectual and cultural discipline required of the Amish, all is not lost. We can count on the example set by a very long line of distinguished Americans, beginning with John Winthrop in Massachusetts in 1630 and continuing through E. B. White of North Brooklin, Maine, in 1985, to reassure us that deep stirrings in a darkened theater are no cause for embarrassment.

Most of us will be like Thoreau, finding the life of plain living and high thinking for ourselves, and not as a member of a community. As Americans and as Episcopalians, we can applaud ourselves on our aesthetic tradition of restraint and understatement, as perhaps an unnecessarily timid acknowledgment of the rite of passage of camels through the eyes of needles. And, finally, persisting in our pilgrimage to find that less is more, we can learn what *sumptuary* means. ●

The Rev. Claudius Miller is a priest of the diocese.

Ordination

(Continued from page 1)

place, to the glory and unceasing praise of your Name."

Were we being terribly arrogant that day? What right did we have to believe that the hands and voices and prayers of human beings could call the Spirit of the Living God to fill and empower our brother Frank? Were we trying to give instructions and marching orders to the Holy One, the creator and ruler of all?

No, what happened was not arrogance, but grace. The loving God *chose* to be present with his children, as a busy parent might take a moment from adult "matters of consequence" to kneel down, and build a block city or dress a doll. That is the wonder of a sacrament. It is not a magical conjuring-up of a God to do our bidding, but a supreme act of Grace. God chooses to be in covenant with us, and to bring his "inward and spiritual grace" to our "outward and visible signs," as the traditional definition has it. But a dry catechism description cannot convey the feeling of joy and power that bound us together with Frank Vest, with each other and with our brother Jesus.

It was as much a family reunion as it was a solemn religious ceremony. All across the broad lawn in front of Duke Chapel, friends greeted one other with smiles and embraces. A family scattered across five convocations, 122 churches, 39 counties, all brought their prayers and hopes together. It was as though the light of Christ, diffuse but bright across the diocese in many individuals and gatherings, was focused and concentrated. In the middle of the spotlight, so to speak, was Frank Vest. Though the presiding bishop officiated, though a handful of bishops actually laid hands on Frank, they represented all of us, giving voice to the community of God's people that had raised up a leader.

What did we ask of you that day, Frank? We required of you promises to fulfill a staggering list of responsibilities: "Will you be faithful in prayer . . . boldly proclaim and interpret the Gospel . . . encourage and support all baptized people in their gifts and ministries . . . pray for them without ceasing . . . guard the faith, unity, and discipline of the Church . . . share with your fellow bishops . . . sustain your fellow presbyters . . . guide and strengthen the deacons . . . be merciful to all, show compassion to the poor and strangers, and defend those who have no helpers?"

The Hon. Frank Montgomery, of St. Luke's, Salisbury, greets Bishop Vest.

Those were only the official, ecclesiastically endorsed parts of your "job description." There are also all of the unspoken expectations and demands that we will have of you as our bishop. Will you always be friendly, polite and enthusiastic when you visit our congregations, agreeing with all of the liturgical tastes of your clergy, and remembering the names of all the lay people? Will you be a fiery prophet for the liberals, and a sober churchman for the conservatives? Will you play basketball with our teenagers? Will you give us firm leadership when you chair our meetings, yet let all of us feel our opinions are important? Will you live a life we clergy can admire and emulate, yet be gentle with our failings? Will you be graceful about letting us vent our fury on you whenever we disagree with a Church policy or decision? Will you always wear your vestments with dignity, and always sing High Mass on key?

We ask a great deal of you, Frank. Perhaps you felt the weight of it all as your brother bishops laid their hands on you. No single human can carry all that we demand of you.

Yet even as we demand, the Spirit gives. As the cup is drained, it will be refilled by prayer, Word, Sacrament.

Perhaps you can also turn, from time to time, to the Spirit-connected community that was represented by all of us at Duke Chapel. Our prayers for you will not cease, our care for you will not end, our connection in the Spirit to you will not be dissolved because the last "Amen" has been said and the last organ note has sounded in the spring sunset. Though we are scattered, even as we had been gathered, we are still the same family—your family—that we were with you that day.

We will all have our hopes and prayers for you, Frank, even as we all have our demands and expectations. My own prayer for you is a modest one—that you recall from time to time one of the most ancient titles of the bishop: successor to the apostles. In past times, this title has been used as a pompous claim to sovreignty and power, a sneer at lesser forms of ecclesiastical life. Yet it is an honorable title, and a descriptive one. It speaks of being a servant and messenger of the Master. It describes one who speaks unafraid of the executed carpenter-prophet who is the Living Son of the Living God. It tells of one whose own gifts and abilities are kindled, and whose own shortcomings are purged, by the Pentecostal flame. That is my prayer for you, Frank: that once in a while, you will say to yourself, in the quietness of your own mind, with only your loving Father to hear: "I *am* a successor to the apostles."

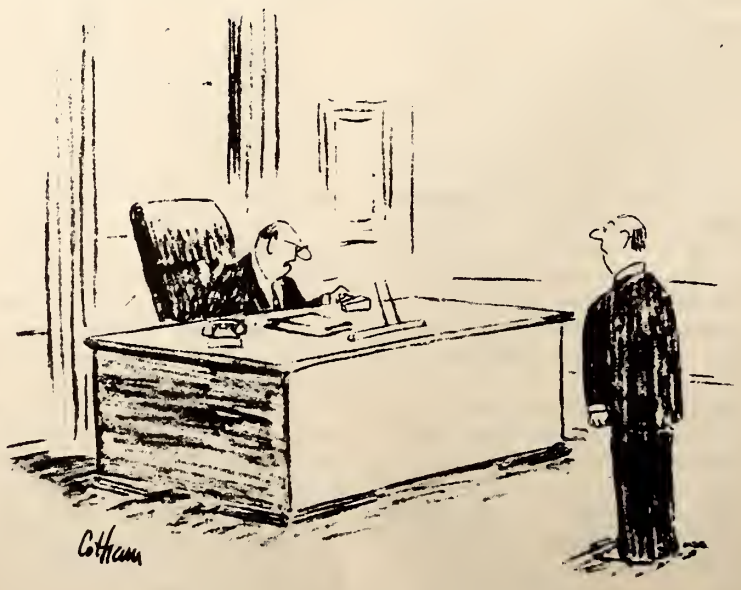
As our time of connection at Duke Chapel drew to a close, I watched as you donned your miter for the first time in public. A hint of self-consciousness seemed to cross your face; perhaps you had not yet mastered the practiced flip with which the veteran bishop drapes the miter's tabs gracefully over the collar of the cope. With the staff of the shepherd in your hand and the signet ring of the ruler on your finger, you pronounced God's blessing, mercy and grace on all of us.

The deacon sent us out, once again to be God's people in the world of our daily environments, and the majesty of Hayden's hymn "Austria" carried us out into the dusk.

There was one last, brief connection for me that day. I joined the crowd pressed around you, offering congratulations and sharing the first moments of your episcopate. I clasped your hand, along with many, and said to you, "God bless you, Bishop." All of those connections are still there in the Spirit, of course. Affirming all that connects you with us, your flock and your friends, let me add once again:

"God bless you, Bishop Frank Harris Vest Jr. . . . shepherd, leader, teacher, prophet, successor to the apostles. ●

The Rev. John E. Borrego is rector of St. Andrew's, Charlotte.



"Miss Biggers, bring me an object suitable for striking someone with."

Second Annual Prayer Conference

To be held at St. Paul's Episcopal Church, 221 Union St., Cary, N.C. 27511, on Saturday, Oct. 5, 1985, 9:30 a.m. to 4 p.m.

With Sister Rose Mary Daugherty and Fr. Shaun McCarty, S.T. of the Shalem Institution for Spiritual Formation, in Washington, D.C.

For information, contact Barbara Earls, 811 W. Durham Road, Cary, NC 27511, phone number (919) 473-4370.

Letters

"When I have an idea, I turn down the flame, as if it were a litle alcohol stove, as low as it will go. Then it explodes and that is my idea." We invite you to turn down your flame and let your ideas explode into letter (a la Hemingway). Please type them if you can. We reserve the right to edit for length, libel and luridness.

Sanctuary was a jewel

The splendid article, "We've got to get away (but how?)," by Joy Bannerman made me feel that I had found a precious jewel.

For the past three summers my husband and I have spent a week at St. Christopher Camp and Conference Center on Seabrook Island, S.C. When I have tried to describe the beauty and peacefulness of this place to my friends, my words have always been inadequate. When I have tried to convey the physical, mental and spiritual renewal I gain each time I go there, I always fall short.

Now I know . . . it is my "sanctuary" . . . it fills me with serenity, completeness, santification, God.

Thank you, Joy Bannerman.

Margaret Webster
Saint Mark's, Raleigh

History is in the making

As a member of the Department of Records and History, I would like to share with your readers some of the things which the department and the archives are doing. We are working daily to set up a records section which will eventually equal those of our Baptist and Lutheran friends. In the near future we will produce our first diocesan history and it has taken only 270 years to do so! We want to obtain and preserve all our Bishops' papers. We are discussing asking every parish to appoint its own parish historian and are considering a workshop to train these historians in learning this task. Because the Diocese set up an archives section three years ago, we want to aid all parishes in maintaining their records and in sending any records they chose to the archives. In this task, we have obtained for the archives a microfilm reader and two dehumidifiers and extended our capacity to file and preserve all diocesan materials.

We want to place a strong emphasis on the history of women in the Diocese. Sadly, this aspect of our history has neglated in the past by historians. We call on all women in the Diocese to cooperate with us in this undertaking.

Thousands of voluntary hours have gone into making the archives section a success and we have made great progress in the past three years. For it is the belief of the Department of Records and History that it can produce a common pride in our diocesan heritage by bringing to mind the good works and sacrifices of all the clergy and laypeople who have made our Episcopal Diocese possible.

Frank L. Grubbs
Raleigh

Bishop's letter

Our sabbaticals are wise and necessary

Dear Friends,

One of my favorite authors, Herman Wouk, wrote a book years ago entitled *This is My God.* It had a profound effect on me—particularly in his explanation of what the Sabbath meant to him throughout his life.

My wife Joyce and I were in Tel Aviv on the Sabbath this spring. The city noises, the buses grinding up an incline outside our hotel, the voices of school children in an adjoining playground, the blare of car horns, all stopped with sundown. The great city almost literally closed down. Even the elevators in our hotel were marked for Sabbath-use so those observing Sabbath would automatically be let off at their floors and in the hotel's synagogue. Until sundown on Saturday everything stopped.

You and I need to stop too.

From time to time, we need to stop and "take in" instead of always running about and "giving out." This is not easy for us with our built-in drive and our desire to succeed. I take a day off nearly every week and a summer vacation and a two-week continuing education leave each year. After five and one-half years as a bishop, I have obtained the agreement of the Standing Committee to a three-month sabbatical in May, June and July of next year.

I am grateful to the Standing Committee for its understanding. Of course this is not a new thing. Former bishops and a number of clergy and lay employees have taken sabbaticals, but I hope the practice will spread even further and that each vestry and mission committee will consider it. I am encouraging the Diocesan Council to make sabbatical time available for the clergy and laity employed by the Diocese and I have asked our Consultant's Network to be ready to assist those who need help in planning a sabbatical.

My next step, with Joyce, is to meet with a consultant and begin our planning. This is her sabbatical, too, and our plans will be made together. We have already agreed on three months every five years, instead of a "seven-year" six-month leave.

The sabbatical year, every seventh year, in the biblical sense (Lev. 25:1-25; Deut. 15:2) ordained that loans be canceled, pledged property restored and land remain fallow. While I doubt that the bank will honor my mortgage, I do want to honor the principle that the "land" remain fallow every now and then. Hopefully, it will in so doing be ready for new plantings and growth.

Faithfully yours,

+Robert W. Estill

Robert W. Estill

Suffragan's letter

The downward mobility of Christians

Dear Brothers and Sisters in Christ:

As I begin my episcopate with you and among you, there are two things that are uppermost in my mind.

The first has to do with the service of Ordination and Consecration at Duke Chapel on May 19. I want to express my deep gratitude to those of you who planned and participated in that service. I have never felt so surrounded, supported, loved and upheld! To those of you who were physically present, as well as those of you who could not be there, but were present in your prayers, I want to say a heartfelt "thank you."

For me, the service was a profound expression of this Diocese making our offering of praise and adoration to God the Father, the Son and the Holy Spirit. It is impossible to thank all of those who were responsible for allowing that to happen, but surely those of you who know anything at all about this service will understand if I single out the Rev. Phil Byrum, who was the person who put it all together—and superbly so.

During my first few weeks as your Suffragan Bishop, the liturgy of our church has made me even more deeply aware of something that has been paramount in my understanding of the church for years. As I have been moving about our Diocese, primarily focusing on services of baptism, confirmation and ordination, I am freshly aware of an ageless truth—namely, that our Lord came in the form of a servant, and has bequeathed us a ministry in which servanthood is the primary mark. That is clearly what our baptismal covenant calls to our remembrance—and it is critically important that that memory be a living one. The Roman Catholic theologian, Henri Nouwen, has coined the most tantalizing phrase. Nouwen speaks of our calling as one in which we are encouraged to be "downwardly mobile." This is particularly engaging (and a bit startling) for those of us who live in the midst of a world and a culture that touts "upward mobility." It simply flies in the face of all that the Yuppies aspire to and long for. (It will come as no surprise to you that not all Yuppies are young.)

But that's what the Gospel has been doing for centuries: flying in the face of the conventional wisdom of the world as it relates itself to what success is all about. Jesus of Nazareth was baptized into servanthood; His Incarnation was God's supreme act of voluntary downward mobility. Nowhere, for me, is this better expressed than in this passage from Philippians:

"Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross."

The paradox of the Gospel is that it is only by giving ourselves away that we can ever find ourselves or have ourselves. It is my hope and my prayer that we who comprise that portion of the Body of Christ called the Episcopal Diocese of North Carolina can help each other discover what it means to be voluntarily downwardly mobile under the Lordship of Jesus Christ.

Faithfully,

Frank H. Vest, Jr.

Frank H. Vest, Jr.

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The Sunday Special

LIB UZZELL GRIFFIN

THE SUNDAY SPECIAL leaves our house at a quarter of ten every Sunday morning. Ready or not. If you don't make it aboard, you can expect punishment. This Special is made up of two cars. Their destination is church. Sunday school and church are command performances.

The first car takes the ushers and Sunday school teachers, the second car carries the stragglers and me. I'm the mama of this crew. All mamas are stragglers. With nine children, two cars are a necessity. We don't own a Greyhound bus.

Think of me on Sunday: the mother of this crew, the original whirling dervish with definite top-sergeant characteristics. As the commanding general sleeps lightly before a battle, so do I on Saturday nights. I know what's facing me Sunday morning. Unclothed, unfed offsprings—my troops. Since attendance at church is compulsory, nothing short of illness keeps you away. Even then you go through the service at home using the Bible as a guide. There are hymns, too.

Picture lost shoes. Always lost shoes. Regardless of the different plans I can devise, there are always lost shoes. . . . I even tried lining up the gleaming shoes, pair-by-pair, at the foot of the stairs, out of the traffic. I dared anyone to remove them.

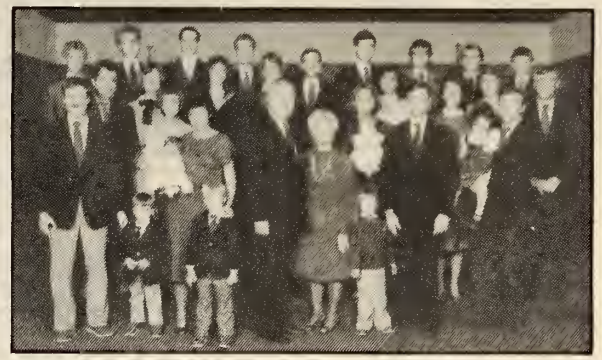
Next morning I was pleased to note all shoes accounted for. After breakfast they took them to their rooms. Bless pat if the three-year-old didn't lose a shoe en route. We looked everywhere. Turned the room, including the mattress, upside down. Not to be outdone, I brought out my bag of old shoes. I buy them alike for this reason. We found one for the three-year-old culprit. It was the same type shoe but the wrong size! Picture him, dragging one foot, dragging down the aisle of the church. The shoe was so large he dared not lift his foot off the floor lest he lose it. Sometimes we have the opposite problem. The shoe is too small. Then they limp down the aisle.

Limping or dragging, they still go. If not, he is campused for the rest of the day. Only sickness is a forgivable excuse. The punishment is worse on a sunny day. Maybe it seems that way because I am the jailer. I try hard to make sure that they get to the church on time. . . .

AFTER SUNDAY AFTERNOON spent doing your own thing, we gather for togetherness around the dining room table. Because it's impossible to reach across the five-foot table, I serve the plates. . . .

Every topic of table conversation has to be of general interest. That's a chore in itself. This is one of the few meals we have family hours. The rest of the week is filled with ball practice, music, Scouts, or meetings. As Earl Wilson put it, "The American home has everything in it but the family." We look forward to our Sunday worship and fellowship together.

I look forward to bedtime. Following the work



Lib Uzzell (Libbielove) Griffin and clan.

chart, one child does the dishes, another puts the little ones to bed, another feeds the animals, all working together until their chores are done. I try to keep this show on the road. It is good training that pays off when I am indisposed. They can run the show without me.

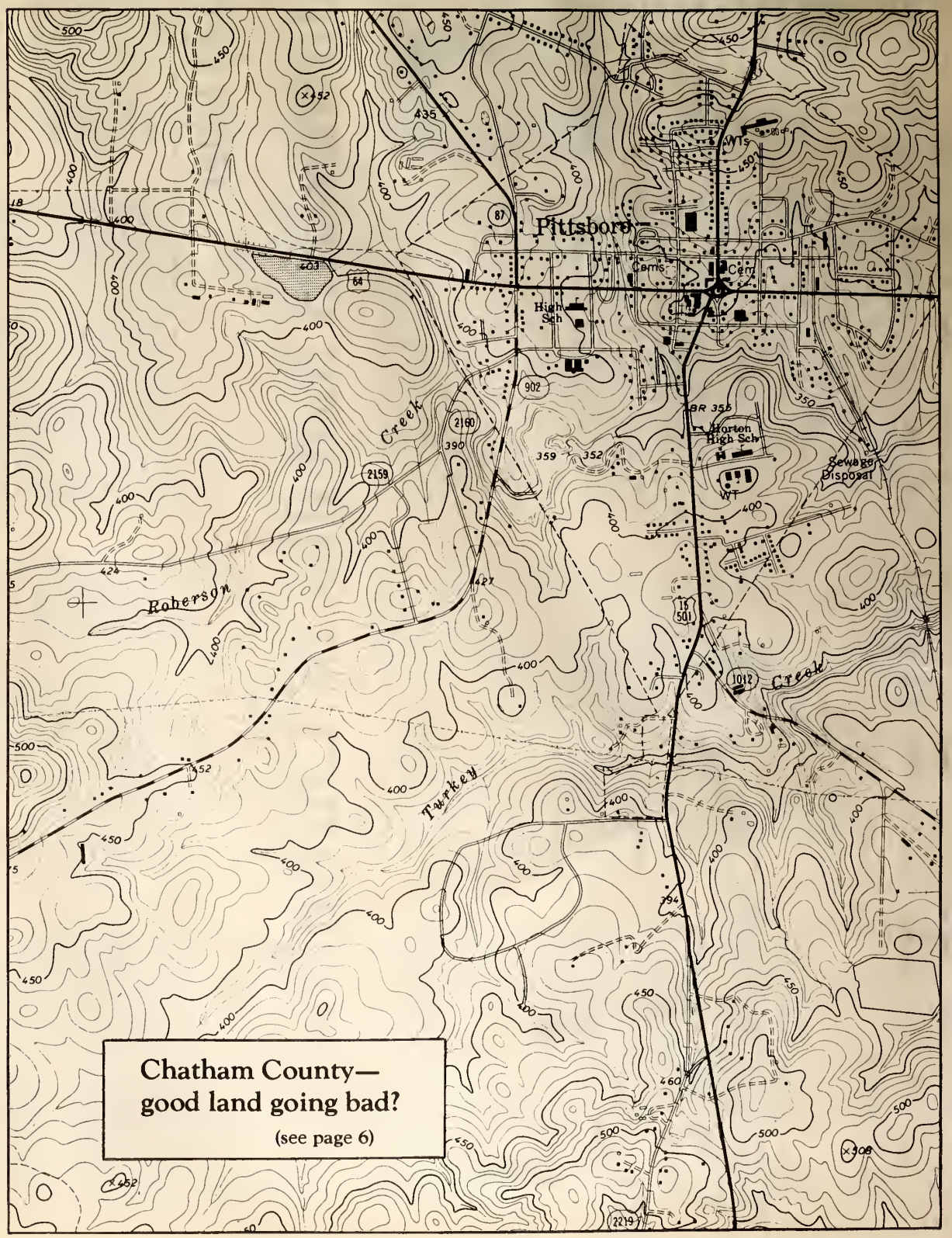
The new week starts on Sunday. They consult the chore chart for the change of duties. The one with breakfast for the week plans the morning meal. He gathers all the ingredients, writes the menu on the blackboard for me, rouses the family next morning while I cook, and helps me put the breakfast on the table.

The Sunday night duties over with, I hit the sack while Chief naps in front of the TV. An avid reader, I anticipate a leisurely evening. Unless company calls, I fall asleep before reading two lines! It is a happy, peaceful sleep of a commanding general after battle. With the memory of my family taking up the front pew at church, like James I say again and again, "I count it all joy!" (James 1:2). ●

Lib Uzzell Griffin is a communicant of St. Stephen's, Durham. This article is excerpted from The Pains and Pleasures of Parenthood, *Broadman Press.*

THE COMMUNICANT

VOL. 76, NO. 5 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA JUNE 1985



Chatham County—good land going bad?

(see page 6)

THE COMMUNICANT

VOL. 76, NO. 6 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA SEPTEMBER 1985

Browning new presiding bishop

JOHN JUSTICE

ANAHEIM, CA.—The new presiding bishop wasted no time in beginning to articulate his vision of what the Episcopal Church should be. About 48 hours after his election, the Rt. Rev. Edmond Lee Browning stood before the House of Deputies at the 68th General Convention and said: "I want to be very clear. This church of ours is open to all. There will be no outcasts. The conviction and the hopes of all will be honored by me."

It was Browning's voice which best characterized the church's triennial convention Sept. 7-14 at the Anaheim Convention Center. The choice of the 56-year-old Bishop of Hawaii to lead the nation's 2.8 million Episcopalians for the next 12 years highlighted this General Convention.

Convention deputies—lay persons, priests and bishops totaling 1000 plus—visitors and national media gave keen attention to Browning's views on issues such as South Africa, nuclear arms and the ordination of homosexuals. And Browning was clear-spoken.

South Africa: The new presiding bishop called apartheid "evil" and capsulized his view of the South African situation by quoting Thomas Jefferson's meditation on American slavery, "I tremble for my country when I reflect that God is just." A friend of Anglican Bishop Desmond Tutu, Browning telexed a message of support to the Nobel peace laureate on the day after Browning's election.

Nuclear arms: Browning said, "I believe the production, testing and deployment of nuclear, chemical and biological weapons to be inconsistent with the Gospel of Jesus Christ." He aligned himself squarely with New Zealand and other Pacific nations resisting United States efforts to implant nuclear weapons in that part of the world.

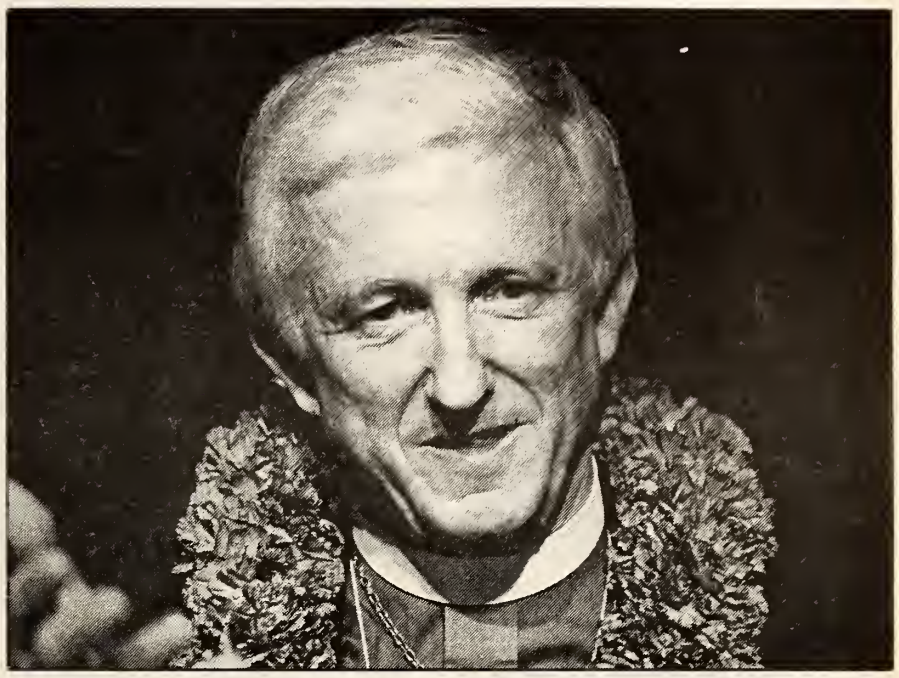
Women: The new Episcopal leader has long been a strong supporter of women in the priesthood. He does not share the doctrinal reservations of his predecessor, the Most Rev. John M. Allin. (Allin, however, acceded to the 1976 General Convention action authorizing the ordination of women.)

Homosexuals: "We should not put anybody down," Browning said. "Nobody should be held back from the selection process [i.e., ordination] because of race, sex, lifestyle . . . I have tried to be as supportive of gay rights at every level as I can."

Is the new presiding bishop a liberal? Canon Richard J. Anderson, head of communications for the national church, says Browning's voting record during his service on executive council shows that "he's more willing to move ahead in trust as opposed to maintaining the status quo. . . . Though he's quiet," Anderson said, "there will be no mystery about who the presiding bishop is for the next 12 years."

In Hawaii, his addresses to diocesan conventions have touched on nuclear disarmament, peacemaking, racism and Namibia, the country administered by South Africa against United Nations Resolutions.

Edmond Lee Browning was born March 11, 1929, in Corpus Christi, Tex., where he served briefly as assistant priest after receiving his bachelor and doctorate of divinity degrees from the University of the South. Browning's breadth of experience was held to be a factor in his election. After doing parish ministry in Eagle Pall, Tex. and Okinawa, he was made bishop, first of the Diocese of Okinawa in 1968 and then of Hawaii nine years ago. During 1971-1974, he was Bishop-in-Charge of the Convocation of American Churches in Europe—during which time he supported reconciliation with Vietnam War resisters and deserters—and from 1974 to 1976 he was with the Executive World Mission in Hawaii.



Bishop of Hawaii Edmond Lee Browning, the church's bishop-elect.

Browning's voice had the E.F. Hutton Effect—when he talked, everybody listened—but it was by no means the only voice raised in Anaheim.

There was also the chorus of church legislators, the 860 lay and clerical members of the House of Deputies and the 209 members of the House of Bishops. Representing 98 domestic and 18 overseas dioceses, they took action on resolutions (over 100 were introduced), legislation and budgets during eight working days.

Convention took decisive action toward South Africa. Urging an unambiguous, coherent policy against apartheid, delegates ordered the Executive Council of the Episcopal Church to divest itself of its $7.5 million worth of holdings in companies that do business in South Africa. The resolution further urged the Church Pension Fund and all dioceses and parishes to examine their portfolios and take the same action.

Equally firm was the resolution calling on the United States government to cut all aid, overt or covert, to the Contras seeking to overthrow Nicaragua's government. In addition, the resolution urges that self-determination and non-intervention be the guiding principles in our relations with Nicaragua. Speaking against the motion, the Rev. William Muniz of the Diocese of Rio Grande told Americans to beware of Communists who "pretend to replace God." But George L. McGonigle, deputy from Texas, called the resolution "the most balanced on the subject that I have ever seen."

Ecumenical concerns were very much on the agenda. The Rev. William A. Norgren, national ecumenical officer, cited three resolutions as the most important ecumenical statements passed in Anaheim:

• Approval of the chapters on "Authority in the Church" in the final

(Continued on page 6)

The North Carolina delegation at General Convention in Anaheim. Seated from left: Joseph B. Cheshire, Good Shepherd, Raleigh; Scott Evans, St. Stephen's, Durham; Henry Lewis, Chapel of the Cross, Chapel Hill; and Anne Tomlinson, Christ Church, Charlotte. Standing clerical deputies, also from left: the Rev. Mayo Little, St. Luke's, Salisbury; the Rev. Kenneth Henry, Holy Comforter, Charlotte; the Rev. Downs Spitler, St. Timothy's, Wilson; and the Rev. Robert Sessum, All Saints', Concord.

Around the diocese

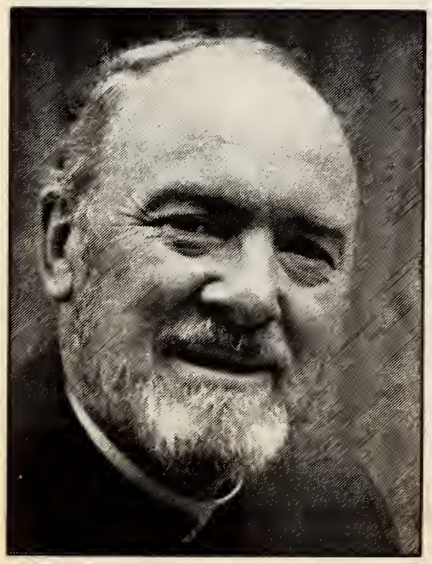
St. Paul's holds prayer meet

THE CO-LEADER of the workshop says its title is a synopsis of what will happen on Oct. 5 at St. Paul's, Cary:

"The Experience of Praying . . . Attending to the Spirit." In this is implied, says the Rev. Shaun McCarty, such activities as:

- Coaching participants to be more intentional in their prayer and faith.
- Helping them broaden and deepen their perspectives on prayer.
- Exposing them to the many forms of prayer.
- Discussing intercessory prayer—"opening the heart to others."

McCarty and Sister Rose Mary Dougherty, both of the Shalem Institute of Washington, D.C., will lead the 9:30 a.m.-4:30 p.m. conference.



The Rev. Shaun McCarty

Such workshops, says McCarty, are part of a nationwide phenomenon—a sharply increased interest in prayer. He says, "Clarence Griggs of the *New York Times* has called the return to prayer the most important and least-documented phenomenon in American religious experience today."

Agreeing, McCarty says, "Our session at St. Paul's won't be a 'how-to' affair with a lot of gimmicks. It will provide participants with a starting-place to get in touch with their own experiences with prayer."

One of the conference's aims, McCarty said, will be to break down stereotypical thinking. "For example, I'm from the North and may have the notion of the Bible-thumping Baptists down here, while the folks down in North Carolina may think of me as an uptight Roman Catholic clerical."

He adds that the day will provide a forum for "establishing kinship with others" and giving participants "one model for setting up prayer groups."

Pre-registration for "The Experience of Praying"—the $7.50 cost of which includes lunch—can be done by calling St. Paul's at 919-467-1477.

Penick Home needs books

THE PENICK HOME in Southern Pines needs books for its library. Specifically, they ask that parishes and individuals donate classics, novels by well-known authors, non-fiction and large-print volumes. Mrs. Elizabeth (Lib) Lanning is chairman of the library committee. She wants to avoid duplication of titles, so if you've got any books to give, please contact her at: The Penick Home, P.O. Box 2001, Southern Pines, NC 28387; (919) 692-7151.

Renewal in Raleigh

A RENEWAL WEEKEND at Church of the Good Shepherd, Raleigh, will introduce 1986 as the Year of Renewal designated by the recent General Convention. On Dec. 6-8, the Rev. John Guest will lead "I Have Called You by Name, You Are Mine."

Guest, a native of Oxford, England, is rector of St. Stephen's Episcopal School for Ministry; the Sewickley, Pa., school is said to be one of the nation's fastest growing seminaries. He is also president of the national Institute of Christian Leadership and author of *In Search of Certainty.*

The registration fee is $15—scholarships are available if cost is a problem—and the Holiday Inn on Hillsborough St. is holding a block of rooms for weekenders until Nov. 15. For information and registation, contact: R.F. Giersch, Rt. 6, Box 349A, Lake Wylie, SC 29710.

ECW's "Unity in Love"

THE ECW's Sessions on Survival continue Nov. 2 with "Unity in Love"

Rosemary Crow

at St. Michael's, Raleigh. Rosemary Crow—composer, singer and speaker of Trinity Church, Asheville—will be the keynoter.

Workshops will include:

World Peace: Sister Evelyn Mattern of the N.C. Council of Churches.

Speaking the Truth in Love: Dr. June Van Bruggen, psychologist.

Creativity: Rosemary Crow.

The session will last from 9:30 a.m. until 3 p.m. Registration deadline is Oct. 25. The $8.50 fee includes lunch. Contact: Mrs. Nathaniel Smith III, 2106 Reaves Dr., Raleigh, NC 27608.

"Unity in Love" is the third Session on Survival sponsored by the Working Women's Committee of the ECW.

The feminization of poverty

WOMEN ARE increasingly poor, and the poor are increasingly women. Two out of every three poor adults are women. "Women, Faith, and Economic Justice" will address the feminization of poverty.

The Nov. 15-16 conference will be held at Congregational United Church of Christ in Greensboro, under the sponsorship of the North Carolina Council of Churches. "Worship and song," say conference organizers, "will celebrate visions of equity and justice."

The conference costs $20, which includes Friday dinner and Saturday lunch. Some scholarships are available. For information contact: Sister Evelyn Mattern, N.C. Council of Churches, Bryan Building, Suite 201A, Cameron Village, Raleigh, NC 27605; (919) 828-6501.

$50,000 grant for home

THE THOMPSON Children's Home in Charlotte will use a $50,000, three-year grant from the Duke Endowment to bolster the agency's development efforts. John Y. Powell, director of Thompson, says that the funds will be used to start a planned giving program that will encourage and manage bequests, memorial gifts and other gifts from friends of the home.

One of the first beneficiaries of the Duke Endowment, Thompson has received a total of more than $910,000 from the endowment established in 1924 by James B. Duke.

Searching for wholeness

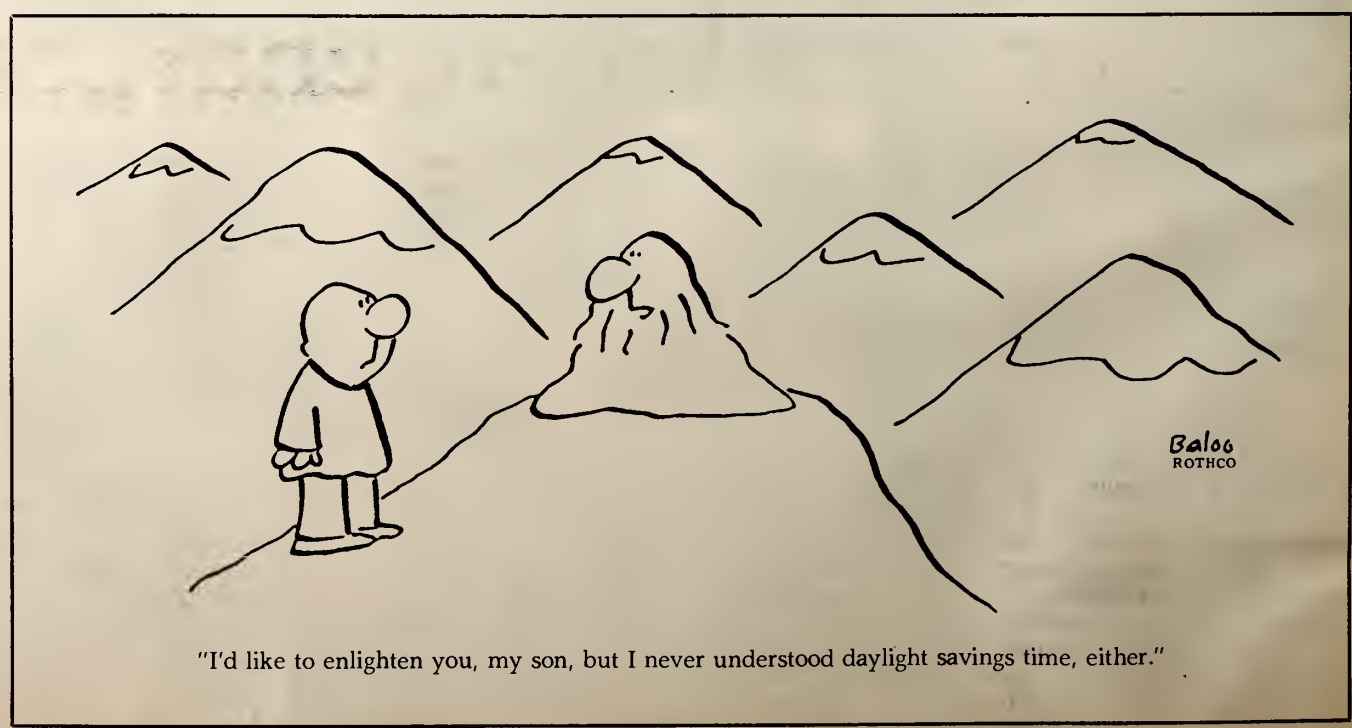
WHOLENESS OF mind, body and spirit will be expolored in "The Christian Family: God's Call to Spiritual and Physical Wholeness," on Oct. 18-19 at Elon College. Dr. Kenneth Bakken of the Johns Hopkins faculty and registered nurse Cindy Hilbert will lead the session.

The conference is intended to engender intellectual and spiritual challenge—topics include laughter, play, stress, intimacy and touch in the family, prayer, etc.—along with fellowship and renewal.

The registration fee is $45 for individuals and $75 for couples. Group rates are available for churches and organizations. The fee covers Bakken's book, *The Call to Wholeness: Health as a Spiritual Journey,* other resource materials, Saturday lunch, and coffee breaks.

To register or get information, contact: Family and Community Services of the Elon home for Children, P.O. Box 157, Elon College, NC 27244, (919) 584-3626.

One of the co-sponsors of the conference is Clay (Clergy and Laity Together in Ministry).



"I'd like to enlighten you, my son, but I never understood daylight savings time, either."

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Bishop: The Rt. Rev. Robert W. Estill

Editor: John B. Justice

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Please send letters and address changes to: THE COMMUNICANT, P.O. Box 17025, Raleigh NC, 27619. Phone: (919) 787-6313.

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Youth working, playing, praying

Emmanuel youth at work

"I WAS HOT and tired from painting one afternoon, so I sat down on the ground. Before long I felt a tap on my shoulder, and the elderly woman who owned the house offered me a cup of cold water. It then dawned on me that these poor persons were as concerned for us as we were for them. My heart was changed forever."

The speaker was Bea Granger, one of the 17 youth and adults from Emmanuel Church, Southern Pines, who worked in Northfork, W. Va., this summer for the Highland Educational Project.

Painting houses, hammering and nailing additions to houses, delivering groceries and hot meals to shut-ins, visiting old people . . . living in a house in the neighborhood of the people with whom they worked—black and white miners and mountain-folk in a dying coal town.

These were the activities of the group for a week, the aim being not just to provide helpful services to the people of Northfork, but for the group to live out their faith.

"I did not come here to be a slave for these people," said Katie Tarlton, 15, "I came to be a servant, a servant who takes seriously the experience of the people I serve."

The Rev. Zalmon Sherwood
Emmanuel, Southern Pines

BOY SCOUTS OF AMERICA

All kinds of Boy Scouts were at Camp A.P. Hill. (See "Fun, Fun, Fun.")

What's Happening?

TEENAGE YEARS CAN sometimes be the most confusing and bewildering of all years. During this time, teens need a source of authority and a direction in which to turn their lives besides the standard role models of teachers and parents. Happening is a spiritual renewal movement in the Episcopal Church that shows young people where to find that direction.

Sponsored in this diocese by the Evangelism and Renewal Commission and supported by the Youth Commission, Happening is modeled after the Cursillo weekend. It's a spiritual weekend open to all diocesan teenagers between 9th grade and freshman years of college.

Teens who have been through Happening lead sessions on faith, Jesus Christ, piety, spirituality and others. They work alongside clergy, who give talks on various spiritual aspects—the sacraments, God's grace, the church—and serve as spiritual counselors during the weekend.

The unique thing about Happening is that it's a weekend for teens and is operated by teens who are the workers—once you attend a Happening you can continue to grow by serving on the team and serving others.

More than anything, Happening is an experience of God's grace and love and an opportunity to find a crucial link in their lives—God. It has changed minds, hearts, attitudes and lives.

It is a wondrous thing to know the knowledge of Christ as a friend and to know that the opportunity to love and serve him is not restricted to those over 21.

Happening is held twice a year. The next one will be Oct. 11-13 and the one after that will be April 11-13. The site is the Conference Center at Browns Summit and the weekends cost $50. For information contact the Office of Youth Programs, the Diocesan House, P.O. Box 17025, Raleigh, NC 27619, 919-787-6313.

Laura Smith
St. John's, Charlotte

Scouts get "Fun, Fun, Fun"

EDITOR'S NOTE: *Many diocesan youth and youth leaders took part in the National Jamboree of the Boy Scouts, July 24-30, at Camp A.P. Hill, Va. Here is a report from our correspondent:*

THE RIDE UP on the bus was not very much fun; we drove all night. I was tired and it was not easy to sleep.

Tuesday we worked until about 12:00 setting up camp. We were then allowed to leave to explore the Jamboree site. My patrol did the canoe run. Some friends and I then walked around for the rest of the day.

Wednesday we went to the snorkel search and then to the canoe slalom.

Thursday I got sick and was at the Health Lodge until 11:30 A.M. Then the big storm came and that wrapped up the rest of the day.

The rest of the time at the Jamboree we did things like going inside Army tanks, visiting other troops from other parts of the country and participating in events like "buckskin games." There we cracked whips, threw knives and axes at targets. We also spent several hours going to the conservation area.

The concerts at the Jamboree featured the Beach Boys and the Oak Ridge Boys. The Beach Boys sang "Fun, Fun, Fun," "Little Deuce Coupe," "Surfing USA" and "I Get Around." They opened with "California Girls." The Oak Ridge Boys sang "Thank God for Kids" and "Elvira" as well as other favorites. Nancy Reagan was at the closing show which was fun.

Matthew Busch
St. Mary's, High Point

"Run, nun, run!"

AND "GO, SIS, GO!" were the cries egging on Sister Helena Marie as she ran the field-day marathon at the Junior Music Camp at the Conference Center at Browns Sumit. From being a rather mysterioius, unknown figure in her full habit, Sister Helena made herself known to the parents and children a the camp as a woman who joked, played music, listened, shared, ran—in short, who was real.

Sister Helena Marie is a member of the Community of the Holy Spirit, and Episcopal order for women in New York City.

Sonja S. Hudson
Community of the Holy Spirit

Rumor squelched, charges made

ONE OF THE biggest stories from General Convention at Anaheim—at least to this particular patch of the Anglican Communion—proved to be a non-story. According to the *Convention Daily,* the Rt. Rev. Robert W. Estill submitted to the House of Bishops his resignation as Bishop of North Carolina.

It was a fairly egregious error and one that diocesan clergy spent a good amount of the time correcting, as surprised communicants called to ask about Bishop Estill's "resignation." The *Daily,* a mostly helpful tabloid published during General Convention by volunteer church journalists, had more than this occasion to use their "Forgive Us" headline. For example, the paper had to apologize for reporting that Presiding Bishop-Elect Edmond Browning gave a "hang loose" sign in a photograph when in fact he was giving the sign for "I love you."

THE OCTOBER ISSUE of *The Communicant* will contain more Convention coverage, including a report on the ECW's Triennial.

OUTGOING PRESIDING BISHOP John M. Allin's address to General Convention was in part directed to President Reagan, whom Allin called "a good man, capable of compassionate concern and of strong, sincere convitions." In fact, Allin said of the president, "I believe him to be too humane, sensitive and courageous a man to push his administration's present policies if he clearly perceived that there is another threat to world peace as destructive as an atomic attack— namely the chain reaction of desperately oppressed suffering human beings, losing hope—and life." A stark passage in the parting address of a presiding bishop known as a conciliator rather than a gadfly.

ALLIN CALLED THE president to task, in large measure, for our government's actions towards Central America. A major conference on that area will be held Nov. 3-4 at the Conference Center at Browns Summit.

"Central America: Responding to a Wounded Neighbor" is designed to help our diocese know more about Central Americans and their religious, political and economic lives. Dr. Charles Clements will be the keynoter at the conference. Clements is an honors graduate of the Air Force Academy and was a C-130 fighter pilot in Vietnam. After Vietnam, Clements practiced medicine in Third World nations, including El Salvador, where he directed a health care program for 10,000 civilians in the Guazapa area.

Conference sponsors, Christian Social Ministries and continuing Education, say the conference will try to address questions such as:

- What can we learn from the church in Central America?
- What can the church here do that will make a constructive difference?
- What's going on in Central America that we don't read about in the papers?

The two-day conference is geared for in-residence participation (no commuters) and costs $45. Interested persons should send a $15.00 registration fee (non-refundable) to: the Rev. Lex S. Mathews, P.O. Box 17025, Raleigh, NC 27619. The deadline is October 30. ●

Bishop Tutu's tall order

ALLISTER SPARKS

A GROUP OF YOUNG black activists met in Soweto the other day to discuss a threat by Bishop Desmond Tutu, made in a moment of exasperation, to leave South Africa if they did not stop killing black policemen and others regarded as collaborators in the apartheid system of segregation.

Their conclusion, according to Tutu, was: "Let him go, then we can get on with the revolution without him restraining us."

Three days later President Pieter W. Botha responded to white South Africa's perception of Tutu as a dangerous radical by turning aside his request for a meeting.

The hostility toward Tutu contained in both these views illustrates the difficulties the Nobel Peace Prize winner faces as the foremost spokesman for black South Africans in the country's present racial crisis.

Recent interviews and speeches make it clear that he is the man in the middle of a gathering confrontation, pleading with one side to yield and with the other to show restraint, trying to maintain his credibility with black radicals who believe the time for talking is past, while attempting to establish a basis for negotiation with a hostile white minority government that regards any call for black rule as extremist.

It is a tight position to be in. To strengthen his hand in one direction is to weaken it in the other. Tutu is trying to breathe inspiration into the blacks as they face an awesome regime, and at the same time trying to keep their fury under control.

When he requested a meeting with Botha to try to defuse the crisis, observers agree that he made a small impact on the whites but lost ground among the black radicals.

When Botha snubbed him, many whites said he had been put in his place, while his credibility among the black militants rose again.

"I am the marginal man between two forces, and possibly I will be crushed," Tutu says. "But that is where God has placed me, and I have accepted the vocation."

Tutu is often compared with Martin Luther King Jr., and criticism by young black radicals of his nonviolent stance is one of many similarities between them.

TUTU, LIKE KING, is a clergyman—he is the Anglican bishop of Johannesburg—and he operates from the same ideological base of nonviolent Christian morality that the American civil rights leader did.

He uses his ecclesiastical position in the same way to address a deeply spiritual community. He offers the same blend of moral passion and physical courage, and his speeches echo King's rhetorical cadences.

But there are major differences. Tutu has no organizational equivalent of King's Southern Chrisitian Leadership Conference. He is a patron of the United Democratic Front and the black consciousness movement, both of which are loose alliances of community-based organizations with their own leadership. Tutu stays close to the United Democratic Front and cooperates with it, but he has no organization of his own to plan and implement a campaign of civil disobedience.

He has been criticized for being a loner, making his own decisions and relying on his charismatic personality to project his themes.

The biggest difference is that Tutu is operating in a society where political tradition and the constitution are stacked against him.

King was able to campaign for rights guaranteed under the U.S. Constutution, Tutu points out, whereas in South Africa the constitution and the law entrench segregation and isolation of blacks, who make up about 80 percent of the population, from the nation's politics.

"I think, too," says Tutu, "that nonviolent action requires a minimum moral level in the society to which appeal can be made and which will be outraged by some of the things it sees happening, and I am not sure that we have got that here."

King's strategy was to pressure local communitites to make changes, while at the same time appealing to the U.S. government and the American people for federal action.

Tutu cannot do that and he appeals to the world community instead.

It is here that he has had his main success. Tutu has attained a level of international acclaim and diplomatic influence unequaled by any other black South African.

The Nobel award last year, and the way he seized his moment in the spotlight to dramatize his people's cause, put him on a world stage so that he now has access to heads of state in many countries.

His lobbying and frequent public appearances in the United States, where he was on sabbatical when the Nobel award was announced, served as a catalyst in mobilizing the demonstrations at the South African embassy in Washington and gave impetus to the sanctions measures now before Congress.

Last May he met with French Prime Minister Laurent Fabius and appealed for increased pressure on South Africa. Last month France recalled its ambassador and announced an investment freeze.

This international success has done much to establish Tutu as a hero in the black townships. The Nobel Prize helped, too, demonstrating to a population haunted by its second-class status that one of them could become a world figure.

But each time Tutu makes one of his frequent appeals to the activists not to "spoil our wonderful cause" with their acts of retribution against the "sellouts," the crowd falls silent. There is a sense that he has lost another bit of his credibility.

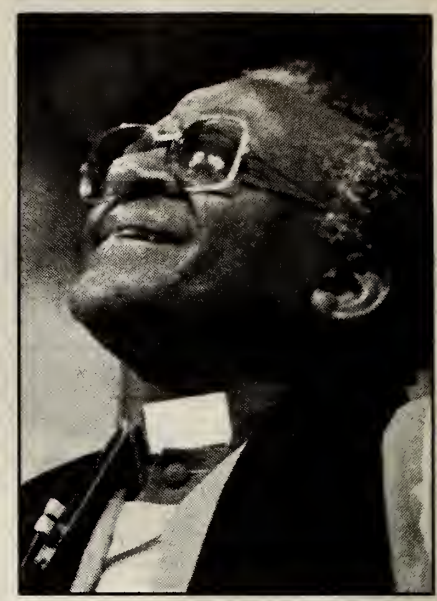
Conversations with people in those audiences sometimes reveal an ambiguity in attitudes toward him. A young activist who came out of hiding to help organize a recent funeral said admiringly of Tutu: "He is my leader. He speaks for me."

Asked whether he agreed with Tutu's calls for nonviolence, the young man replied: "No, I am against the bishop there. I agree with him that God is on our side, but that is not enough to win us the struggle. We must join Umkhonto we Sizwe and get an AK." This was a reference to the guerilla wing of the underground African National congress and the Soviet-designed AK47 rifles its guerillas use.

C. F. BEYERS NAUDE, a dissident Afrikaner clergyman who was banned by the government for seven years and now has succeeded Tutu as secretary general of the South African Council of Churches, where he has close contact with blacks, says Tutu's standing in the townships is still high. But, he adds, with each appeal for restraint and each attempt to get into a dialogue with the government that standing diminishes among those setting the pace of the black rebellion.

Somewhere there is a point where he may cease to have meaningful influence over the activists. If he passes that point, there is no national figure outside the jail cells who could replace him.

Most whites have no sense that here is a man on a knife's edge, trying desperately to prevent the black rebellion from spilling over into unrestrained violence.



MORTON BROFFMAN, CATHEDRAL AGE, © CATHEDRAL FOUNDATION

Bishop Desmond Tutu

Although Tutu has his admirers among the liberals, most whites hate him. No other black South African, not even the leaders of the outlawed African congress, has been subjected to such sustained vilification by the progovernment newspapers and broadcasting services.

"I think this is because Desmond represents a challenge to white South Africa's whole self-image of Christian morality," Naude says. "It is also because they feel threatened by his articulateness and self-confidence. He represents a threat to their basic concepts about race on which they have built their whole life and ideology."

In these circumstances, to play the role Tutu has cast for himself, of both activist leader and racial conciliator, would seem to call for a high degree of political adroitness. Yet Tutu lays no claim to being a politician.

"I am just a religious leader standing in for the real leaders of our people who are in jail and in exile," he says, referring to the leaders of the African congress.

This means that his actions are based on the dictates of his faith rather than on political considerations.

"I am trying to follow biblical paradigms," he says, "where Moses goes to see Pharaoh not once but several times, even when he is told that Pharaoh is going to harden his heart."

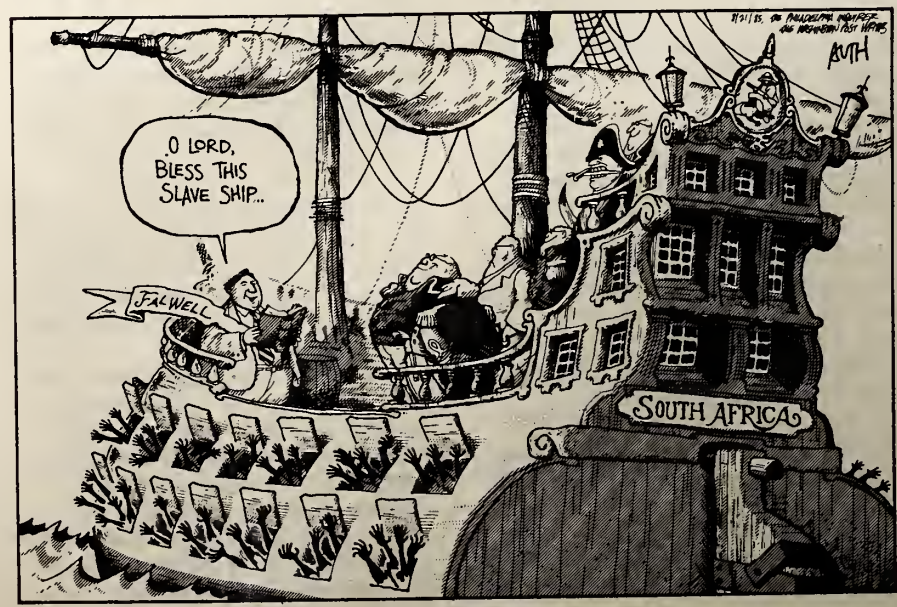
Tutu's only meeting with Botha, in 1981, was a political disaster. He was harshly criticized by black radicals and in the end came away with nothing. Now he has been snubbed. Yet he says he will keep trying to open a dialogue.

"As a church leader it's very difficult for me to say, 'Go to hell'—to say God's grace cannot operate on P.W. Botha," he explains.

Does this make him an ineffective political leader, as some of the black radicals are beginning to suggest?

No, says Tom Lodge, who teaches black politics at Johannesburg's Witwatersrand University. Lodge thinks Tutu has "great political instincts" and a canny intuition for the long-term effects of what he is doing.

Far from being naive, Lodge says, Tutu's efforts to stop the reprisal killings are well judged politically, because if the violent acts continue they will reduce the black campaign's international and moral support. ●



This article originally appeared in the Washington Post National Weekly Edition *and is reprinted with permission of the paper. The photograph comes courtesy of* Cathedral Age.

Everything's up at St. Augustine's

GAIL DOUCETTE WOJTON

The chapel at St. Augustine's College, a National Historic Site, has been on the Raleigh school's campus since the beginning.

CHANGE.

A scary prospect for some, a reluctant burden for most.

But for students at St. Augustine's College in Raleigh, change is a command followed by an exclamation point. While tradition is in the very stones of the college—four buildings are designated as National Historic Sites and 15 more are slated for designation—change is in the air: Enrollment more than doubled during 1975-85, a new dorm for women is being constructed, and St. Aug's officials say that they have already raised $25.9 million toward their goal of $35 million by 1990.

St. Augustine's College is one of eight Episcopal-affiliated colleges in the United States: Hobart and Bard in New York, Kenyon in Ohio, University of the South in Tennessee, St. Mary's and St. Aug's in Raleigh, St. Paul's in Virginia, and Voorhees in South Carolina. The last three are predominantly black colleges.

The college was founded in 1867, a watershed period. The two years since the Civil War had ended was time enough to realize that an emancipated slave wasn't truly freed if he couldn't cope with the challenges of his new status, if he couldn't read or write.

The Freedman's Commission of the Episcopal Church, encouraged and supported by a few clergy and laymen from the Diocese of North Carolina, established the school to "raise up some ministry," to prepare the teachers and priests who could, in turn, light the way of learning for others.

They gave it the name of one of the most important influences on early Christianity: St. Augustine, Bishop of Hippo and, many believe, a black man.

Some farmland called the "Seven Springs" was soon purchased and surplus Civil War barracks were brought there for use as classrooms, enabling the students to move out of the president's house.

Despite the rudimentary beginnings, in the school's first half century they "raised up" four bishops of the Episcopal Church, including the only black bishop of the Diocese of North Carolina, Suffragan Bishop Henry B. Delany. It has been estimated that 60 percent of the black men the church ordained were graduated from St. Augustine's.

The school produced leaders for the secular world as well—from nuclear scientist Lloyd Quarterman, who worked with Albert Einstein and who was cited for his contribution in 1945 to the production of the atomic bomb while at Argonne National Laboratory in Chicago, to Dr. Charles Mosee, Howard University School of Medicine; from prominent psychiatrist Dr. Jefferson McAlpine, to Robert E. Bridges, superintendent of Wake County Schools.

While preparing its students to be knowledgeable agents of change, St. Aug's has been transformed in many ways itself.

No longer is education for the ministry the prime mission of St. Aug's. Now the business curriculum attracts the most students, with the dozen or so pre-theology students a strong but minor cadre. Many of these now become ministers in several other denominations besides Episcopal—one grad is a bishop of the African Orthodox Church, a black split-off from the Episcopal Church— but the school can now claim its first female candidate for ordination into the Episcopal priesthood, Annika L. Warren.

No longer are students compelled to attend chapel each day. Chaplain Cyril Burke now celebrates on Sundays and saints' days only, often to the rousing, foot-stomping accompaniment of a gospel choir, which packs the chapel. "On the other Sundays, we sing my kind of music"—he means from the Episcopal hymnal—and he admits, "Well, we're not so packed."

The men and women of those early years were not to speak to each other without permission. That rule has long since been dropped, but some things change less rapidly here than elsewhere: Men and women still do not occupy the same dormitories.

The "no tuition" policy of the school in its early days was a strong attraction to its major contributors; even the $8 room-and-board fee had to be subsidized for most of the students. But as the black middle class expanded, more and more entering students could afford the full cost of a St. Aug's education—now $5700 per year—without financial aid of any kind. The school boasts that all but two of the buildings of campus are mortgage-free, and the college has operated without a deficit since Prezell R. Robinson became president in 1966.

Once primarily for students from the mid-South, the school now draws half of its student body from North Carolina and half from 40 other states and 20 foreign countries. St. Aug's students now number over 1700, more than double the enrollment of just ten years ago. Today they have a choice of 38 majors, including a dual degree program in engineering with N.C. State; a decade ago there were just 16 majors available. Even more impressive, 49 percent of the 1985 grads were admitted to graduate school, up from 37 percent in 1975.

The relationship with the national church has been crucial to the success of the college. Not only because of the financial backing—General Convention now provides a little more than $100,000 per year—but also for the gifts and guidance of bishops, clergy, parishes and individuals in the church. "The national church has not tried to dictate policy, doctrine, direction or dogma," says President Robinson. "Instead, it has supported the school morally, spiritually and financially. Without the church St. Augustine's probably would not have been able to continue improving the quality of our work." Bishop Estill, who serves ex-officio on the school's board of trustees, puts it this way, "It has been said to me over and over again, that the St. Augustine's community feels that the church *really* cares about them."

In turn, St. Aug's has had an influence on the church and the community. "It seems that of all the black priests and community leaders I meet," Bishop Estill says, "most of them are St. Augustine's people." Included in that group are such alumni as the Rev. Arthur J. Calloway, rector of St. Ambrose and member of the Raleigh City Council; Lawrence E. Ray, Raleigh assistant city manager of budget administration; and Ernestine Leach, citizens' affairs officer for the City of Raleigh's Community Development Office.

St. Aug's is a haven for the disadvantaged student. "There is an aura of a close supportive family about the school," says Bishop Estill. "They reach out to the student who would be overwhelmed by a huge school like N.C. State, or could not hope to meet the rigorous entrance requirements of smaller private schools, and they meet him where he is, academically and emotionally. With the excellent scholarship funds they give him an opportunity he might never have had for a fine education."

And they give their students something more: "The faculty, the staff and everyone throughout the school," says Ernestine Leach, "make the students feel they are somebody, that they are headed someplace. They expect you to excel. You know the expectations are there, and with those expectations together with the fine education they give you, you leave there determined to conquer your little—or big—piece of the world."

"We're not hung up with the numbers," says Robinson, referring to income and expense figures, enrollment and scholarship monies, "But with turning out the best products: the very competitive young men and women who represent the college very admirably in a complex and changing society, without asking anyone to lower his standards for them." ●

Gail Doucette Wojton is a freelance writer in Raleigh and a communicant of St. Mark's.

Will Henderson turns 95

JOHN JUSTICE

THE BIRTHDAY BOY looked at the sparkler on his cake—one sizzling stalk of fire to signify his 95 years—and stood silently as his clustered friends waited for him to say something cheery. The white light ate its way down the wire, leaving a shriveled filament. Finally Will Henderson commented:

"That's life—going out."

Muted groans and ooohs rippled through the crowd in the parlor at Carol Woods. "Life going out" is a provocative phrase to use at this spiffy home for the elderly, just outside of Chapel Hill.

Henderson took the reaction equably—after all it was his birthday and, who knows, an unflinching realism about age and aging may be one reason why he has had so many birthdays. Encircled by friends and family and impeccable in gray suit, red tie and pin-striped shirt, he stood and thought his thoughts.

Earlier he had had an interesting exchange with a woman friend. First he kissed her—the retired engineer/priest racked up a lot of kisses on this day—and they had this dialogue:

"Many happy returns, Will. And I hope you have more . . . but not too many more," she said.

His eyebrows shot up and his blue eyes fixed on her, and he spread in palms out and up in a questioning gesture.

"Why not?"

She fumbled a moment for the delicate way to say a hard thing: that advanced age isn't always a blessing, what with the tricks time can play on hearts and bones and minds. She settled on, "Well you wouldn't *want* too many more, would you? You wouldn't want to be, say, 140."

"Why not? I'm the same today as I was yesterday."

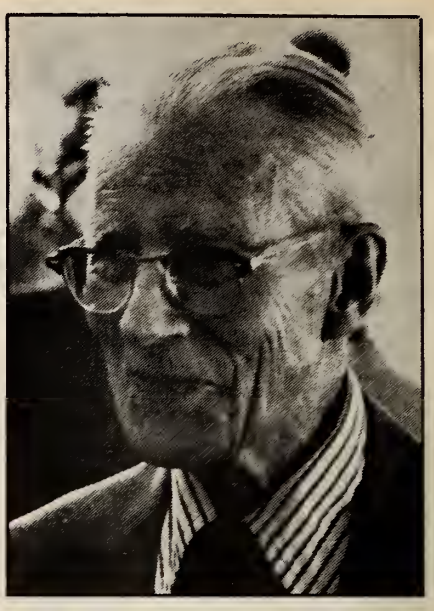
The idea of an immense old age is plausible with the remarkable Mr. Henderson, whose blue eyes and quick mind crackle with such health and wit that he doesn't seem old at all. One half-suspects he spent some time at a makeup table to make himself up to look old. The wrinkles seem unconvincing and the careful way he moves seems ersatz—one imagines him rounding a corner, kicking up his heels, and sprinting off toward downtown Chapel Hill.

Henderson was born on August 27, 1890, in Staten Island, N.Y., just across the water from the Brooklyn Bridge built by John A. Roebling, a great-uncle of Henderson's mother. Henderson attended Tufts University and worked very successfully as an engineer before he answered a calling to become a minister. He was 68 when he was graduated from the University of the South at Sewanee in 1958; a year later he was ordained as priest by the Rt. Rev. William H. Marmion. Henderson's parish ministry was done in Marmion's Diocese of Southwestern Virginia. He helped organize the diocese's program for the aging and still maintains his canonical residence there.

The party was thrown by the Rev. Gary Fulton and his wife Marty, who provided the chips and dip, cake, Sprite, wine and sherry (dry and cream). Fulton, rector of the Church of the Holy Family in Chapel Hill, mentioned that one of Henderson's abiding loves is celebrating the Eucharist, which he does on occasion at Carol Woods.

One of the partygoers recalled the good care which Henderson gave his wife Margaret when she became wheelchair-bound. "He would wheel her around for hours and I'd help him move the chair up the ramps—it gets heavy—Will's a wonderful man," said the guest, whose name turned out to be Henderson too.

"I'm a Henderson and they call us brothers. But I tell Will, we can't be brothers 'cause there ain't no Yankees in my family." The level of friendly teasing and banter was so high at the party that it never was established if this other Henderson was a blood kin to the birthday boy, or brother to him in the good spirit which filled the room on Will Henderson's 95th birthday. ●



The Rev. Will Henderson

Convention

(Continued from page 1)

report of the Anglican/Roman Catholic dialogue.

• Approval of the statement on Baptism, Eucharist and Ministry prepared by the World Council of Churches.

• The decision to remove from the Nicene Creed the *filioque,* a phrase signifying that the Holy Spirit proceeds from the Son as well as God the Father. The deletion restores the wording of the creed to the original language drafted at the Council of Nicea (AD 325). *Filioque* was inserted in the Latin version of the creed in the late sixth century. The change is expected to improve the Episcopal Church's relations with the Eastern Orthodox Churches, which never adopted the *filioque.*

Other bilateral dialogues forwarded by convention were those with Reformed, Orthodox and Lutheran churches. Convention also voted to move ahead with talks with the Consultation on Church Union (COCU). Specifically, a doctrinal statement and a study of covenanting prepared by COCU were approved as part of an ongoing dialogue that perhaps may lead to a "communion of communions" among participating churches. Objections by the Rev. Jerome Politzer and the Prayer Book Society of which he is president, that these ecumenical discussions are leading toward a "super-church" did not persuade convention deputies.

A good deal of attention was given to issues involving homosexuals and the AIDS crisis. In a very close vote, convention defeated a resolution stating that sexual orientation should have no bearing on access to the ordination selection process. The resolution said that "no one shall be denied access to the selection process for ordination because of race, color, ethnic origin, sex, sexual orientation, physical disabilities, or sex, except as otherwise specified by canons." The bishops and clerical deputies voted to leave sexual preference in the list, but lay deputies voted against it. (Church canons do not forbid the ordination of homosexuals, but the House of Bishops passed a resolution at the 1979 General Convention against the ordination of "practicing homosexuals.")

A strong resolution was passed on AIDS, and the presiding bishop was instructed to establish a task force to study ways and means of understanding and combating the disease. The resolution expresses "love and compassion" for those hurt by AIDS and rejects condemnation of AIDS victims. Further, the resolution instructs the Executive Council to develop intercessory prayers, awareness programs with mechanisms for funding and programs of ministry for AIDS victims. The effort against the disease is, the resolution states, to be undertaken on a churchwide basis, from the national level to the parish and mission levels. Finally, the resolution requests the presiding bishop to establish and lead a national day of prayer and healing concerning AIDS and to urge President Reagan to seek longterm, substantial funding for research programs.

In other actions:

• The House of Bishops voted by almost a 4-to-1 margin to ordain any woman duly elected bishop by a diocese. The vote doesn't change the church's position on the ordination of women—the 1976 General Convention authorized such ordination—but it underlines the bishops' commitment to the full participation of women in the church.

• Budgets were passed for program development and General Convention assessment. The tab for the next three years of program work will be $27,605,000, of which the U.S. dioceses will pay $22.4 million with the rest coming from trust income and other, smaller sources. The $5,353,445 General Convention assessment covers the expenses of preparing for and holding convention. Budget-makers cut program requests by $9 million and a hiring freeze has been imposed on national staff.

• A national staff officer was established, by re-organizing personnel already on board, to work with churches in small communities.

• Convention established a Joint Commission on Evangelism and Renewal with a three-year lifespan.

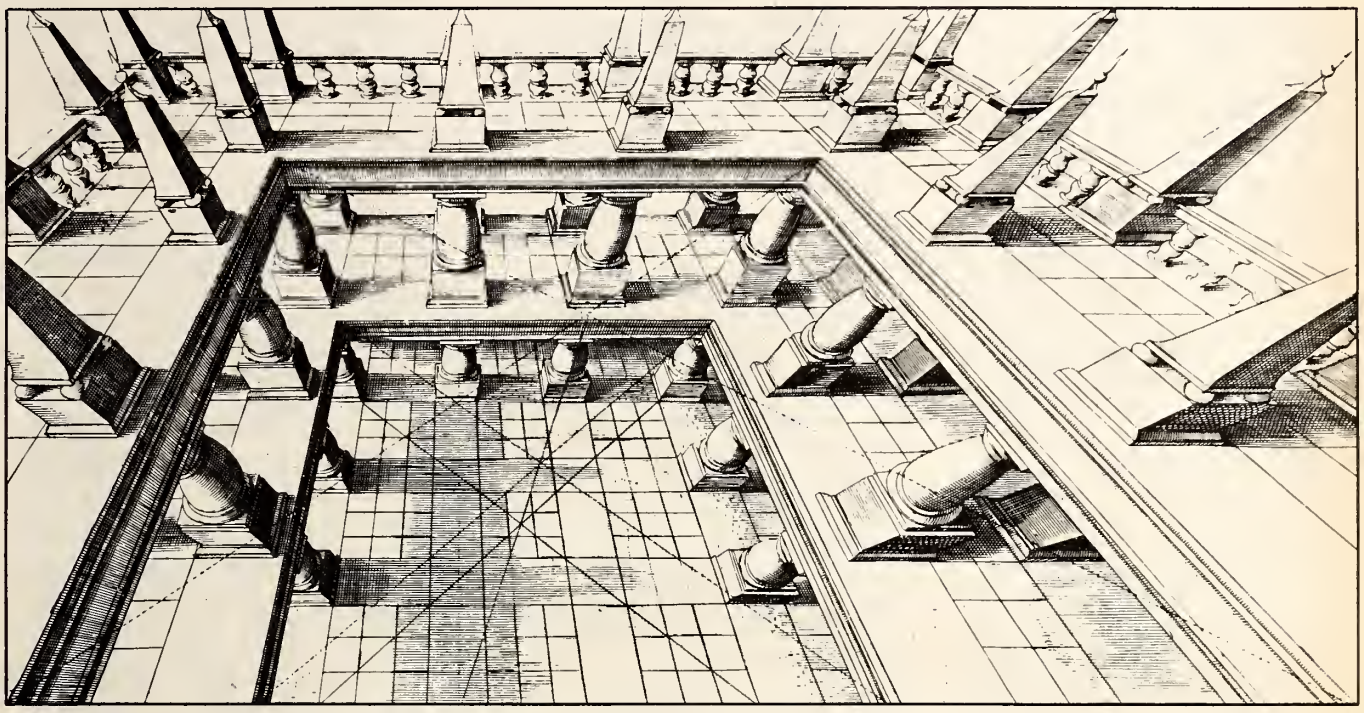
• The church's position on abortion was affirmed, with convention urging that dioceses study that position and the theological statement on abortion written by the House of Bishops in their meeting last year in Jackson, Miss. Dioceses were further urged to report their findings to the Standing Commission on Human Affairs and Health. The church's basic position on abortion—as enacted in 1976 and reaffirmed by conventions in 1979 and 1982—leans toward the "pro-choice" point of view, stating that federal legislation prohibiting abortion should not be passed. It also says women considering abortion should seek a priest's counsel and, if necessary, penance.

• Convention left it up to the Executive Council to decide whether to move the National Church Center from its present site in New York. ●

Presiding bishop-elect Edmond Browning says "I love you" in sign language.

On Episcopalians and the abyss

WILLIAM WELLS



"I HAVE a friend," writes Richard Holloway "who told me that it's wonderful being part of the Anglican Church 'because it doesn't interfere with either your politics or your religion.'"

Ouch! That is the Episcopal Church he goes on to describe as a kind of Brooksbrotherhood of the mind—an essentially charming veneer, carefully lacquered onto not much of anything.

"While," observes Holloway (the rector of the Church of the Advent in Boston), "it is to our credit that we avoid wielding the Faith as a blunt instrument with which to kosh people, our grip on the Gospel is sometimes so slack and listless that we're often in danger of letting it slip from us altogether."

The Letter to the Hebrews always sounds a timely warning for Anglicans. It tells us: "We must pay the closer attention to what we have heard lest we drift away from it." This metaphor of drifting or slipping can be taken in two ways. In the text it can refer to a boat which is gently floating past a safe landing place and is in danger of drifting downstream away from its own secure haven. Or it can refer to a rather loosely fitting ring, which can easily slip off our finger and be lost because of our inattentiveness.

Now Anglicanism strikes me as being a bit like the religion of those Christian Hebrews: decorously ceremonial, often a bit childish in its dependence upon secondary matters, and very slack in its grip upon the really essential core of the Christian faith, what C. S. Lewis called "mere Christianity," that irreducible minimum of theology and behavior, without which you are not really a Christian at all. So Anglicans, too, are in great danger.

The drifting metaphor triggers memories of long forgotten nightmares in childhood, nightmares punctuated not by screams but by whispers. They bespeak such notions as the banality of evil. They suggest the very slow but steady passage toward an abyss. There are docks along the way where there is not simply security but life. One way to get ourselves to pay attention to them is to face—suddenly awake, sweating, sitting bolt upright in the dead of night—the prospect of their loss in our lives. ●

The Rev. William Wells is rector of St. Anne's, Winston-Salem. This article originally appeared in that parish's newsletter.

Wall writes Episcopal dictionary

CARTER ASKREN

AT A RECENT dinner party I was talking about my denomination to another guest. He said to me, "So you're an Episcopal, then?" I countered by saying that I was an Episcopal-*ian,* that Episcopal is an adjective and Episcopalian is a noun. "Oh, I see," he replied. "So I therefore can say, 'I am feeling Episcopal tonight?'"

The long and short of the matter was that my friend got a good jab at what is often mistaken by non-Episcopalians as snobbery. It was a good-natured jest, but it reminded me that we Episcopalians are indeed a curious and distinct people in the church of God. We have priests who dress up in robes; we read the same prayers out of a book; we are in constant motion throughout the entire worship service. And most bothersome of all for the unconverted—and even for some Episcopalians—is that our faith contains a plethora of buzz-words which the uninitiated cannot relate to, nor understand.

But the Rev. Dr. John Wall's *A New Dictionary for Episcopalians* finally defines the intricacy of Episcopalianism for all to see and comprehend.

Scheduled for publication by Winston-Seabury Press in September, the book presents the terminology of the church in the light of liturgical changes made with the adoption of the 1979 prayer book. The new dictionary treats the ordination of women, the recognition of the laity as an order of ministers in the church and the affirmation of the Eucharist as "the principal act of worship on the Lord's Day," as stipulated in the Book of Common Prayer.

Wall says that his goal in writing the book was to use the dictionary format to "open doors for people to know the lingo, to feel a part, to feel included." He sees the book as an informal reference guide for confirmation, or inquirer's, classes, as well as for use by individuals.

In his introduction Wall, a professor of English at North Carolina State University in Raleigh, writes:

"I was once a newcomer to the Episcopal church a number of years ago. I now know that I was in good company . . . but at the time it seemed that everyone else knew without being told when to stand, when to kneel, and when to sit. The people I met were very friendly, but they talked easily about chalices and crucifers. They knew the difference, apparently, between cassocks and chasubles. I was lost amidst lots and lots of new words I did not recognize."

Initially disconcerted by the language, Wall came to realize the function of particular vocabularies. Every group has its own language, he says, and the language plays an important role in establishing the group's identity.

In his new dictionary, Wall defines what the church does more so than what it believes. Anglicans, he maintains, have always stressed the precedence of liturgy over uniformity of doctrine as a definition of identity. His dictionary does not deal with such concepts as the trinity, incarnation and the atonement.

However, even though the dictionary doesn't define theological constructs, the entries do speak to theology. For examples:

preaching: The Prayer Book calls for a sermon to be delivered at every celebration of the Eucharist and at every performance of the rites intended to function as the Liturgy of the Word. . . . [Episcopal preachers] must perform the interpretive task of making clear what the lessons meant in their original context and exploring what they could mean for the people gathered to hear them again in the present.

reaffirmation: The Prayer Book of 1979 provides the opportunity for a person to mark a significant stage in the Christian journey by making a public reaffirmation of baptismal vows in the presence of the Bishop. This is done by having the person engage in a period of appropriate preparation and then take part in the Confirmation rite even though he or she is already confirmed. . . . It is appropriate that a person repeat participation in this rite several times in an adult faith journey.

ministers: Celebrant, assisting clergy, and all others (ordained or lay) who help at the altar during the celebration of the Eucharist. Only in non-Episcopal traditions does the term mean an ordained person.

consecration: In the Eucharist,the action by which the bread and wine become for us the Body and Blood of Christ. . . . This includes the offering of the elements, the giving of thanks (the Canon or Prayer of Consecration), the breaking of the bread, and the giving of the elements. This action is of the whole community gathered at the altar; it is not just an action of the celebrant.

Winston-Seabury commissioned Wall to write the dictionary—a revised and updated version of *The Episcopalian's Dictionary,* by the late Rev. Howard Harper—at the suggestion of the Rev. Harrison T. Simons. Simons is rector of St. Stephen's, Oxford, and curator of the diocesan bookstore, Education and Liturgy Resources. ●

Carter Askren is a communicant of Chapel of the Cross, Chapel Hill.

Belize's first novelist

WALLACE KAUFMAN

ACROSS THE dirt street from the American Embassy and St. Catherine's girls' school in Belize City, Belize, the crowd of wooden houses seem to have never fully recovered from a 1961 hurricane that buried the city in nine feet of water. Shortly after independence in 1981 the government did repaint one three-story house in quiet brown and tan. There in a bare third floor room, Zelma Tucker Edgell, the Women's Bureau's first director, set out to test her vision as a novelist against the realities of Third World politics.

Belize is the Massachusetts-sized Caribbean republic clinging to the eastern edge of Central America's Yucatan Peninsula. After over 150 years as British Honduras, it gained independence on September 21, 1981. The passengers from one jumbo jet could fill all the modern hotel rooms in the country. Its most famous citizen is probably the ex-cabinet minister recently convicted of drug smuggling in North Carolina. International recognition focuses on the fact that Guatemala claims to own the whole country. When I asked a leader of the local women's movement to identify important issues, she said women needed drinkable water, and they should not be the only ones who had to empty the chamber pots into the city's canals every day. It is no wonder then that a familiar Creole expression lies at the core of Zee Edgell's novel, *Beka Lamb*.

In the novel the girl, Beka, asks her grandmother why her mother couldn't have stayed in Belize and gotten her operation done by the doctor there. Her granny says the doctor has gone back to England where he studied. Beka asks why he went away since he was a Belizean. "'I know. But nothin' lasts here, Beka,' her Gran answered. Her eyes looked funny. 'Tings bruk down.'" Zee Edgell wrote *Beka Lamb,* the first and only novel about Belize by a Belizean, to explore that corrupting notion that everything new breaks down. And when the Minister of Labor, Social Services and Community Development asked her to direct the Women's Affairs unit, she took the job because she wanted to make sure the hope of independence did not break down for half of the country.

Zelma Edgell says her own first step toward independence took place right across the street at St. Catherine's. In her first year of high school her class, as every class before it, wrote a theme, "My Greatest Ambition." "The sisters," Edgell says, "always told us we could be anything our talents would permit. I wrote my greatest dream was to be an authoress. I didn't know you didn't call a woman an authoress." Another girl stopped her after school to say how nice it was that they both wanted to be actresses.

The next day the nun changed her seat and began to give special attention to her writing. She felt they had stopped thinking of her as a troublesome little black girl and had started thinking of her as a writer.

After graduation when she won an apprentice reporter's position on Jamaica's *Daily Gleaner*, her father was dismayed. "My father thought only drunkards became journalists. Belize's few journalists were eccentric drunks who wore grubby clothes and produced two grubby sheets of news every week." Her father's shock at her choice of careers is still typical of how many Belizeans feel about women in new careers. "No one will stop you," Zee Edgell says, "but you may find you have no boyfriend or husband."

In fact, her own office could not automatically count on help from the predominantly male government. Although friendly officials pushed the creation of her unit through the cabinet, almost all funds for Edgell and her one assistant, Dorle Bowman, came from the United Nation's Decade of Women. The Women's Bureau quickly started to produce its own income. On the ground floor of Edgell's building, underneath the traditional second-story porch, a sign went up saying Bellwood Industries. Bellwood was a small shop established by Edgell and Bowman where 10 women demonstrated the kind of creativity and faith on which the country's future will have to be built. Dorle Bowman said, "No one could believe women were actually making furniture."

Belizean school children.

For most women in Belize, independence begins at a much more fundamental level. "When we lived in Michigan once," Edgell says, "a group of women took me in. They were very much into developing themselves. In Belize women are fighting for very basic needs. In rural areas women want to have safe water supplies." Consciousness raising, she says, will come later.

As she talked in her new offices the shouts of girls in a pep rally drifted through the windows. Pointing to St. Catherine's, she said, "These people, they are not like us. They are aware of possibilities way beyond Belize." She says it is both a plus and a minus because, like almost a third of the country's citizens, many will leave and never come back.

Zee Edgell took the job in the Women's Bureaus after seven years abroad because she, like Beka Lamb, feared that her dreams and her friends' dreams and everything else in the country might break down wit independence. She said, "I don't think I've gone beyond my 11-year-old self. The pain and hopes and dreams of that time are still with me."

Zee's efforts in the Women's Bureau were increasingly buried in the red tape and bureaucracy of a government that became obsessed with rewarding party loyalists and burying both opposition and individual initiative. That government is gone now, and so is Zee Edgell. Neither the government nor the newspapers noted the departure of the country's only novelist. She stayed in the U.S. for a while working on a film script, then joined her husband in Africa where he was working with Save the Children. Her thoughts are never far from Belize and the world of Beka Lamb. And when she talks and writes about Belize, Zee Edgell, like Beka, is still someone whose hopes and dreams have never "bruk down." ●

WALLACE KAUFMAN

Zelma Tucker Edgell on new Belizeans: "These people are not like us. They are aware of possibilities way beyond Belize."

Wallace Kaufman is a Chatham County writer and entrepreneur. Beka Lamb *is the twenty-sixth book and first nonreprint in Heinemann Educational Books' Carribean Writers Series. It was published in March 1982.*

Beka Lamb vexes Father Nunez

ZELMA TUCKER EDGELL

Zelma Tucker Edgell is a pioneer—the first Belizean novelist. Her Beka Lamb *is an affecting story about how the title character, a bright Creole girl in Belize City, struggles to use her gifts to better herself but without severing the life-giving connections with her family and cultural heritage. Besides being packed with information on family and society in Belize, the story is strong and well-told. The book is a 1983 publication from Heinemann Educational Books, London.*

"GOOD MORNING, Father."

Father Nunez was a Belize mestizo, well known as a pious man, who whenever he made the sign of the cross lingered over and savoured every syllable of the accompanying prayer.

"Good morning, girls. Please be seated," he said in his hoarse voice, waiting, hands behind his back, until the last girl had neatly folded her pleated skirt before sitting down, and until the last chair scraped to silence. Father Nunez surveyed the forty heads, smacking his lips and smoothing back a lock of black hair separating itself from the rest that remained obedient on his head that reminded Beka of a mongoose's. Somebody cleared her throat, and the priest looked around at each face, almost every one a different shade of brown, black or white.

There were only a few locally born priests in the country, and Father Nunez was one of them. A man of humble origins, he had made the journey from beans and tortillas almost every day, to ordination as a Jesuit priest in Rome. This was not an ordinary accomplishment. However, in Belize, where almost everything locally reared or made is suspect, where everyone's childhood misdemeanours are known, where family circumstances and prejudices are well documented, Father Nunez was in a difficult position. His life and the lives of foreign priests who arrived in the country full grown, with no known past, freeing them publicly to assume new identities, and to write fresh scenarios for themselves, limited only by their personalities, intelligence and of course, the laws of their order and of the Church. In certain areas even these laws were occasionally circumvented or ignored, sometimes wisely.

"Though how could this be," people asked themselves, "when he was born in Xaicotz?" a village notorious for settling disputes in ways vaguely reminiscent of the Wild West.

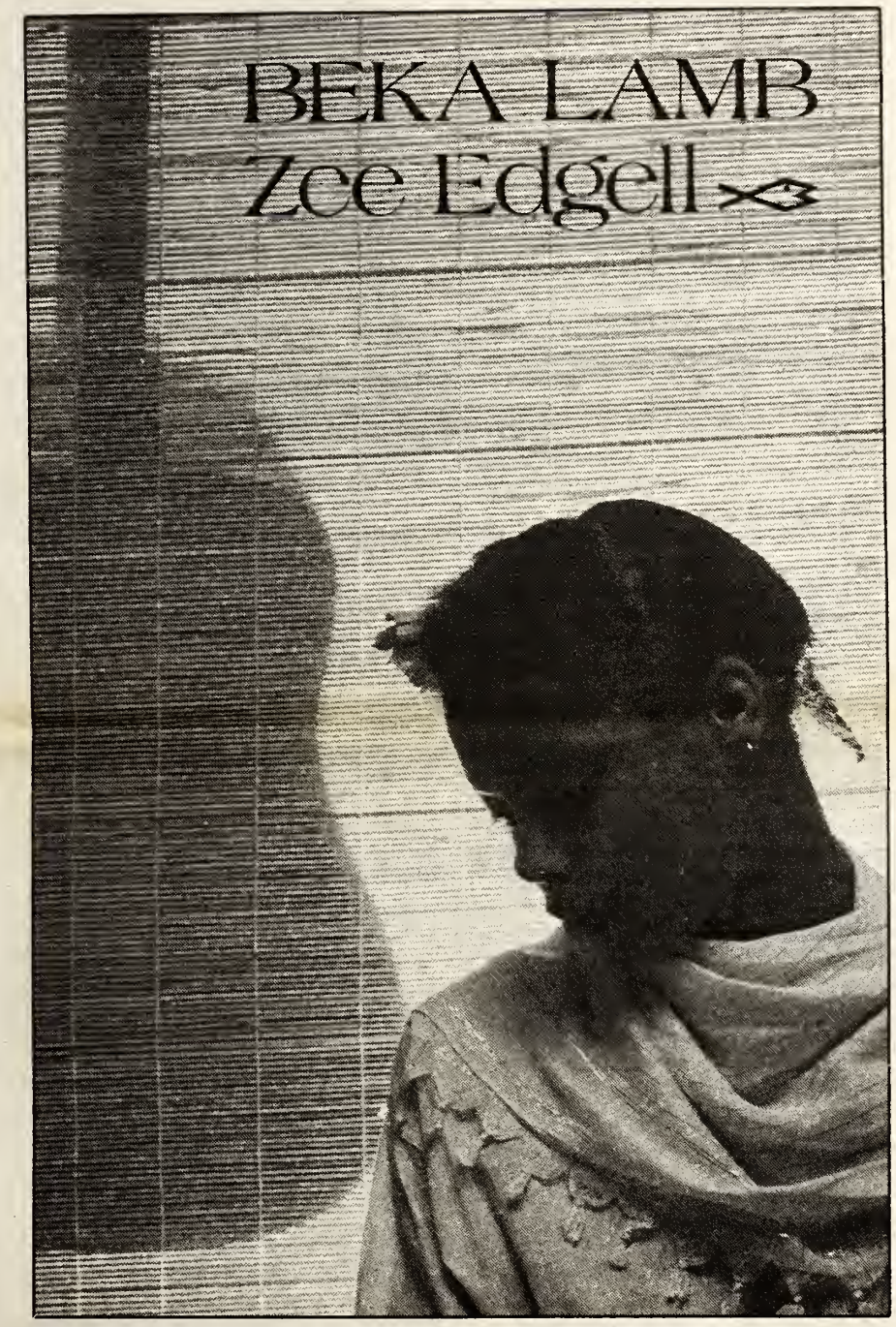
More dedicated.

"Isn't it a shame," people asked one another, "how hard he is working to please this foreign bishop, leaving his poor papa to slash and burn the milpa plot as best he can?"

More concerned about the moral fibre of the community.

"And you know, his aunt lived with that black man right in Belize City all her life with no wedding?"

These comments, overheard, perhaps misunderstood, no doubt misconstrued, formed the basis of the young people's attitudes toward Father Nunez. The majority of students in St. Cecilia's could not be expected, at their age, to perceive the underlying conflicts in Father Nunez's



personality. They had a romantic notion of how Belizeans ought to behave, and to them Father Nunez was hypocritical adopting the mannerisms, language, and style of living of his foreign counterparts—faults they, of course, would seldom be guilty of as adults. The young people within and without the gates of St. Cecilia's were looking for local models of whom to be proud. If Father Nunez had been a little more open, a little more understanding, a little more self-confident, a little more Belizean, it is possible that he could have performed a miracle greater than his lonely journey from Xaicotz to Rome.

But he was human and not only that, he was a pioneer and pioneers in non-traditional fields of endeavour generally inhabit an uncertain place. They are faced with complex choices. Should they forsake the old for the new? This seems simpler, at first, but the emotional cost of attempting to reject one's nurture is dear. Should they hold tightly to the old and shut out the new? How can this be done when they are no longer entirely "the old"? It is only time, experience, and emotional maturity that teaches some pioneers to try and graft the best of the old onto the best of the new. What is the best of the old, and the best of the everchanging new? That selection takes generations to evolve, and the task is never done.

As far as Father Nunez' religious vocation was concerned, he stuck to the old path. It was a rough one, and he was not entirely sure of its twists and turns, but since it was well trodden, he believed it would take him, eventually, to his ultimate destination which was not of this world. So that first morning of the new school year, he did not attempt to deal, except obliquely, with the temporal problems seething behind the bland young faces turned toward him. He began to speak again in a way that for him was becoming a pattern.

"My dear hearts in Jesus Christ, we shall all be happy working together in this beautiful classroom, built in part through the aid of our friends overseas. I see my old friend Miss Lamb . . . and one or two others . . . here with us again this year. We shall be happily, all be happy getting to know the Lord Jesus Christ. Of course, we must have faith, faith in God the Father, God the Son, and God the Holy Ghost. We must have faith also in the infinite wisdom of Mother Church who has observed mankind down through the ages, and knows all, *all* the evil we are capable of . . ."

He took a quick look at Beka, but Beka was apparently staring straight back at him with a steady, clear-eyed, attentive gaze.

Last year in that very classroom, Father Nunez had said,

"Of course, dear hearts, we all want to go to heaven when we die. This is why we must mortify the flesh, do penance always so that we will not burn in purgatory, or worse, be damned to everlasting hellfire. Remember the story of Eve. As young ladies you must walk always with an invisible veil about you so as not to unleash chaos upon the world. God, in His infinite goodness, gave us the Blessed Virgin to erase the memory of Eve, and to serve as an example to the women of the world. He has also given us free will which places us above the animal kingdom. Who would not want to sit in heaven on the right hand of Our Father?" Father Nunez did not really want an answer, but Beka couldn't help herself, and in the pause raised her hand,

"Yes, my child?"

"Excuse me Father, but it's nature that produces the chaos, Father, and women and men are part of nature, and my Gran says that no matter how hard we try, sometimes, like bad luck, things break down. She says to do the best I can and not worry too much about living in heaven or hell for the guilt might frighten me crazy."

"Don't you believe in heaven and hell, my child?"

"I wasn't saying that, Father. My Gran says . . ."

"How about you, child, what do you say?" Father Nunez had come right down the aisle of rows to her desk, and she could see fine particles of chalk dust whitening his black cassock. Beka hung her head and didn't reply.

"Come now, Miss Lamb, do you believe or don't you believe?"

"I don't know what to tell you, Father."

"You don't know," the priest said. "It seems you need time for meditation to consider what you do believe. I will request Sister Mary Virgil to allow you that freedom." He turned to the class.

"All the girls in this classroom who believe there is a heaven and a hell, please raise your hands." Every girl in the room raised her hand and Beka sat down. That was the moment Beka first heard the roar of seawater in her head. She felt like smashing her fist straight through the desk. She began to fear there was something within herself that was spoiled, something that caused her to continuously do

(Continued on page 10)

National migrant tour hits N.C.

CECILE HOLMES WHITE

GO BACK more than a century in your imagination. You are a black field hand, a slave on a Southern plantation. Home is a log hut. Bed is a pile of musty straw and old rags. There's no such thing as a wooden floor, only murky dirt reminiscent of a pigsty. Clothes are wooden shoes (passed out once a year) and a ragged towcloth. No one's ever heard of civil rights. Even if they had, chances are you wouldn't know how to go about getting yours—or you would be too scared to try.

Now you know what it's like to be a migrant or seasonal farmworker in the 1980s.

Not much has changed in the fields of American farms on the nation's eastern seaboard in the past 150 years. Most farmworkers in the region today still are black. The vast majority are uneducated, inadequately fed, poor and too frightened to take advantage of programs designed to help them.

Only a few rays of sun filter into this otherwise dismal picture. In North Carolina, several denominations sponsor outreach ministries to migrant and seasonal farmworkers. This diocese and the Diocese of East North Carolina, for instance, jointly sponsor and finance the outreach and advocacy ministry of Amy Trester, a 25-year-old Duke University graduate. From her home in Dunn, Trester works long days during the farming season and is committed to bettering the lives of the people she's paid to serve.

But needed changes are not coming fast enough, according to church workers. The day-to-day existence of the estimated 40,000 migrant and 150,000 seasonal farmworkers in North Carolina is so bleak that a National Council of Churches team spent several days this summer touring farmworker camps. Their stops in North Carolina were part of a two-week tour of ministries to migrants and farmworker camps in the 17 states known as the Eastern Migrant Stream.

JOE MORRIS

Church study group has its eye on North Carolina migrant workers.

Frank Williams of Fayetteville, a team member, explains the rationale behind the tour. "In 1982, when they were having the slavery trials in North Carolina, I was called by the national coordinator of the Church Action project. By the slavery trials, the plight of migrants was looked at as a justice issue."

So improving migrants' lot became an important focus for his denomination, the Christian Church (Disciples of Christ). First the Disciples commissioned Williams to do an intensive study of farmworker problems as part of their program, Church Action for Safe and Just Communities. Particularly appalling to Disciples' leaders was the 1982 slavery trial in North Carolina. When the trial ended, three migrant crew leaders were convicted of conspiring to hold unnamed workers as slaves at a Nash County labor camp, resulting in the death of laborer Robert Anderson.

When Williams finished his report, he recorded a litany of abuse, sometimes as bad as the Nash County case. He found:

- Farmworkers often live in unsanitary housing, work in unsanitary camps and lack indoor plumbing, adequate heat and adequate ventilation.
- They have a high rate of parasitic and infectious diseases from working in fields without adequate drinking water, handwashing facilities and toilets.
- They are exploited by the crew-leader system.
- They are afraid to enlist help from law enforcement authorities even when they know their rights are being abused because of a lingering atmosphere of racial prejudice.

"Life today for farmworkers retains most of the inhumane aspects of the earlier farm labor systems," Williams said in his report. "The difference is that land owners do not financially have a direct investment in the farmworkers themselves as they do in machinery and livestock."

Three years later, the National Council team found conditions had improved very little. On a tour that began in New York and ended in Florida, the team saw case after case of farmworker abuse. Seasonal workers often were out of work in areas where farmers had imported laborers from other nations. Workers from other countries were isolated by language barriers. Laborers born in and outside of the United States were underpaid and overworked.

The question the church has to ask itself is "What does it mean to be the Body of Christ when people are hungry and suffering in North Carolina, Virginia and New Jersey?" said Tyrone Pitts of New York, head of the National Council team.

More than a week into the tour, Pitts still was uncertain what he should say in his final report to the National Council's Racial Justice Working Group. He hopes to have the report ready by the end of September.

"We want to make sure every effort is made to call the denominations of the National Council together and disclose what we find and how they can be part of that," Pitts said.

A beginning may be for church groups simply to share information and make more of an effort to link their ministries to migrants. Work to improve farmworkers' lot in one state can affect pending legislation in another state, said Karen Woodall, a team member from Tallahassee, Fla. She directs Florida IMPACT, an interfaith legislative network.

Perhaps, Woodall said, hitting key states and changing legislation there will "ultimately impact the whole East Coast." ●

Cecile Holmes White is the staff religion writer for the Greensboro News & Record. *There are ways you can support this diocese's work with migrants. Call the Rev. Lex Mathews, director of Christian Social Ministries, 919-787-6313.*

Beka Lamb

(Continued from page 9)

and say things against her own best interests. What was the memory teasing the edges of her consciousness, obliterating her ability to think clearly? If she could only lay it on the desk and look at it, perhaps the salty water blurring her vision would recede and she could understand.

Later that morning, Beka had been sent home to give her time to consider her beliefs. Sister Virgil wanted to suspend her indefinitely, but Father Rau, a friendly American priest at the presbytery to whom Daddy Bill appealed for help, interceded with Sister Virgil and Father Nunez.

At the meeting in the school office, Sister Virgil told Father Rau that Beka was "a heretic at worst, and a rough diamond at best." Her home life was such, Sister Virgil said, that it was doubtful whether Beka should be educated at a Catholic school. Daddy Bill had sat there sullen and insulted at this reference to his Protestant upbringing, for a long time traditional among the black population.

But Father Rau, a tall, skinny man, with joking ways, a humble manner and an aptitude for persuasion had somehow afterwards managed to gain permission for Beka to return to school a few days later.

Beka blinked with alarm when Father Nunez said,

"For next week's homework, I want you to read pages three to five in your catechism." Beka made a note of it. She would check with somebody to see if she had missed anything important. She heard the recess bell with relief.

"So far, so good," she thought to herself, climbing the stairs to the senior classroom to find Toycie. "I didn't concentrate, but at least I didn't say anything." ●

Second Annual Prayer Conference

To be held at St. Paul's Episcopal Church, 221 Union St., Cary, N.C. 27511, on Saturday, Oct. 5, 1985, 9:30 a.m. to 4 p.m.

With Sister Rose Mary Daugherty and Fr. Shaun McCarty, S.T. of the Shalem Institution for Spiritual Formation, in Washington, D.C.

For information, contact Barbara Earls, 811 W. Durham Road, Cary, NC 27511, phone number (919) 473-4370.

Letters

"Put fear out of your heart. This nation will survive, this state will prosper, the orderly business of life will go forward if only men can speak in whatever way given them to utter what their hearts hold—by voice, by posted card, by letter, or by press. Reason never has failed men. Only force and oppression have made the wrecks in the world." Pardon the non-inclusive pronouns above, but the great editor William Allen White said what we would like to say to you: Write; let people know what's in your mind and heart.

Calls the church trendy

AFTER 1979 I did not think it could happen again, but it has. The church has out-trendied itself.

The convention voted sanctions against South Africa. What could be trendier? This in spite of the fact that South Africa is the free enterprise locomotive that sustains the economies of its black neighboring countries. Blacks in South Africa have the highest standard of living of any other African nation; the literacy rate is higher than any other nation on the continent, and the infant mortality fate is the lowest. A few months ago Bishop Tutu said, "I am a socialist. I despise capitalism . . . it exploits the people." While apartheid is antithetical to our views of democracy and Christianity, the answer cannot come peacefully overnight. To force the issue will bring bloodshed; tribe against tribe, black against black, black against colored, and black against white.

The convention voted for a nuclear freeze, verifiable, of course. President Eisenhower proposed this in 1954, and each President has reiterated this plea. The Soviets have never, and will never, agree. The convention was blowing self-righteous smoke, and going with the trend.

And then they criticized U.S. policy in Central America. This is a truly lovely trend, and fits in with the "America is always wrong, everyone else is always right" philosophy we hear expounded these days. But how can any thinking Christian believe that he can strike a deal with the Communists and survive? No one has to date. Lenin had a name for those who unwittingly follow the party line and unknowingly promote the aims of Communism. He called them "useful idiots."

I thank God that the laity demonstrated some semblance of sanity, else we would be confronted with the ordination of avowed lesbians and homosexuals. Our Bishops have taken leave of their senses. Would I send a young son to catechism class to a homosexual priest? No way.

The Bishops and clergy sold us a poor bill of goods in 1979. Since then we have lost one of every seven Episcopalians. (Gallup Poll, 1985).

The church has just lost two more.

How appropriate that the convention was held in Anaheim . . . the home of Disneyland.

Robert W. Somers
Grace Church, Weldon

Says Borrego is tops

HUZZAHS FOR John Borrego. Let us have more from him.

I've read a jillion consecration stories and written a couple myself—and his of Bishop Vest tops them all. Maybe it's because he told what really happened?

Isabel Bumgartner
Editor, *Tennessee Churchman*, 1963-82

Bishop's letter

We must not be guilty of tunnel vision

DEAR FRIENDS,

The General Convention of our church, held every three years, is over. I always wonder if those who did not attend are as interested in what happened as those who did. It smacks of sharing home movies or slides after a trip.

Still, the General Convention adopts prayers books and hymnals, sets constitutions and canons, puts programs into being and speaks for the church in matters of concern. If you are an Episcopalian, what happens at a General Convention affects your life and the life of your congregation. Sometimes what happens affects the world beyond our church.

This year we elected as Presiding Bishop Edward Browning of Hawaii. He is a popular choice and will, I believe, be a fine presiding officer for our church. We also elected a new President of the House of Deputies, David Collins, a retired priest who was formerly Dean of the Cathedral in Atlanta. We set the Liturgical Commission to work on inclusive language liturgies, called for an end to the arms race, reaffirmed our stand on abortion and acted on over a hundred additional matters, some of which are reported on in this *Communicant*.

North Carolina was well represented. Our lay deputies served on important committees and our clergy family was represented by our clerical deputies and four bishops (Tom Fraser, myself, Frank Vest and Bill Crittendon, the retired Bishop of Erie, who lives in our diocese). Also representing North Carolina were the delegates to the ECW Triennial, spouses, children, grandchildren (at least one) and official visitors from St. Augustine's College and St. John's House. Several of our Diocesan House Staff were also present. It was pointed out that at least five sitting bishops are from North Carolina and that Bob Ladehoff, of St. John's, Fayetteville, has just been elected Bishop Coadjutor of Oregon.

Now we move forward in the year that is ahead. Calendars are full, meetings are scheduled, budgets need to be discussed, stewardship programs are being developed and, hopefully, there will be some time to worship, to pray and to reflect on what we are doing as servants of our Lord.

If one thing came clear to me at this General Convention it is this: We must address ourselves to the needs of those around us and, where it is possible, to those far away. We must not be guilty of tunnel vision or of simply concerning ourselves with "church business." Indeed, I came away from the convention convinced that "church business" and "people business" are one and the same.

Faithfully yours,

+Robert W. Estill

Robert W. Estill

Suffragan's letter

Joining our prayers and witness for Tutu

DEAR FRIENDS
in Christ,

Years ago a friend of mine, perhaps jaded by too many church conventions, declared that we were "resolutionary offspring of revolutionary forebearers." That may be true, but resolutions are at least one way in which the mind and the heart of the church can be expressed and proclaimed.

At our General Convention which just met in Anaheim, Ca., there were a number of resolutions adopted—resolutions which express the position of the Episcopal Church on a wide variety of issues and concerns. You will have the opportunity to read about them in the church press and to hear about them from the deputies, delegates, bishops and visitors who were there from our Diocese.

I want to share with you in particular the resolution overwhelmingly adopted expressing our support for Anglican Bishop Desmond Tutu in his struggle against apartheid in South Africa. The resolution states, in part: "That this 68th General Convention applaud the grace, the courage and the leadership of Desmond Tutu, Bishop in the Church of God, as he struggles to end the evil of apartheid without resort to violence, and that this Convention watch with admiration the powerful witness to the love of Christ being shown by his suffering church in South Africa." Resolutions were also adopted urging our government to develop an unambiguous, coherent policy in opposition to apartheid in the Republic of South Africa, and urging disinvestment in South Africa. Both the House of Deputies and the House of Bishops prayed daily for "peace in South Africa, for justice among its people, and in thanksgiving for the work of our brother, Desmond Tutu, and his fellow Christians."

That we could have done less in the face of his incredible witness seems incomprehensible. Last July I read, and was deeply moved by, the account of Desmond Tutu wading into a hostile and angry crowd of black South Africans and literally rescuing from summary execution a man who was suspected of being a police informer. I put the paper down and thought to myself, "That reminds me of Jesus." The image that had come immediately to my mind was Jesus in a not-dissimilar situation, recorded in John 8, rescuing from a mob's execution the woman taken in adultery. You know, it's not very often that someone's witness causes you to have an image of our Lord!

Bishop Tutu, in his commitment to justice, to nonviolence in the midst of a powder keg, and to the uncompromising power of the love of Christ, is a symbol full of grace and integrity. He literally puts his life on the line every day. Let us join in our prayers, with brothers and sisters throughout the world, that he and all the people of South Africa may soon find the peace and justice which the gospel of Christ so powerfully proclaims. And, let us join our own witness to our prayers.

Faithfully,

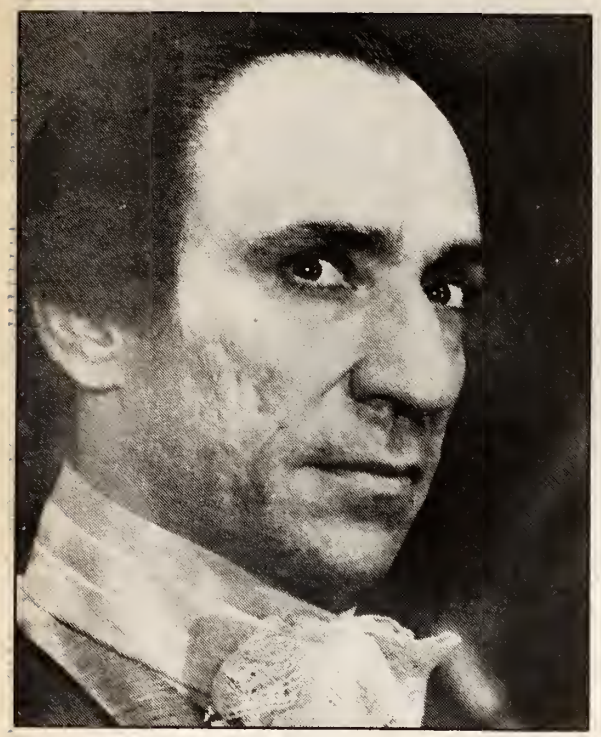
Frank H. Vest, Jr.

Frank H. Vest, Jr.

Sympathy for Salieri

Michel C. Daisley

I wish I could get *Amadeus* out of my system. Nine months after seeing the movie, I can still feel it rocking the boat on which I like to stow away life's more difficult—and hence more nagging—questions. The now-familiar characters of Mozart and Salieri unpacked a load of unsettling observations about



Salieri—was he mocked by God?

God and the mysterious (some wouldsay cruel, absurd) ways he chooses to work in this world.

I wish I could simply enjoy the Oscar-winning costume design, the splendid performances of the actors or just the sheer beauty of the music. Instead, my appreciation of the aesthetics is disturbed by a confrontation with the film's themes. *Amadeus* raises questions about the uniquely human urge for creativity, and the frustration that inherently accompanies it. It is about the anger sparked by our mediocrity, which can appreciate and long for genius and more perfection . . . but always falls short. Perhaps even more compelling, *Amadeus* confronts the dilemma of why God chooses to endow certain of his children with extraordinary gifts, while others are sadly shortchanged.

No easy answers here.

Particularly disturbing are God's creatures who are saddled, often from birth, with pitiful yokes of physical, mental and emotional handicaps. What leaps to mind here is the final scene of *Amadeus,* in which Salieri is wheeled down a corridor of caged and chained asylum patients. How can we reconcile such with the notion of a loving creator?

Is it enough to answer that we all learn to love more fully through being in the presence of the suffering and incompleteness of others?

And what of the other extreme? We, like Salieri, can only guess why God bestows to a certain privileged few the gifts of creative and powerful minds, or resilient bodies and unconquerable spirits.

Salieri reflects an uncomfortably familiar image to those of us who, in rare moments of honest self-searching, see in ourselves the "patron saint of mediocrity." "Gracias, senor," he says bitterly to God, "You gave me this longing, this ability to perceive and appreciate perfect beauty, but mock me by withholding it from my grasp."

Though we may share Salieri's frustration, we need not grasp his bitterness, thanks be to God.

If we can manage to count our awareness of life's inequity as a blessing, then we may go on to count as a further blessing the freedom to confront it fully. That is, we can approach the Mozart/Salieri, genius/mediocrity disparity as a part of God's incomprehensible Love, rather than an apparent propensity to mock his creation.

We Salieris of the world must decide for ourselves whether this world's unfairnesses are indications of divine love or divine mockery. The issue is one of personal responsibility; it is up to each of us whether to explore the unnavigable regions and search for comprehension of that which may, in the end, lie beyond our understanding.

The tragedy of *Amadeus*—one that traps most of us, I fear—is Salieri's tenacious desire to share in the power and the glory and his unwillingness to give of himself without prior certainty of reward. It's a tragedy from which escape is possible, but only through an often-difficult faith in, and acceptance of, God's mysterious grace. ●

Michel Daisley is a recent graduate of the School of Law, UNC-Chapel Hill, now practicing in Charlotte.

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THE COMMUNICANT

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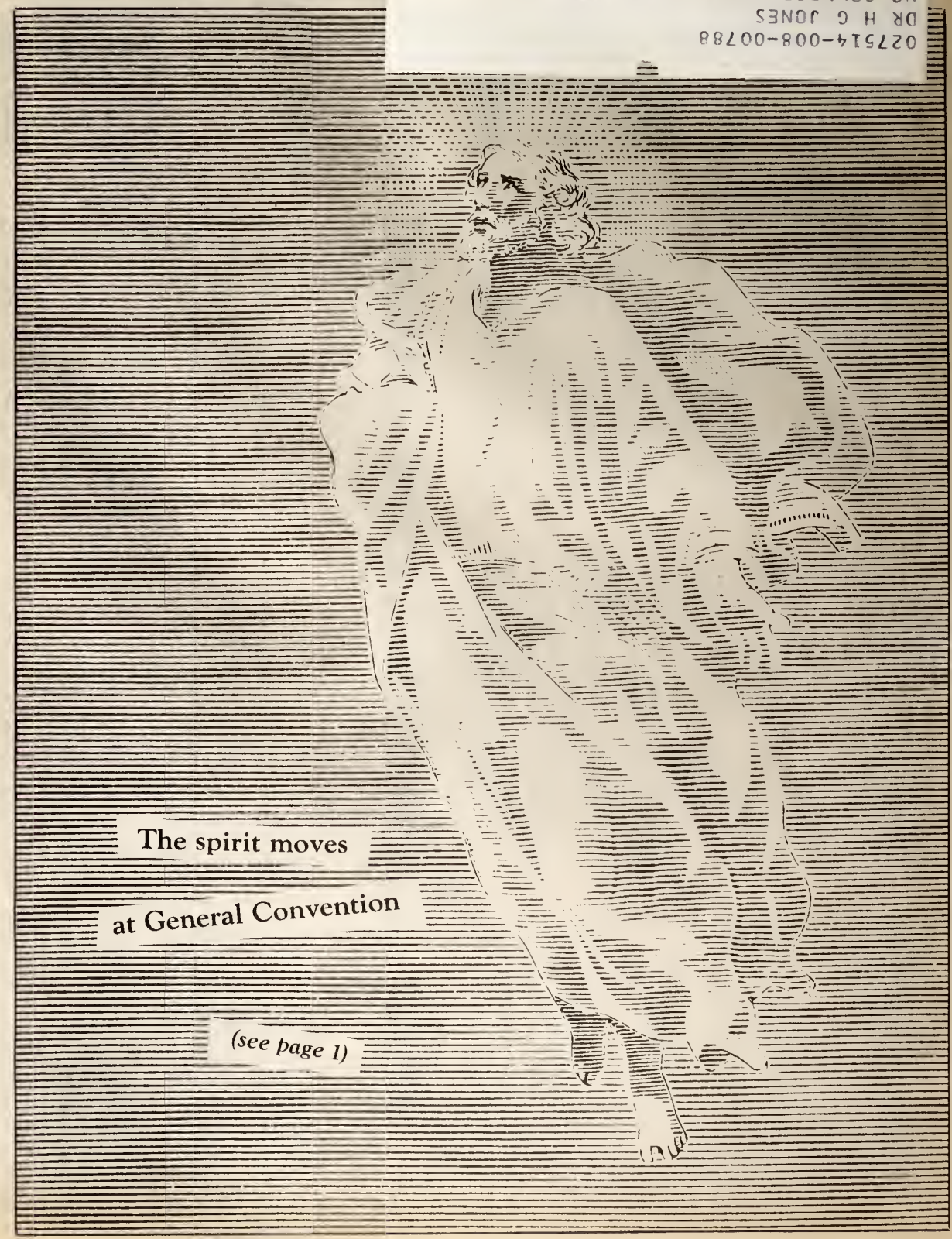


The spirit moves

at General Convention

(see page 1)

THE COMMUNICANT

VOL. 76, NO. 7 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA OCTOBER 1985

Gay priest generates a debate

JOHN JUSTICE

THE BOMB EXPLODED in a little magazine very few people have ever heard of.

However, when the Rev. Zalmon Sherwood's article, "On Being a Gay Priest," appeared in the September issue of *The Witness*, the shock waves spread far beyond the circulation of the journal for Episcopal clergy.

The brief article by the 28-year-old assistant at Emmanuel, Southern Pines, announced his homosexuality and discussed a number of questions, including:

Why was the author making his homosexuality public?

What do gay persons bring to the priesthood?

Silence would constrict his ministry, Sherwood wrote, because, "In our silence, in the secrets and lies we cling to, we are stripping our vocations of any passion and integrity."

As for gays and the priestly calling, he wrote:

"What God has fashioned within and around me, i.e., my homosexuality, is precisely that which calls me to the ministry. My heart, my soul, my voice respond to God's call, because I see all too clearly the pain and suffering, not only of my life, but in the lives of people who come to me for prayer and counsel."

Sherwood stated that his intention was to make his life and ministry "a public witness of homosexual maturity." That witness was "generative because it provides a publicly observable model of how God can act in the life of a gay person," he wrote.

If *The Witness* isn't widely read in North Carolina, the *Raleigh News and Observer* is. The *N&O* broke the story Oct. 29 under the headline, "Priest's homosexuality a dilemma for Episcopalians."

And dilemma was a pretty good word for the situation presented by Sherwood's disclosure.

Certainly shock and high perturbation rippled through the 800-member Emmanuel Church, where Sherwood was curate and music director. Sherwood was hired by the Rev. Samuel Walker, rector, and began serving the parish as deacon in June, 1984. He was ordained priest at Emmanuel on June 30 of this year.

A native of Geneva, Ohio, and graduate of the Episcopal Divinity School in Cambridge, Mass., Sherwood won general approval for his ministry, particularly his music program and his work with young people and single persons. Walker, who declared that Sherwood had breached trust with the parish and urged Sherwood to resign, could still state in an open letter to the parish that Sherwood had "contributed greatly to the church's overall ministry."

But more than job performance was involved for Sherwood, Walker, Emmanuel and Bishop Estill. Bishop Estill first saw the *Witness* article at General Convention in Anaheim, Calif., when a fellow bishop gave him a copy of the magazine. The bishop thereupon set out to gather information from, and to talk with, Sherwood, Walker, the vestry at Emmanuel, the diocese's Standing Committee (which advises the bishop on certain matters) and others.

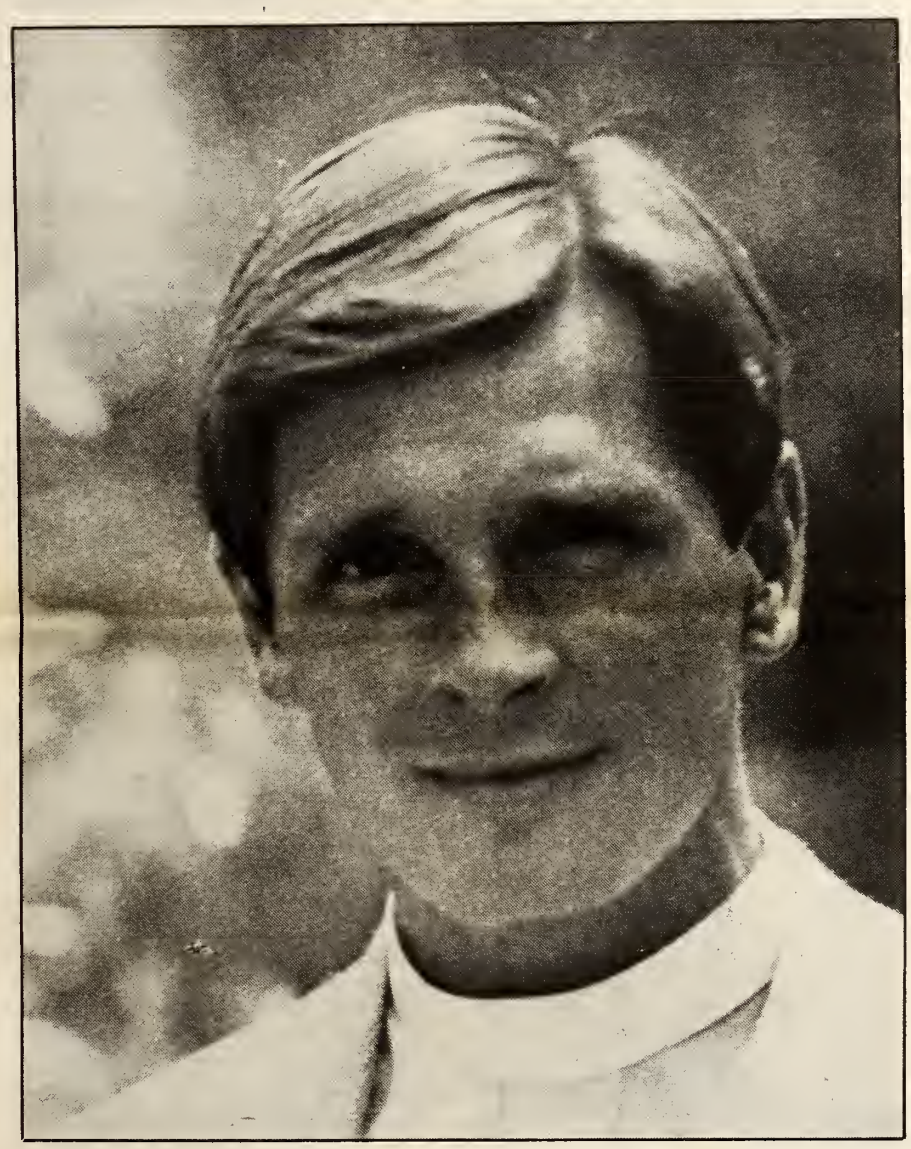
Sherwood's "coming-out" presented the bishop a problem, because the national church has taken a position on ordaining homosexuals to which the bishop ascribes. Gay persons are the children of God, the church's position states, and as such are entitled to full and equal membership in the Episcopal Church. Ordination, however, is not a right. Many conditions, including sexuality, must be satisfied before anyone can be ordained, and the 1979 General Convention passed a resolution that "it is not appropriate for this Church to ordain a practicing homosexual, or any person who is engaged in heterosexual relations outside of marriage."

Bishop Estill supports both parts of the church's position—full membership rights for gays, but no right to ordination—and he states that he will not knowingly ordain a practicing homosexual.

Why, then, was Sherwood ordained?

Bishop Estill ordained Sherwood at the request of Bishop James Moody of Ohio. Sherwood had satisfied Moody and his diocese's Standing Committee as to his qualifications. During the pre-ordination interview, when Sherwood was serving as deacon in Southern Pines, Estill asked if Sherwood was gay.

"He didn't tell me he was gay," the bishop said. "He said he was uncertain about his sexuality, but he would never do anything to bring attention to himself, the church or Emmanuel parish."



SOUTHERN PINES PILOT

The Rev. Zalmon Sherwood: "The good thing is that the bishop truly listened."

The parish, however, was flooded with attention after Sherwood's announcement, and churchgoers at the 11 o'clock service on Sept. 29 heard Sam Walker announce that their assistant priest had declared himself a homosexual and that he had resigned. One person present said, "Tears flowed, and parishioners softly wept. It was a wrenching experience that won't go away."

Sherwood had offered his resignation two days before. His view was that the parish had given him "an option to stay and not talk about gay rights because it's inappropriate behavior for a priest." Walker said that he suggested Sherwood resign in the best interests of the congregation and Sherwood.

Resignation placed Sherwood's future employment as a priest in the hands of the Diocese of Ohio, where he is canonically resident. A "letter dimissory" that would have made him a resident of this diocese was withheld by Bishop Estill, with the consent of the Standing Committee, when questions regarding Sherwood's sexuality began to arise.

However, Sherwood's leaving Emmanuel generated still other events in the diocese.

On Oct. 5, the *News and Observer* ran a letter addressed to Bishop Estill from the Research Triangle chapter of Integrity, a national group of gay and lesbian Episcopalians. The letter—which the newspaper got before the bishop did—said the Integrity chapter was angry about the Zal Sherwood matter. It also asked Estill to clarify six points concerning gay rights and petitioned him to get Sherwood reinstated at Emmanuel, if possible, or find him a job with another parish or on the staff of the diocese.

The bishop responded by asking Integrity to let him address the group and answer any questions about Sherwood, specifically, or any aspects of the church's relationship with gays and lesbians.

On Oct. 15, a special meeting of Integrity was called for this purpose at St. Joseph's, Durham. Both Estill and Sherwood were present. At Integrity's request, no reporters were allowed.

Bishop Estill later summed up his contribution to the meeting this way:

- He reiterated his support for the church's position on gay rights.
- He invited Integrity to name several members to serve as liaison with his office.
- He spelled out the national church's position that practicing homosexuals ought not to be ordained.
- He reiterated that he will not knowingly ordain anyone who is a practicing homosexual.

The group's reaction to the bishop varied, sources say. Some called it hypocritical for the church to espouse gay rights while not ordaining gay persons. Others, while disagreeing with the church's position, could grant the complexity of the issue and the church's good faith in addressing it.

The meeting ended with Integrity agreeing to consider the bishop's invitation to name a liaison team and was adjourned after a prayer led by Sherwood.

After the meeting at St. Joseph's, Sherwood went to the studios of WTVD-Durham for a live interview.

Anchorman Larry Stogner asked if Sherwood was disappointed that the bishop didn't budge on his position. Sherwood replied that he didn't really expect that, saying, "The good part of it was that he truly listened to the anger, the pain, the discrimination and the oppression which gay men and lesbians face."

Do you feel anger, the newsman asked.

"No anger, just hope," Sherwood said.

And when asked if he thought other priests might follow his example, Sherwood said: "I'm not calling for other gay priests to come out . . . although it is sort of lonely." ●

Around the diocese

$750,000 urban center opens

METALLIC HOWLS rose from the bus station as the loudspeaker called out departing Greyhounds, but the urban squawks that punctuated the band music, prayers and brief talks were appropriate enough. A big crowd showed up on a warmish autumn afternoon for the opening of the Urban Ministries Center in Durham. The brand-new building—a no-nonsense, lowslung, 11,000 sq. ft. facility with a price tag of $750,000—is situated smack in the heart of downtown Durham.

The center is at 112 Queen Street, in the backyard of St. Philip's Episcopal Church, which donated the land for the project. St. Philip's' rector, the **Rev. Thomas Midyette**, and his family were among the eager crowd of about 700 people who gathered on Oct. 6 for the unveiling of the center's logo and the opening of the doors to the Urban Ministries Center. The logo—the Star of David and the Christian cross, side by side—satisfied the supremely ecumenical nature of the three-year project. More than 65 congregations and 1,600 individuals contributed to the center, and the partners in the venture included Catholics, Jews, Universalist-Unitarians and Protestants.

After the unveiling of the logo, the ribbon was cut and the crowd bustled inside to get a look at a building that will provide a home for a tremendous array of services: St. Philip's Community Kitchen, Presbyterian Urban Ministry, Trinity United Methodist food pantry and clothes closet, Meals on Wheels, Women in Action, the Call for Action hotline referral service and Durham Congregations in Action, the interfaith group that brought together the coalition that built the Urban Ministries Center.

Margaret Keller is president of the Urban Ministries Center board of directors. The **Rev. William W. Easley**, minister of St. Joseph's A.M.E. Zion Church, is co-chairman of the building fund drive with the **Rev. Haywood D. Holderness, Jr.**, minister of Westminster Presbyterian Church.

The **Rev. Jonathan Glass**, assistant at St. Philip's, emphasized that funds are still needed to support the operating costs of the center.

St. Joseph's celebrates 75th

A DAZZLING 75TH anniversary year for St. Joseph's, Durham, is winging its way to an end, but not without leaving a legacy. The 200-member church nestled between Duke University's east campus and the sprawling Erwin Mills (whose owner helped found St. Joseph's) has used its diamond anniversary as focus for a year studded with highlights. During 1985:

- Acting on the results of a parish resources survey, the church has altered Rite I and Rite II services, introduced pre-schoolers to the entire Eucharist, re-organized its women's group and continued its rotating-leadership system for the adult class.
- Three parishioners are either ordained or scheduled for ordination. **James Fouts**, former intern, was ordained deacon in June, and both **James B. Craven III** (see article on page 5) and **Victoria J. Drake** are to be ordained as deacons this fall.
- The rector, the **Rev. John G. Steed**, has continued sharing the pulpit with lay persons such as **Melinda Reagor**, a librarian at Duke who holds a divinity degree from Yale, and **William J. Ray, Jr.**, a Duke divinity degree candidate originally from Australia.

All through the year, the congregation has held banquets, mounted historical exhibits and generally celebrated St. Joseph's long and vigorous history since it was formed from its brother parish on Main Street, St. Philip's.

And St. Joseph's people are surely looking ahead to proselytizing a little for the "Hymn to St. Joseph" in the new hymnal. Besides having the apt hagiography, the hymn is written by **George Williams**, a longtime parishioner of St. Joseph's.

(Thanks to Ethel Simonetti of St. Joseph's for the material for this note.)

Meg and Tom Midyette at opening.

STOP THE PRESSES! *The parish grant process worked perfectly with his project, so the* ***Rev. Robert Sessum*** *(left) is returning $3,000 to the* ***Rev. Keith Reeve****, chairman of the Parish Grant Committee. Sessum is rector of All Saints', Concord, which used a 1982 grant as seed money for the $1.4 million, 50-unit Wesbury facility for old people and handicapped people in Cabarrus County. The parish grant came in the nick of time, Sessum said without it Wesbury might not have been built. The Parish Grant Committee hopes other grantees will have similar success and follow All Saints' lead and funnel money back into the process. Reeve is rector of St. Mark's, Raleigh.*

National ECW is created

THIS TRIENNIAL WAS different from others. We came away without the uplift of past meetings. We did have moments of great joy at Anaheim, but these came mostly from our joint meetings with General Convention delegates, as at the opening Eucharist and Presiding Bishop Allin's address.

This Triennial was different because it was a business session. There were worship services, workshops and forums, but they were mostly incidental to the passing of by-laws creating, for the first time, a national organization for Episcopal Churchwomen (ECW).

For many women, it's news that the church hasn't had a national women's organization since 1967. And it may surprise some that there has never been a national organization called ECW.

Now there is. At Anaheim, delegates created a national-level ECW for the first time. From now on, ECW will meet every three years, with each diocese entitled to send four elected delegates. In addition, Episcopal women's groups active in five provinces may send voting delegates. The national ECW will elect a board that will function between Triennials.

As we look forward, it may shed some light to take a look at history.

Before 1967, we had a national women's auxiliary that functioned within a division of women's work. In 1967, women's programs were incorporated into the mainstream of the church after General Convention voted that "laymen" and other male-gender terms were to be interpreted to include women.

However, the millenium had not come. When 1970 and the next General Convention rolled around, the church had not formed a division to handle women's work. So the various ECWs remained in existence, as did such groups as altar guilds, Church Periodical Club, Daughters of the King and Girl's Friendly Society.

Still, ECW had no national organization. As time went on, the need grew for an inclusive national women's group. And as the ECW had refused to go away and was going strong—despite its rumored demise—the Triennial Committee bit the bullet and proposed bylaws for the national ECW that was born in Anaheim in September.

It took concentration, effort and maneuvering to get this structure in place without disruption. And while we may have felt letdown from receiving business fare when we had expected uplift and renewal, the work had to be done. And it was done lovingly, gently and, in the end, almost in one accord.

I am excitedly awaiting to see the impact the new organization will have in parishes and throughout the diocese. I am sure we will make great strides.

(From Phyllis Barrett, Chapel of the Cross, Chapel Hill.)

New Meredith chaplain Janet Watrous.

Clergy changes

The Rev. James R. Fouts was ordained to the diaconate in June and will serve as assistant to the Rev. William Brettmann, director of continuing education.

The Rev. Robert D. Marston, formerly assistant at Francis', Greensboro, was installed as rector of St. Thomas, Orange, Va., in October

The Rev. Janet Watrous is to be installed as chaplain of St. Mary's College, Raleigh, in November.

The Rev. George H. Glazier, Jr., formerly assistant at St. Paul's, Winston-Salem, was installed as rector of Trinity in Alliance, Ohio.

The Rev. Lisa G. Saunders was ordained to the diaconate in June; she is assistant to the rector at St. Philip's, Coral Gables, Fla.

The Rev. Glenn H. Gould, formerly of the Diocese of Upper South Carolina, was installed as rector of St. Mark's, Huntersville, in August.

The Rev. Stephen John Elkins-Williams was installed as rector of Chapel of the Cross, Chapel Hill, in October.

Confessions of a preacher's kid

ALLISON CRAIG

MY FATHER works for God. For him that means that all his socks match (they are all black). For me it means a life membership in the elite organization known as preacher's kids, or PKs. The group is inter-denominational; children of all faiths are equally welcome, and for a reason I cannot explain, we are always delighted to find one another. People who view this kinship from the outside seem to believe that we grow up feeling in some way excluded, but quite the contrary is true. No other group of people grows up with more love or care for their every endeavor. Wherever I wandered throughout my childhood, closely behind came the interest of a small crowd genuinely devoted to my well-being. Outside of a few dirty jokes that passed me by as they made their way through junior high school, I have never felt left out. In fact, I had access to hundreds of wonderful people and places that most people never imagine exist at all; I have always felt quite included.

God and his family always lived right next door to me and my family in a big house with a cross where the chimney should have been. God's house has big rooms with great white walls that echo terrifically when you stamp your foot. It also has a piano, closets and closets of white dresses, a stage (for practicing to be famous), more candle stubs than you ever dreamed possible and lots of wonderful places to hide. Since my father works for God, he has always had his own room in the house; a room perpetually filled with Kleenex and magic markers, and the comfortable aroma of pipe tobacco and #4711 cologne. God had his own room too, and of all the rooms in the enormous house, this one is always best. Its smell is born of old prayer books, dusty velvet kneelers and lilac water. It is a sacred, secret, mysterious, musty smell. God's room is not for noise, and even now I am given to sitting in its vast coolness for hours, listening first to the crack and groan of an old furnace, and then to the utter silence of God's breath going in and out. The room is always cool, even in summer, and always dark except once a day when the sun hits the windows just so, and throws a kaleidoscope on the carpet. God has had as many houses as we, but he was always the first to unpack and settle in. By the time the movers left and I could be off to find his new room, the old prayer books and dusty kneelers were in place, and he was awaiting only the arrival of a little lady in lilac water to make the relocation complete.

The first axiom to learn from the inside of churchdom is that where there is a church, lovely little ladies in lilac water follow. These older ladies know exactly how younger ladies should act (they also know how young priests should act), and unless a young lady learns to move post-haste post-amen, a Sunday afternoon is quickly engulfed by the tedium of sitting up straight and receiving the legacy of firm-handed genteelness. Out of the Sunday parlor session comes my admiration for cotton dresses with gloves and shoes to match, "good winter coats," and stubborn steadfastness on issues of strong opinion. Of course, the very dearest trait universally present in this group is their blind belief in the perfection of my nature. If I were to embezzle the balance of the church bank account and run away to Botswana with a bongo player, they would continue, undaunted, to think of me as the good Father's dear daughter. (I can assure you that the good Father would find me nowhere near as dear.) Occasional tedium was a very small price to pay for such devotion. My mother will try to tell you that she raised me, but it was really the likes of Ellen Binney, and Vera Dibble, and Mary Taylor Watkins who "brought me up by hand." When I graduated from high school, they each gave me a crisp ten-dollar bill and a cotton slip, and sent me into the world thoroughly prepared to handle any young man who might wander through a time warp from 1927 onto my college campus.

I do not know the secrets of time (I cannot call in a boy from 1927) but on the subject of its passage I am a well-seasoned veteran. My classroom was the back pew of my father's sanctuary. From this vantage point I have watched a hundred baptisms, a hundred weddings, a hundred funerals. In my adolescent years, an afternoon of inactivity could almost always be filled with a wedding or a funeral, sometimes both in a single weekend. In fact, my early years virtually revolved around a schedule of people coming into the world and people going out of the world. As a family, we have shared grief and celebration in a single day over and again until it is only logical to us that one always comes closely tied to the other. It is the nature of life to perpetuate in circles, and I am greatly privileged to have had unlimited access to the dance.

Allison Craig: memories of pipe tobacco, prayer books and lilac water.

I am sure that for the rest of my life I will continue to return to the back pew to evaluate the effects of the dance on my own life. It was there that I hid to read the forbidden red book from my father's top shelf about where babies come from, there that I broke up with my first boyfriend in furious whispers, and there that I retreated to mourn the death of my well-loved Granmarney. Seated on a kneeler in that back pew I first discovered theology. At five theology is knowing that prayers come from black books, hymns come from blue books, and that Jesus is married to some lady named Elijah.

My privileged access to this place certainly explains a great deal about the root of who I am. Perhaps you have been thinking that growing up a minister's daughter is difficult: Consider that it is simply growing up itself that is difficult, regardless of, perhaps in spite of, parental profession. Thank God I have had this place to come. Thank God for the little ladies who make me feel important and pretty and smart. And thank God that he gave my father a job, for growing up in the community of my father and his Father is comfort to last a lifetime. Whatever you may believe about us PKs, do not consider us left out. We are gloriously included. ●

Allison Craig, a freelance writer in Greensboro, is the daughter of the Rev. Phillip Craig and his wife Nancy. Father Craig is rector of the Church of the Good Shepherd, Asheboro.

New history services offered

MICHELLE FRANCIS

EPISCOPAL HISTORY BUFFS will be pleased to learn that the diocesan archives now has a locator file that contains hundreds of bibliographical references to church history in North Carolina, Virginia and South Carolina. Citations can also be found for the history of the national church. In addition to private papers, pamphlets, articles and books, the locator file contains every reference to Anglican clergy, parishes, vestries, church laws, missionary work among blacks and Indians, etc. mentioned in the *Colonial Records of North Carolina.* The locator file represents several months work by Dr. Frank Grubbs, a member of the Department of Archives and History. This valuable research tool, located in the diocesan archives, will be updated periodically as new references are located.

A study of the history of the diocese would not be complete without examining its missions, parishes and individuals who served the church. Recognizing this fact, the Department of Records and History has undertaken two other new projects. The first is the formation of a Parish Historian Society to provide the diocesan archivist with a contact in each church for answering questions about local church history. In turn, the archivist will be available to advise and help the parish historian organize and preserve church records. The Department wants to sponsor workshops on such topics as records management, archival preservation of records, and how to write a parish history. Letters have been sent to every church requesting the appointment of someone to serve as the church historian. So far, 30 churches have responded. The Department hopes to have 100 percent participation.

The second project is the formation of the Women's History Committee. This committee was established in conjunction with the national church's Episcopal Women's History Project. Both the national and the diocesan groups are concerned with identifying and locating materials relating to the work of women in the church—not just the missionaries but also the many women who have made significant contributions within their parishes. Anyone wishing to work on the Women's History Committee should contact me at the diocesan house, (919) 787-6313. ●

Michelle Francis is the diocesan archivist.

The Encounter letters

CHRIS AND CARLTON

DEAR CHRIS,

When you first brought up the idea of attending a Marriage Encounter weekend, I felt a little skeptical and a lot fearful and apprehensive. I had very little knowledge or understanding of Marriage Encounter, and you had just a little more. We were both facing a decision with a sparsity of data.

I remember talking about how your uncle and aunt and your brother and sister-in-law had raved about their Marriage Encounter weekends. Respecting both those couples tremendously, I felt somewhat reassured and excited about going ahead with our own weekend.

I recall being told that Marriage Encounter was designed to make good marriages better and wasn't really advised for couples trying to work their way off the rocks. Since we had been married for a few years already and we felt our marriage was a good one, our decision seemed well-advised.

After a weekend of long hours, hard soul-searching, gut-level sharing and a multitude of letters, I was exhausted, but the exhaustion bridged ever so tantalizingly into euphoria at the closing of the weekend. I was ready for phase two of Marriage Encounter.

I was ready, but the apprehension of facing uncharted waters crept up once again. What was this "Spiral" that we were told about? There was something foreboding about having monthly meetings with other Marriage Encounter couples and fostering our relationship through such tools as prayer, letters and sharing. I liked the idea of writing each other daily letters—even though we haven't stuck to that worth a hoot—but I wasn't so sure about "going public."

I don't look at our Spiral as a place for us to work out our current problems. I view it more as an environment in which I can once again realize and experience your openness, love and commitment to me. That does two things for me. First, it creates a wonderful foundation upon which I feel encouraged to broach lingering issues that keep us distant from each other. Second, it reminds me of what a blessed person I am to be married to you. I am able to put our problems in the proper perspective and manage them with less anger and fear.

The weekend gave us some effective tools (and a lot of practice), and the Spiral gives us the continuity to nurture our marriage. What marvelous gifts! — Love, Carlton

DEAR CARLTON,

When we decided to go to a Marriage Encounter weekend, I felt apprehensive. We were going on blind faith! This Marriage Encounter was supposed to make a difference in our lives, but I wasn't at all sure. I remember packing to go to the Ramada Inn, only three miles away from home, and feeling strange. We had no idea what to expect. I definitely did not want to talk to other people in a group setting and was relieved to find out that our weekend would be spent listening to other couples and then sharing only with each other. I appreciated the time we gave ourselves to sit back, reflect and share our feelings with each other. I knew we were paying close attention to our commitment to each other, and I felt uplifted.

We were on a "high" after our weekend and I thought, "How can this last?" Then we found out that we could join a group of other "encountered" people, so we gave it a try. Through our Spiral, we have given ourselves the time to pay attention to us and to support others in their efforts to strengthen their relationships. I really never thought you would agree to attend these meetings, so I was surprised when you agreed to go.

I think the primary effect Marriage Encounter has had on our relationship is that now we can talk with each other without judging, with a sense that the other is really listening, and with confidence that our feelings are neither right nor wrong. We stopped judging each other and started discovering each other.

Carlton Tadlock and Chris Crawford.

We have certainly had our problems and struggles in our marriage since our weekend. Marriage Encounter doesn't take pain away; it gives—it gave us—the tools to express the pain and the tolerance to accept the pain.

The most wonderful thing about you today is your eagerness to write this article for Marriage Encounter.

— Love, Chris ●

Chris Crawford and Carlton Tadlock are communicants of St. Peter's, Charlotte. For information on Marriage Encounter, contact: Frank and Linda McGuire, 4716 Bryanstone Court, Matthews, NC 28105, (704) 542-5124.

Priests battled for the Gospel

FRANK GRUBBS

ONE LEFT North Carolina for greener pastures in Virginia, and the other died mysteriously on an island in Core Sound. Such are the histories of two obscure Anglican clergymen who sought to build the English Church in North Carolina during the early eighteenth century. These two priests, both missionaries for the Society for the Propagation of the Gospel in Foreign Parts (SPG), had left Great Britain with high hopes for a productive ministry in Carolina.

The first of the two clergymen to arrive was the Rev. Giles Rainsford of Ireland, a man holding both the A.B. and A.M. degrees, the latter from the University of Dublin. Rainsford was placed at Chowan precinct in 1712. Immediately he came into conflict with the notorious and colorful Rev. John Urmstone, called by some the worst Anglican priest in the history of North Carolina. Unfortunately for Rainsford, he had to share the area with Urmstone who disliked him intensely. Unfortunately, too, Rainsford had assumed his vestry would pay his salary, and the priest had borrowed large sums of money to pay his expenses. Caught between Urmstone's coolness on one hand, and a miserly vestry on the other hand, Rainsford failed to build a viable congregation.

Undaunted, Rainsford began ministering to the church forsaken—the blacks and the Indians. He was especially attracted to the Indians, whose culture was so strange to a western European. Moving to an old Indian town that had an abandoned chapel nearby, Rainsford spent five months preaching to large numbers of those neglected folk and baptizing many, including forty black persons in the

area. He also took the time to learn the Indian dialect.

But again Rainsford was unfortunate. The infamous Tuscarora War ended his chances of becoming the first fulltime Anglican missionary to the Indians of Carolina. Oppressed by debts, opposed by Urmstone and stymied by the war, he remained in North Carolina only two years before leaving for Virginia to settle among the Indians there.

Nevertheless, Urmstone had the final word. Writing in 1716 after Rainsford had left North Carolina, Urmstone hinted that Rainsford had fled the colony in terror of the Indians and, moreover, had married "a sorry girl in Virginia." Urmstone's opinion influenced later historians who unjustly branded Rainsford "a timid missionary."

The other of the two priests was the more tragic figure. The Rev. Ebenezer Taylor came to North Carolina in 1717. He was old for the times, over 40, and apparently suffered from arthritis. Personally wealthy, Taylor traveled from Perguimans to Bath without finding a vestry that would take him. His age and illness may have been factors here. Consequently, this kindly old parson had to make do on contributions from whatever flock he attracted. This amazed Urmstone, who had developed a well-defined talent for squeezing money from vestries and the SPG.

But kindness aside, Taylor never won permanent communicants. Once while in Perguimans precinct, he wrote that even the attempt to administer the sacrament caused dissension, with some complaining that he was attempting to shame them for their unworthiness.

Somewhat like Rainsford earlier, Taylor turned to black people and the Indians as a receptive audience. He not only preached to these people but made them learn the catechism and recite it twice prior to baptism. He especially longed to convert the slaves. But the predictable happened; the slaveowners strenuously objected to his ministry, and he had to leave before he could baptise a group of seven slaves he had hoped to save.

Drifting southward to Bath in hopes of finding a congregation, Taylor again failed to gain a church. In desperation he took a boat from Bath to Harbor Island, some 30 miles from the mouth of the Neuse River. His mission was to preach to a group of itinerant hunters seeking hogs. Unable to gain a congregation of his own, he sought the unsaved wherever he could find them. At some point on this journey he died of an unknown illness and was buried by the folks of Harbor Island. Thus ended the life of one of the most good-hearted priests of the era.

These two Anglican priests dared to challenge the Carolina frontier, hostile vestries, and the unpopular tasks of converting the black people and Indians. Their names and deeds are now remembered only in history. But they deserve to be honored as men who helped build the Episcopal Church in North Carolina. The diocesan history, "The Episcopal Church in North Carolina," to be published late next year, contains many such accounts of the men and women who fought against great odds to give us the Church we enjoy today. ●

Dr. Frank Grubbs, a communicant of St. Paul's, Cary, is professor of history at Meredith College and a member of the Department of Records and History of the diocese.

Celebrating Christ behind bars

JAMES B. CRAVEN III

MY FRIEND, the prison chaplain, said, "This may disillusion you terribly, but we have Episcopalians out here who are not on the payroll." She was right in her denominational assessment of the Federal Correctional Institution at Butner, outside Durham, and about other prisons and jails, state and federal. Either the Episcopal Church is catching up with prisons, or vice versa; either way, there is a need to be met.

With Bishop Estill's encouragement but without an idea about what I was getting into, in 1983 I began going out to Butner every Monday night. There was a hunger and a thirst in the prison for Eucharist, and we quickly settled on a weekly celebration in the prison chapel.

Fortunately—for otherwise our prison ministry there would have been radically different—I have been able to recruit and count on an *ad hoc* duty roster of clergy. From Duke have come Harmon Smith, John Westerhoff, Bruce Lawrence, Earl Brill, Peter Keese, Steve Pogoloff and Bob Gregg. The Durham parishes have sent Josh McKenzie, John Steed and Bo Millner, and the Raleigh clergy making the trip to Butner have included Lex Mathews, Tony Wike and Joe Dunlap. Bishop Estill has visited twice, our assisting bishop, John Burgess of Massachusetts visited while he was here, and Suffragan Bishop Frank Vest confirmed an inmate during his September visit. The confirmation was exciting for all of us, including the inmate's parents, who came from Missouri to be with their son that night.

Our original intention was to minister to the half-dozen or so Anglicans among the inmate population at a given time. But this was expanded to include those who showed up—Baptists, Methodists, Ukranian Orthodox, Jewish. Once we had an inmate who was a Sioux from South Dakota and a cradle Episcopalian. He used a prayer book and a hymnal in the Dakota Sioux language, both books provided by the Bishop White Prayer Society of Philadelphia.

The summertime slacking-off of parishes "on the street" is a prison phenomenon, too. The prison community observes daylight-saving time and enjoys summer athletics. Then Labor Day comes and, as schools crank up in the outside world, the inmates come back to church. Lifelong habits of churchgoing are hard to break. One intriguing difference, though, is that inmates turn out in record numbers on Good Friday. There is a sermon in there somewhere.

The inmates always set the agenda for us. Inevitably they are up or down about something. A child has been born at home, or a parent has died. An adult child has been located, or a judicial appeal has failed. A family will or will not be able to visit this weekend or a wife's Alzheimer's has progressed so much that she is no longer able to read her husband's letters. And so on and on and on.

BILLY E. BARNES

Prison ministers are needed for the potential clientele in 80 state facilities and 100 county jails.

In the two and a half years we have been going out to Butner, we have prepared one inmate for baptism and another for confirmation. This is done more informally than in the average parish, because we are limited to a relatively short period on Monday nights. We give them a lot of reading material, but we also have to rely on the inmates themselves. We have been blessed at times with two licensed layreaders and former vestrymen, one from a parish in Toronto in the Anglican Church of Canada, and one from a large Park Avenue parish in New York City.

The security system at the prison is such that last minute schedule changes are difficult. When the scheduled priest cannot make it, I go alone, and sometimes those are among the best times, because the inmates know me so much better than the other visitors. When I do go alone, we tend to sit around and talk for an hour or so, about anything and everything, and end by reading Compline together. We have read Evening Prayer, but Compline "sells" better (to me, too).

The best and most consistent ministry at Butner though is done by the inmates themselves. Although we Episcopalians have probably the strongest denominational presence there, we are present only two hours a week. Even the fulltime chaplain works only 50 hours or so a week. What those of us "in the business" do is to help the inmates and perhaps serve as enablers—but the real ministry is theirs.

Never have I been in a parish where the peace is exchanged so openly and honestly. And it is thought-provoking in the extreme to see a guard and an inmate embrace at the peace that is the link between them.

Once we had an inmate who was an Orthodox rabbi. He was with us for a few months and attended our Monday-evening services fairly faithfully. One night he wandered in in tears. We stopped the service immediately and asked him what was wrong. His mother had died that day, he said. Think about it. I remembered what I'd done and how I felt when my father died eight years ago: I had immediately gone into high gear as part of the grieving process—phone calls, plans, funeral arrangements, a few stiff drinks and then a few more—and a lot of good tears. But our friend at Butner could only cry, because his circumstances forbade him the rest of it. I will never forget the way the other inmates that night came to him and shared his pain, hugged him and held him while he cried it out, and in their own crude, eloquent way, showed him that God cared and that they loved him. Do we do it that well in the parish? Not always.

Before we went to the prison the first time, they warned us that the inmates would try to con and manipulate us. Having then been a lawyer for 16 years, I was fully prepared for that. But the trust came fairly readily once it was demonstrated that we were for real and would show up like clockwork every Monday. Inmates and staff alike were used to volunteers who show up twice and then disappear and both have been surprised at our regularity and faithfulness. Of course there are the con artists there, but I know of no parish totally free of them. There have been a few inmates who have been overly fold of the cup, and who have shown up in the sacristy offering to help finish the wine. They are balanced, though, by the responsible and admitted alcoholics who pass on the wine. (It once took me two months of correspondence at several levels of bureaucracy to get permission to take about four ounces of wine into a state prison camp for a baptism and Eucharist.)

It makes no sense, yet on nearly every Monday, I am less tired after going out to Butner than I was when I went. It is invigorating, physically as well as spiritually. I have been going out there long enough now that some of them know something of some of the rough spots in my own life. They pray for me, and I for them.

North Carolina has about 80 state correctional facilities and almost 100 county jails. The potential clientele is there, but for the most part they have been ignored by the Episcopal Church. I hope that before long the Episcopal Church will have a viable presence in every such facility in the state. We can do better toward fulfilling our mission:

"Remember those who are in prison, as though you were in prison with them." (Hebrews 13:3)

"I was in prison and you came to see me." (Matthew 25:36) ●

James B. Craven III is a Durham attorney, a communicant of St. Joseph's and a candidate for holy orders.

Priest sketches faces of Belize

WILSON CARTER

WE HAD BEEN in Belize City maybe four days, residing in the second-floor apartment owned by the Anglican Church, when my son Brooks announced one morning, "Dad, did you know that some people are sleeping on the balcony outside our backdoor?"

"Are you sure?" I replied.

"I heard them talking early this morning," Brooks verified.

Sure enough, peering out through the screen, I could identify a bedroll and a few other belongings stashed neatly in a protected corner of the balcony under a broad eave.

We had been cautioned by our hosts that security is a problem in the city and that we should be extremely careful to keep our doors locked and screen doors hooked. I am not particularly security-conscious, but discovering such close and unusual neighbors concerned me a little. During the day I inquired of some people on our street who the mystery sleepers might be. I learned that they were a Belizean lad named Francis and his younger sister, who were so poor that they could not afford an apartment.

Francis was employed by the city to clean the open sewers in an area surrounding our apartment. Every morning at daybreak (5:00) he took a wheelbarrow and shovel and removed the solid refuse, including sewage, from the deep, open gutters running along the streets. He dumped the refuse in a vacant lot a half block from our residence. He earned $37 (U.S.) per week.

Francis' sister looked to be about 16 and had no employment that I know of. She was very shy and seemed particularly wary of me. I imagined she had learned to give all men a wide berth, but she may only have been afraid that I would make them leave their niche on the balcony. I was never certain. It didn't take long, however, to determine that our neighbors, far from being a threat, served as informal caretakers. The place was actually safer with them around.

Gradually, Brooks and I developed a real fondness for Francis and his sister. Travelling in and out of Belize City as we were, I would empty the refrigerator and give Francis various food items. From time to time I gave him some money, for which he was deeply grateful. We spent idle time chatting, and he spoke of his dream to come to the U.S. He is an avid baseball fan and asked me to send him some sports magazines when I returned home, which I have done.

Francis has written me twice. Following is a brief excerpt from his first letter: "It is hard to believe that you were here and now you are gone. Why do friends always leave? I guess the world is that way." Francis is living proof that it doesn't require education, sophistication or wealth to ponder the basic religioius questions of life.

DORIS LOPEZ, who takes in washing and ironing, lives in a hovel. To describe it any other way is to gloss over the truth. The roof of her hut is no higher than six feet and is partly supported by the rusting carcass of a junked truck. It leaks when it rains. One bare bulb lights the interiour, which I never really saw because Doris is embarrassed by her living conditions. She has neither refrigeration nor hot water. She is 57, and the deeply etched lines in her face testify more to the quality of her years than their number. Being of Portuguese descent, she is fair-complexioned, unlike most Belizeans.

Doris washes clothes outside in a great gray galvanized tub using a washboard and cold water. She hangs the clothes on a line by the street, and she drapes sheets over the cement wall bounding our apartment. The wind and sun usually dry them in an hour or so. She works from dawn till dusk, taking a break with the rest of Belize in the early afternoon.

WILSON CARTER

Doris Lopez: The lines in her face testify to the quality of her years.

Doris became a great friend of ours. She showed gentle concern for our problems with the heat, and she insisted on calling me "Father," as all Belizeans do. After a while the title seemed to fit. She would deliver our clothes in the late afternoons and stay for a Fanta Orange and some conversation. I learned that she had children living in the U.S. and that they send her money when they can, which isn't often. Sometimes she does not have enough to eat, but faith she does have in abundance. She believes God sends North Carolinians to Belize. She's probably right.

She never charged more than a dollar or two for a batch of washing that would cost ten dollars or more in the states. I always overpaid her. Our clothes were bright, clean and beautifully ironed. Because of the heat, we had learned to wear only the all-cotton clothes we had brought. We had only three or four days of changes and needed frequent washings. So Doris was a God-send: I wasn't about to iron all those all-cotton clothes.

When we left, I gave Doris $100 ($50 U.S.). She cried.

I TOOK PART in 17 services—mostly eucharists—while in Belize. The first such service was at 7:00 on a Sunday morning at the cathedral church in Belize City, known as St. John's. It has by far the largest active congregation in the country, and I suppose there were close to 200 worshippers present at this the main service of the day. They do it early in Belize before it gets hot (read: hot-*ter*).

During the early part of the service I noticed that near the front of the nave on the right (epistle) side was gathered a group of "little old ladies," about 20 of them, all clad in bright white cotton dresses, thin almost as gauze, edged with lace and crisply ironed. Most of the women had dark brown to almost black skin, made all the more striking against their white dresses.

I was wondering why they might be sitting as a group when, during the distribution of the communion, the women broke into full-harmony, unaccompanied song. They sang "Amazing Grace," "When the Roll is Called Up Yonder" and several other old non-Episcopal favorites. We could have been in any small, rural Baptist or Methodist church in North Carolina. Still suffering from culture shock and feeling a very long way from home, I was moved by the hymns, and I felt tears filling up my eyes. At the same time, however, the women's singing made me feel quite at one with these lovely black people and confirmed for me that we are a great deal more alike than different, not to mention the obvious fact that we worship the same Lord.

I met a countless number of the little old ladies after that, all over the country of Belize. What I discovered is that their personal piety and faithful service to the church play the same valuable role in Belize as they do in North Carolina.

WE HAD MANY poignant encounters with people in Belize, but the one that still tugs at me more than all the rest happened at a little place in southern Belize called Four-and-a-half Mile. The tiny community gets its name from the fact that it is located between the four- and five-mile markers or mileposts on the Hummingbird Highway from Dangriga to Belmopan, the capital.

We spent six days with the Rev. Hardie Gordon and family in Dangriga. Hardie has charge of the largest curcuit in Belize: eight churches scattered over an area at least 100 miles north to south. It's a killer of a job, but that's another story.

One day, Hardie drove us to the middle of nowhere, to a small, one-room, cement block building, which Hardie explained was a government-owned community recreation center. Waiting to greet us were 12 to 15 men, women and children who make up most of the Anglican congregation there. We took seats inside on some backless benches scattered over the bare cement floor.

Hardie and a couple of the men of the congregation explained to me that they once had a small frame church next to this site. The church deteriorated to the point that it literally fell down. The people are very poor and have no way of raising funds to build a new church. Of necessity, they gather for worship in the community center.

At first I thought to myself, "That's not such a bad deal," but they said that others were frequenting the same

Wilson Carter

Francis (right) and friends. "He has written me twice. He asks, 'Why do friends always leave? I guess the world is that way.'"

building for the purposes of taking drugs and engaging in sexual misbehavior. Belizeans hold the liturgy and sacraments in great reverence. What they consider to be deviant behavior occuring in the same space as sacred worship is a sacrilege. It sullies the holy. Some of their number stay away from worship on that account.

They escorted me to the spot where the old church once stood. it is now overgrown, but they spoke enthusiastically about how they would themselves build a new church if only they could purchase the materials. A mere $5000 (U.S.) would do the job.

The Diocese of Belize has so many pressing and legitimate needs that Four-and-a-half Mile is far down on the list of priorities. It is difficult to imagine when, if ever, these simple, earnest people will be remembered and helped.

On the following Sunday afternoon I returned and celebrated the Eucharist with this tiny congregation—my only celebration while in Belize. I noticed that the alms consisted only of coins.

As we were leaving, Herbert, the oldest of the Emmanuel brothers, took me by the hand and thanked me for coming. We provised to pray for each other, and I promised not to forget them and their need. As we drove away, I felt I had been deeply blessed, but I also felt troubled that my presence had aroused what little hope remained in them.

Belize is known to be the most stable of all Central Ameican countries. Its parliamentary democracy works remarkably well. Just last December, the ruling party of 30 years was turned out by popular election and a new government was formed. Optimism runs high among the people for the economic and political reforms the new administration is initiating.

Quite frankly, there is another, more practical reason for the relative stability of Belize. There simply isn't anything to overthrow. There is no vastly wealthy dominant class in Belize, very little luxury for the people to compare themselves with or against. You can't sell revolution when there is nothing to be gained by it.

Sadly, the one exception to this rule is the emerging wealth coming from the Belizeans call "the green trade"—marijuana smuggling. So much of Belize is sparsely populated wilderness that the government, while solidly disapproving of the marijuana traffic, cannot patrol its hinterlands effectively. Consequently, Belize is said to be the third largest exporter of marijuana to the states after Mexico and Colombia. Once, in the south, we spotted a palatial home in an area where all else was shacks and shanties. We were told that it belonged to a man whose "front" was a bus line but whose real income was from drug-running.

Late in our trip we spent several days in the region of Corozal Town, up next to the Mexican border. We stayed in the home of Earl Henry, the clergyman assigned to northern Belize. The Corozal District is just slightly more prosperous than the rest of the country, due in large part to the presence of a British-owned, Jamaican-run sugar processing company in nearby Orange Walk.

It was here that Brooks and I had lunch with the Brownings at their home in the management compound of the sugar cane factory. Mr. Browning is the head of the whole thing. Mrs. Browning is a faithful member of Earl Henry's church in Corozal Town. Both are Jamaican.

That very week, the company had shut down the older of their two sugar processing plants. Protectionist U.S. tariffs and a sharp drop in the world price of sugar had driven the company out of the market. The plant will never reopen. More than 1000 families, including cane farmers, have been left without income. The northern districts' precarious foothold on prosperity is gone—one more, largely unnoticed, blow to the aspirations of the Third World. The Brownings were distressed.

After lunch, Mrs. Browning told us that her next door neighbor, a young woman with small children and the wife of one of the lesser executives, had suffered a terrible brain hemorrhage a year ago and lay paralyzed but cognizant. Would we visit with her and have a prayer? Earl, Brooks and I followed Mrs. Browning across the adjoining yards and through the backdoor. The woman lay in a hospital-type bed in an airy bedroom, attended by a local woman. Snapshots of better days surrounded her. Unable to speak, she responded to Mrs. Browning's yes/no questions by blinking her eyes. We had prayers and the laying on of hands. There being nothing else we could do, we left.

Ten days later, the morning of our departure, we bumped into the Brownings at Belize International. Mr. Browning was heading for Barbados on business, Mrs. Browning to Jamaica to visit friends. Mr. Fuller, the Bishop's secretary, managed to usher my son and me through the mayhem to a private lounge reserved for the privileged. I asked him to return and rescue the Brownings. They were the last people we saw in Belize. ●

Wilson Carter

The Anglican church at Four and One-half Mile—a faithful, troubled congregation.

The Rev. Wilson Carter, rector of Grace Church, Lexington, and his son Brooks spent a month in our companion diocese of Belize earlier this year.

Fr. Hocking scans future

CHARLES E. HOCKING

JOHN JUSTICE, the editor of this newspaper, asked me to do the impossible, and, since you cannot be held accountable for missions impossible, I accepted the assignment. He asked me for an essay on the issues and opportunities that will face the church in our diocese in the years to come. In other words, he wanted a crystal ball.

I have no special insights to deliver the goods. I am really pretty poor at forecasting the future. Whenever I buy an investment security or, as recently, a few gold coins, the price inevitably declines. But, in this assignment I had some valuable resources. John gave me the result of a survey he took this spring of the clergy of the diocese. Eighty-six respondents listed the top four concerns that they expected to be before the church between now and the year 2000. Also, I have had the privilege of serving on the diocesan NC 2000 Commission this year, where the question of how the church should prepare for the next 15 years has been intensely studied.

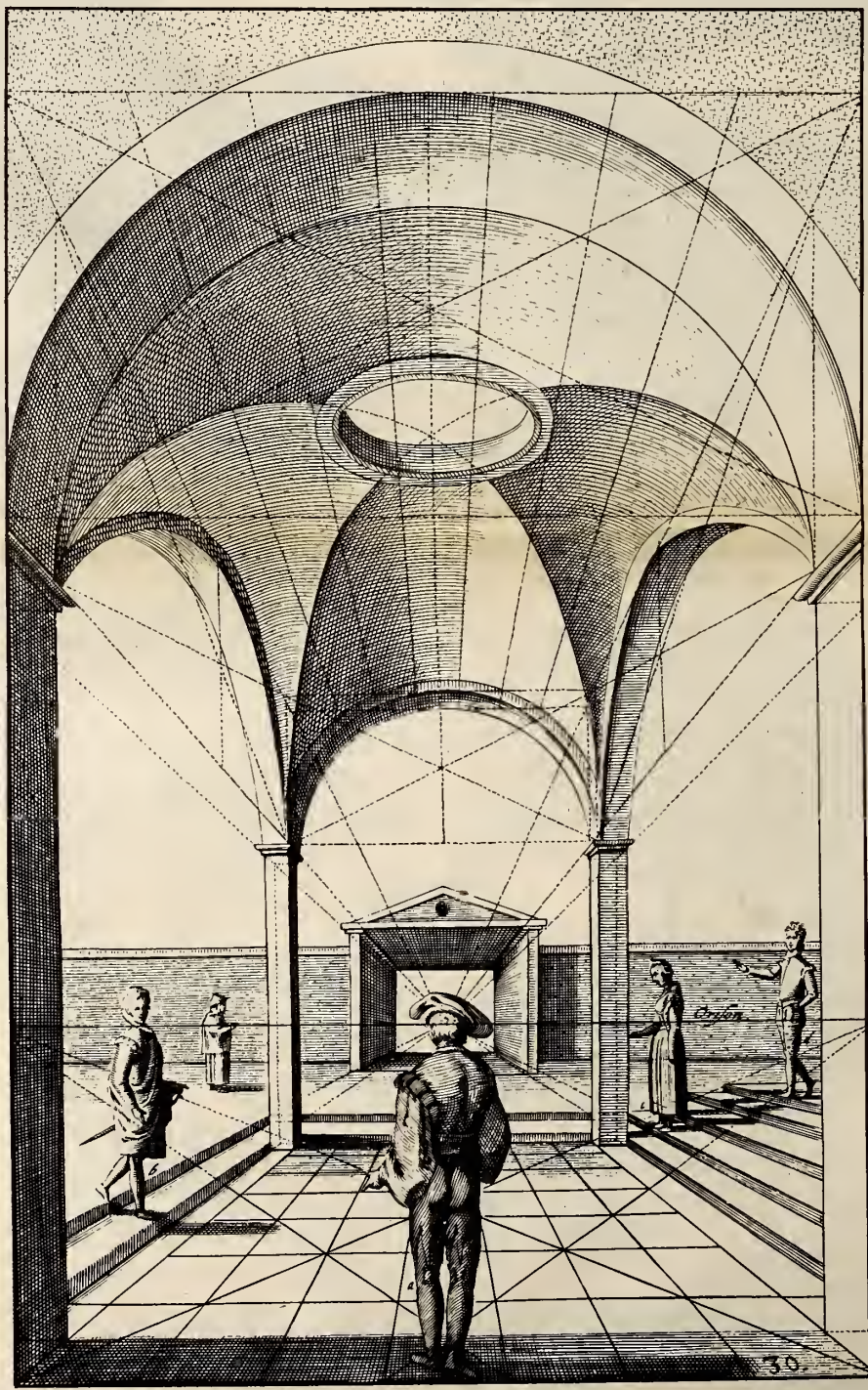
Yet I doubt that I would have accepted the assignment, if it had not been an issue of loyalty. In the spring I offered an inquirers' class on Sunday mornings for adults, and John came. For three months he came and never missed a class. Such loyalty requires loyalty.

When an inquirers' class is offered in the Episcopal Church, those attending are usually of very diverse religious backgrounds, coming from the rainbow of Protestantism, Roman Catholicism and the shades of agnosticism. I always find it very stimulating to offer an apologetic for the Anglican way and Christianity as we practice it in our tradition of Bible, creeds, sacraments and bishops. As one who loves the Episcopal Church and loves the Lord even more, I have a wonderful time trying to convey my enthusiasm for this peculiar Christian expression.

In doing so, I attempt to stimulate the inquirer to adopt the Anglican search process, the search for God and his truth, using the scriptures, tradition and reason. It is an agonizing approach and one that accepts doubt as a part of faith and questioning as a legitimate part of every christian pilgrimage. It also leads to growth, strength and a faith that can withstand the trials of life.

With this in mind, I would like to approach the crystal ball, probing the future by using the resources at hand. Let's begin with the Scriptures. Does the Holy Bible tell us what we will be confronting in the next 15 years or more? Not in detail, but the Bible contains one of the most accurate descriptions of human nature, and so, in terms of what the ministry of the Church will be in the future, we can be sure that it will be more of the same, a ministry to a sinful and broken world. We can hope that the superpowers will not end the world as we know it. But, barring nuclear holocaust, we should expect the need in the future for a Christian ministry in the model of Jesus Christ. In my mind, the goal of the Church for the next 15 years (and more) is to be more nearly what we *claim* to be.

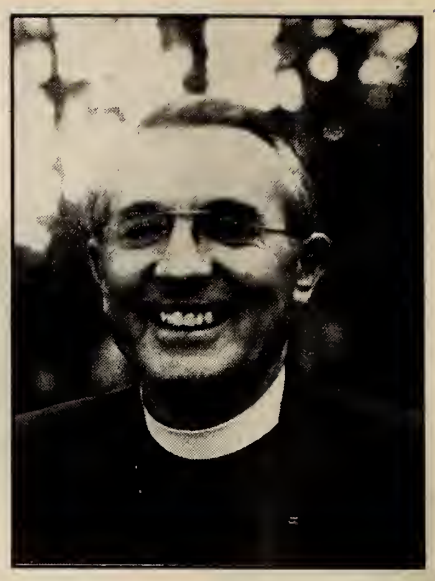
It seems that in my lifetime we have constantly been entering a new era. From the post-war era into the nuclear era into the technological era, and now into the communications era, we speed into the future like the rockets this progress now sends into space. But—funny thing—I don't seem to change much. The world as a generality rolls furiously on, but *I* am still stuck in my humanity, both the good and the bad of it. My toothpaste now comes out of a pump instead of a tube, but the eyes I see in the morning mirror still look back at me with the same old questions that were in the eyes reflected in King David's bronze mirror or Pontius Pilate's silver one. And so it shall be in the year 2000 and more. The questions may get more complicated by the speed each succeeding era imposes on us, but basically they will be the same.



Looking again to the Scriptures, what has God done for his beloved people to bring comfort (old English meaning) to the eyes that ask the eternal questions? He has given his Son, our Lord. The church in every era must look to him. In him God has given us the model and the ideal for the church. Our quest and our goal now, for the next 15 years and until he comes again is to be his Body and to continue his ministry in the present, whatever the era may be.

An imperfect but helpful outline of Jesus' minstry and, therefore, our ministry as his Body is found in the titles: *proclamation, reconciliation* and *demonstration.*

PROCLAMATION. Jesus had a message, one constantly repeated, a message about the Kingdom of God. "Kingdom of God" means a new order in the world according to God's loving purpose, according to *his* will, wherein his sovereignty will be recognized and man's egocentricity overcome; wherein the divided, fractured state of the world will be healed so that the peace, harmony and wholeness that he intended for his creation can exist; and wherein the sin of man that has caused this condition will be defeated by God through conversion, repentance and new birth.



The Rev. Charles Hocking

The coming of the kingdom, initiated by God in the person of Jesus Christ, is Good News for the searching eyes in the mirror because it answers the most essential question: "Where must I look for the center of my universe?" The proclamation is Good News because it assures my frightened soul that the center of my universe, your universe, *the* universe is *not* me. What a relief! The Gospel proclaims the nature of sovereignty and who he is.

RECONCILIATION. Jesus' proclamation was more than just one with word; it was also one with deed. His ministry was a healing ministry which said in deed what words cannot adequately express. The kingdom of which Jesus spoke had meaning because, in the person of Jesus, God healed. The healing ministry of Jesus, which is now our ministry as his Body, is a ministry of reconciliation and restoring, restoring the harmony of persons within themselves, restoring harmony between persons, restoring harmony between mankind and the sovereign. Healing is restoring (or creating) wholeness. Oh, what peace there *can* be in the eyes in the mirror when our proper center is worshiped, when forgiveness heals guilt and when hands can be held, brothers and sisters, made whole in the blood of the lamb. If the church is not a healing and reconciling body, it is not being the Body of Christ.

DEMONSTRATION. Jesus loved to use parables to explain the meaning of the kingdom. And, his parables were and remain effective teaching tools. But, the *most* effective parable was Jesus himself. He was the living parable, the demonstration of the kingdom in himself. To know Jesus was to know what the words "harmony" and "wholeness" can mean when applied to a human being, when applied to a human being's inner life, life with others and life with God. Jesus was in perfect harmony with his Father. Their wills were one. "God was in Christ" perfectly. He was at one with God. Therefore, he could be and was in harmony with himself and every other human being. To continue the ministry of Jesus now and in every future era, the church is called to be the arena with-

Writer praises clergy group

GLENN BUSCH

A CRADLE EPISCOPALIAN I am, born and bred. Soon I will be 40 and well into my 15th year of parish ministry. Parish ministry is my life's work and it has taken me, in a roundabout way, from the steel city of Pittsburgh to the furniture city of High Point. I tell myself, someday I will write a really good book about it—but not yet.

My 15 years of ministry is not a long time by some standards, but it is long enough, I think, to give me some focus and perspective on my life's work.

For example, I have no quarrel with Thomas Campbell and Gary Reierson, when they write, "Ministry is often perceived as a lonely profession." And, "Ministers are not known for their ability to function in teams." My perspective tells me they are accurate. (Quotes are from *The Gift of Administration.*)

One of the functions of our North Carolina Episcopal Clergy Association (NCECA) is to alleviate the loneliness of our trade. For this reason—and because I can well remember my own isolated Lone Ranger days—I have accepted some responsibility for our association. For the rest of this old preacher's tenure, collegiality is going to be a point of focus.

Let us look at some suggestive facts having to do with issues a clergy association might address.

• "My perception is that clergy family systems are some of the most poorly cared-for systems around. The rising incidence of alcoholism and divorce is even more statistically dramatic among clergy than in some other stressful vocations." That's from Bishop Heath Light of Southwest Virginia, writing in his diocesan newspaper.

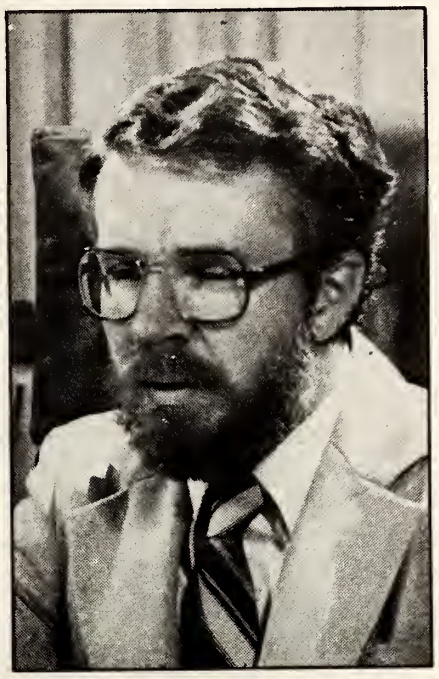
• Clergy get divorced at a rate 49 percent higher than that of the general population, according to an *Episcopalian* article quoting research of the respected Alban Institute.

• Health insurance premiums for clergy and their families are costly because of the high number of sickness claims, writes Bishop Light in the same article, and some insurance firms don't want to insure clergy and their families at all. And that situation is not peculiar to Southwestern Virginia. I have analyzed our diocese's health insurance program—as part of my duties as chairman of the Department of Finance and Business Methods of Diocesan Council—and our diocese's experience with insurance premiums is virtually identical with that described by Bishop Light.

Something is wrong for many of us in the practice of our ministry.

The NCECA is one means of examining issues such as these and for mustering the resources and collegial support to confront them.

Some say clergy associations are unions-in-disguise. This is a myth, a misconception that can be held only by persons who have not examined just what a clergy association does. Here is our purpose as given in the



The Rev. Glenn Busch

bylaws of the NCECA: "to provide a forum for fellowship; for spiritual growth; and for the development of the various skills necessary to perform adequately and competently the duties of a deacon, priest, or bishop of this church." Anyone may examine our past performance—we have honored our stated purpose.

But while we are not a union, we are interested in the bread-and-butter issues of the ordained ministry: housing, compensation, continuing education, and others. These exert a profound effect on the morale of our clergy and their families; they affect our spiritual life, too, as well as our work.

For example, our clergy association worked on clergy compensation when our diocese began slipping in the rankings. From 23rd in 1982, we have climbed to 15th out of 97 dioceses (adjusted for area cost of living), and those figures should improve greatly, now that our diocese has implemented the new minimum clergy salary scale.

The clergy association is the most effective collegial organization we have for developing and supporting ordained ministers. It provides a practical meeting-ground for those of us who are general practitioners of theology. It is an intersection point for working on the issues that are generated by our calling. Bishops Estill and Vest have been active in and supportive of our association.

I would like to hear from my colleagues who have not joined the NCECA. Dues for fulltime clergy are $45 a year, and if you fall into the "special" category—such as non-parochial or retired—your annual dues are $20.

And, my sisters and brothers, even if you do not want to join, let me hear your concerns, interests, gripes, joys and successes. Remember: we are all in this together and, besides, I still have that book to write. ●

The Rev. Glenn E. Busch is rector of St. Mary's, High Point, and president of the North Carolina Episcopal Clergy Association.

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in which God can demonstrate to the world what a community of *love,* harmony, forgiveness and reconciliation is *like,* a demonstration of the character of the new order.

UNFORTUNATELY, SIN IN the church makes the presentation of the Body of Christ imperfect. Healing and reconciliation through the church is also imperfect, for the same reason. And, we proclaim the message of the kingdom with a twisted tongue. We *are,* as the critics claim, such hypocrites.

When someone lays that one about hypocrisy in the Church on me, my response is, "So what? Show me perfection in this world somewhere, and I will join it." But I point out that as soon as *I* joined it it would become imperfect and hypocritical, so I had best stay in the church and *pursue* perfection where I am. And, strangely, it is in *this* that we find the only real goal that's needed for the church from now until eternity.

The *pursuit* of perfection is all God asks of us. If we, the church, the body of Christ on earth, really try, ask the Lord's help, seek the Lord's strength, and really try to *stretch* toward the goal and perfection we see in Jesus' ministry, we will *grow,* and we will ever do the job a little better—by *his* grace.

It is my belief that Christians rarely think of themselves as a body with a job to do. The answers you get when you ask Christians what Christianity is all about vary from loving God to helping people, all couched in the pious phrases they believe make it religious! There is truth in what they say, but God preserve us from religion. More wars have been fought, more innocent people killed, more searching souls disillusioned by religion and religiosity than we are able to count. Someone once said, "Religion seems to be on the wane; thank God, maybe Christianity has a chance!" He was overly optimistic, but he had the right idea.

Christians, *be* his body. Proclaim. Reconcile. Demonstrate. Pray fervently for Christ to be in us and *do the job,* as best we can. Pray God for forgiveness when we fail. Pray God for strength in Christ to do it better. Set our sights on his perfection and *pursue* that ideal. *Grow,* as a living body must grow. Stretch, the goal is far beyond us yet.

When I looked at the responses of the clergy to the survey, that's what I was pleased to see. Their goals for the church are all included in the threefold description of Jesus' ministry (and our ministry) that I have chosen to use. They speak of the need for growth in social ministries (reconciliation), for renewal of evangelism (proclamation), for more serious stewardship (demonstration), for a Christian response to the threat of nuclear war (reconciliation), for church growth (and the church *will* grow if we *are* evermore what we *claim* to be), for improvement in Christian education (proclamation), for renewed spirituality (demonstration) and for an active ecumenism (reconciliation).

There is so much more that the clergy could have said, such as *becoming* in every parish what the Book of Common Prayer *says* we are, a Eucharistic community breaking bread and sharing the cup on the Lord's Day, and in that service proclaiming by word and sacrament the death and resurrection of the Lord "until he comes again." But, that's one of the ideals that *I* hold dear and pursue and hope to see realized in my lifetime.

Finally, let me give you a preview of how the NC 2000 Commission expresses these same goals and ideals. The proposed Mission Statement for the Diocese of North Carolina says:

"To enable us to fulfill our baptismal Covenant by:

• deepening our spiritual lives as part of the worshipping community.

• being faithful stewards of all that God has entrusted to us.

• witnessing boldly to the Gospel in the world by word and example."

What the crystal ball says is that if we are to be effective in the *next* era we must *grow* more into being what we *say* we are. If we are more faithfully the body of Christ, if we rely more completely on the Lord as the head of the church, if we pursue the ideals and goals of his ministry and stretch, with his grace, to accomplish them, sinful men will repent and be healed and God will rejoice in his heavens. ●

The Rev. Charles H. Hocking is rector of St. Paul's, Cary.

Summary of Leading Responses to Clergy Concerns Questionnaire

(Total responses: 86)

Christian Social Ministries (Poverty, social/economic justice, hunger, equitable use of technology, etc.)	32
Evangelism	22
Stewardship	17
Ministry to old and youth	15
Peace / Nuclear issues	13
Church growth	11
Christian education (Includes Bible literacy, BCP study)	11
Spirituality	9
Outreach	9
Ecumenism	6

Knight in a holy cause

JUDY LANE

JODY KELLERMAN doesn't look like a knight in shining armor. He is small of stature and quiet of voice, and his eyes often twinkle as he talks. He loves to tell stories about the people he has worked with and the experiences he has had in the almost 50 years of being a priest of the Episcopal Church.

Yet Jody is fighting for a holy cause. His cause is the slaying of the dragon alcoholism. It is holy because he believes that alcoholism is a spiritual disease and the church should be in the forefront of the battle against it. Convincing church people of that need is one of his primary goals, a goal that he devotes time, thought and effort to, even in his retirement.

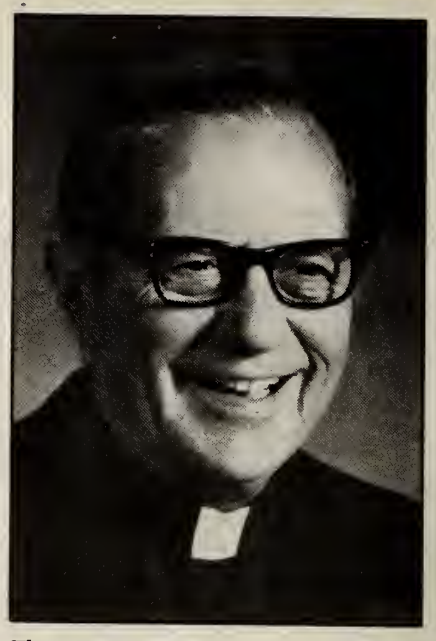
In his crusade he speaks of original sin, of giving up control of one's life, of relinquishing the need for omnipotence. He knows that this theology sometimes scares people away because most people, even in the church, do not like to hear such ideas. Yet he considers the need for omnipotence to be a primary cause of alcoholism, and the step of surrendering control of one's life to God to be an essential part of recovery, not only from alcoholism but also from other death-dealing addictions and afflictions of human life.

Underlying Jody's intense and crusading spirit is a warm, caring pastor, a man who seeks first of all to help those in need. In 1950 Jody and his family moved to Charlotte, where he became rector of Church of the Holy Comforter. He started attending, as a friend and observer, an Alcoholics Anonymous meeting at the church. And he soon became active in community organizations that dealt with the problem. In 1958 he left Holy Comforter to become full-time director of the new Charlotte Council on Alcoholism, a post he held until he retired in 1976.

During his years spent on the Charlotte Council, Jody became an internationally known authority on alcoholism. Millions of his booklets on denial, grief, reconciliation and other aspects of the problem have been distributed, in eight languages, through Al-Anon. He has given lectures, seminars, and workshops in many parts of the world. He is a strong advocate of such groups as Al-Anon and Families Anonymous.

He did not leave the church behind when he went to work for the Council on Alcoholism. He says, "I was more a pastor to people in my secular office than in church. People came to me seeking answers to basic human problems, and my training as a priest and pastor prepared me for the work. Since I could work on Sunday as a supply priest in parishes around North Carolina, I was doing far more as a minister than I had ever done before."

In his crusade to educate people about alcoholism, Jody is often frustrated by the institutional church. He rarely is called upon to use his expertise on the subject at church gatherings, and he feels that church people are unwilling to recognize alcoholism as a spiritual disease and its treatment as a theological solution. Recently, however, the church asked him to deliver the annual Samuel Shoemaker Lecture to the National Episcopal Coalition on Alcohol, and he hopes that through distribution of that speech he will reach church leaders who can effect changes in the church's attitude.



The Rev. Jody Kellerman

Jody is still active in this diocese as a priest and pastor. An assistant to the rector at St. John's, Charlotte, he contributes to the life of that parish while continuing to serve as a supply priest in other parishes. ●

Judy Lane is a communicant of St. John's in Charlotte, and is a member of the diocesan Communications Commission.

Smash "Cotton Patch" nets funds

GENIE CARR

WELL, WHEN JOE DAVIDSON found out that Mary, his intended, was pregnant even before they had had sexual relations, Joe was profoundly irritated. He was mollified, however, when a messenger of the Lord—wearing a three-piece suit, standing on a tippy stool and flapping his arms—told him the reason for the upsetting turn of events.

Joe, Mary, Matthew, Jud, Rock, Governor Herod of Georgia and the other oddly familiar cast of characters gathered on the stage of the Reidsville High School Auditorium on Sept. 12 for "The Cotton Patch Gospel," the mucal version of one of Clarence Jordan's down-home translations of New Testament writings. The show was written by singer-songwriter Harry Chapin and produced off-Broadway.

St. Thomas' Episcopal Church sponsored the Reidsville production after the rector, the Rev. Verderey Kerr, read a flyer for the road-show production. "It was one of the few times I've read fourth-class mail," he said.

Although he liked what he read, it took some doing to get the show to Reidsville. The original price quoted was $3,000 and St. Thomas', with about 290 members, couldn't afford it. Kerr said, "St. Thomas' tends to be the exception of Episcopal churches in that we do not have at this point in our life any major affluent, very wealthy people." So he asked some other churches if they'd like to go in together on the Cotton Patch project. They weren't interested.

However, the show's agent called Kerr a few days later and offered an even better deal: the first $1,000 to the agent, the next $500 to St. Thomas' and a 60-40 split of anything more. Kerr accepted and says, "I feel like the way it unfolded says to me that St. Thomas' was supposed to do this."

New Yorker Harry Chapin wrote the gospel music that the folks in Reidsville loved.

About half of the 1,600 seats were filled when Kerr took the stage on performance night and thanked the audience for coming. He also warned them about the language—20th century Southern—of "The Cotton Patch Gospel," which Jordan wrote to help Southerners identify more closely with the Gospel. Jordan was a Baptist minister and founder of the Koinoinia community in Georgia.

Jordan figured that if his listeners heard the story with Herod and Pilate as governors of Georgia, and Joe and Mary Davidson and their boy Jesus hailing from Gainesville and Valdosta and traveling to Atlanta for a big meeting of the Believe in the Bible Society, then perhaps they would see the Gospel's meaning for their own lives.

The play is narrated by Matthew, who meets Jesus at the IRS office. Matthew tells the story both of Jesus' earlier life—from his birth in an abandoned trailer out back of the Dixie Delight Motel—and later. The narrator takes on other roles, from Joe Davidson to the messengers of the Lord to the high priest (head of the Believe in the Bible Society) to Jesus himself.

Chapin's music ranges from folk to blues to gospel, including a really awful gospel number that implores, "Spitball me, Jesus, over the home plate of life."

"Cotton Patch" concentrates on the Resurrection and its aftermath. Although the show doesn't short-change the seriousness of Jesus' message for these Georgians (and us North Carolinians), it does contain a great deal of humor, most of it very pointed. For example, when Jesus gets angry at the money-changers in the temple, what he does is go into First Church and smash the religious-gifts shop, throw out the finance committee and scrap the long-range plan.

And any audience can identify with the notion that the people who know Jesus best, those in his home town, don't listen—after all, he has no steady job and no girl.

Kerr was nervous before the show, but said a couple of weeks later: "St. Thomas' is on a 'high' now." The production "raised immeasurably the visibility of St. Thomas' in Reidsville." Although recruiting wasn't the project's purpose, Kerr said that two families have begun coming to the church since the show, and several people have stopped him on the street to thank him and St. Thomas' for bringing "The Cotton Patch Gospel" to Reidsville.

Besides earning $350-400 for parish outreach work, the musical produced two learnings, Kerr said:

"One is the providential nature of it, which I believe in"—that is, the agent's second, unexpected offer that put the show within St. Thomas' financial reach—and the second is that "a small church doesn't have to be hindered by hurdles of finances."

Churches needn't be afraid to take the risk of such a project, Kerr said, for "With effort and grace, it can work out." ●

Genie Carr is a reporter and editor for the Winston-Salem Journal *and a communicant of St. Anne's.*

Letters

"ONE OUGHT, *every day at least, to hear a little song, read a good poem, see a fine picture, and, if it were possible, to speak a few reasonable words." We hope that readers see the Letters page as their chance to "speak a few reasonable words." A good letter saying what's on one's mind is an exemplar of the exchange of ideas that this newspaper hopes to engender. Brevity scores points; so do wit and good civility. Typed letters are nice and readable. We may have to edit for length, but will leave your thought intact. The quote, by the way, is from Goethe, whose famous last words do well as anyone's life's words: "More light!"*

Remember our missionaries

IS ANYBODY IN OUR diocese old enough to remember the individual missionaries, these Christian, God-working men and women who leave their lives of easy living here and go to all corners of the world to tell the Word of God and his love?

I read my diocesan church paper year after year and have rarely seen an article about our missionaries that are at this very minute in time doing the work of our Episcopal church and Christ's word of hope in many foreign lands.

Having met so many of these devoted people at the World Conference of Missions this summer at Sewanee and listened to their stories of their work, I was so impressed with what a happy, active and hard working group of people they are. But I'm saddened to hear that sometimes they feel just a little forgotten by the individual church-going Episcopalian.

The Rev. and Mrs. Archer Torrey in Korea have spent their lives there; how many Episcopalians know about their work and their personal lives?

The Rev. and Mrs. Mark Boesser, 25 years in Alaska—do we in our diocese know of their Christian work and accomplishments?

All these missionaries are "Tar Heel born and Tar Heel bred."

Let us try in 1986 to know our missionaries and to support them with personal checks, prayers for them and letters from home. We are their home missionaries. Be one.

Jean Smith
Chairman of Missions,
ECW Diocesan Board

Promises to cancel pledge

SABBATICALS—for all lay employees and all clergy?

If and when the Rector of my Parish takes a sabbatical, then my pledge payments will be cancelled for the same period of time.

Robert C. Anderson
St. Andrew's, Greensboro

(The writer's reference is to some favorable words on sabbaticals in Bishop Estill's column in a previous issue.—Ed.)

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"But if I do give, how can I be sure the money will actually get to you?"

ROTHCO

Bishop's letter

DEAR FRIENDS,

Years ago I tried to write my doctoral dissertation on the subject of children's literature and how it helped children learn about Jesus and the Christian life. I began, with the help of my advisor, Terry Holmes, with the title, "Doggie Stories Help Children Learn about Jesus." The thesis committee at Vanderbilt thought I was onto something, but they sent me word that my topic should be "Zoomorphic Forms Enable Children to Reach the Numinous." I knew I was licked, and I wrote my thesis on "Baptism."

E.B. White's death in early October reminded me of my efforts. His books, *Charlotte's Web*, *Stuart Little*, and *The Trumpet of the Swan*, are the best illustrations of my thesis that I know. Add *The Wind in the Willows* and the list is just about complete.

Mr. White would probably be amused to hear that his death is being noted with sadness in *The Communicant*. He held a kind of comic irony about death that he expressed best in his "Death of a Pig." The touching story, one of my favorites, ties together the lives of White and his old dachshund Fred with that of the doomed pig of the story's title.

Those who loved White's work would give back to him the words he wrote about President Kennedy in a *New Yorker* obituary. The late president was, White wrote, a man who "challenged the wind itself, to improve its direction and to cause it to blow more softly and more kindly over the world and on its people."

White's favorite writer seems to have been Thoreau, and *Walden* was his kind of book. "I keep it about me in much the same way one carries a handkerchief—for relief in moments of defluxion or despair," he wrote. That is the way I feel about E.B. White's books. I keep them on a shelf in my closet and feel better for having them there and for taking them down now and then.

I have about given up trying to point out the value these books have for others. Still, I hope you have a shelf somewhere of your own. And I hope that there is on that shelf the kinds of books that can transport you into the warm smells of the barnyard, or onto the rollicking midway of a county fair, or into the presence of a creature like Wilbur, a girl like Charlotte, or the lovely Margalo, in *Stuart Little*:

"'My name is Margalo,' said the bird softly, in a musical voice. 'I come from fields once tall with wheat, from pastures deep in fern and thistle; I come from vales of meadow sweet, and I love to whistle.'"

Faithfully yours,

+Robert W. Estill

Robert W. Estill

Suffragan's letter

DEAR FRIENDS IN CHRIST,

It all sounds like a joke; or a mysterious paradox; or demented logic—it goes against the grain of all that the world teaches and most of what our "natural" instincts tell us. But there it is, Christ's words for the secret of a fulfilled existence: "It is more blessed to give than to receive."

At this time of year when most of us are trying to make decisions about pledges and tithes and sacrificial giving, it is important to ask ourselves if we believe that central assertion about the quality of human life. Is giving superior to getting? Does life make more sense when we pour ourselves out? Am I most fully human, and most fully alive, when I am in a posture of giving? I believe so—otherwise why does the message of the angels have such power to move us and to touch us?

Ultimately, why do we give? Not to support a church budget, as important as that is. Not to do works of charity and compassion, as compelling as they are. Not to educate, to feed, to minister, to preach, to make music—as necessary as they all are. Ultimately, we give as an act of worship and adoration; we give because, in order to be fully human, we need to give. We give because Jesus' words touch some deep responsive chord in us that resonates with the truth of the words of the Word made flesh.

God's gift of Jesus at Bethlehem, at Calvary, at Pentecost, is the central fact of human existence. And when we respond by giving of ourselves, we know in the inmost depths of our being what "blessedness" is all about.

Faithfully,

Frank H. Vest, Jr.

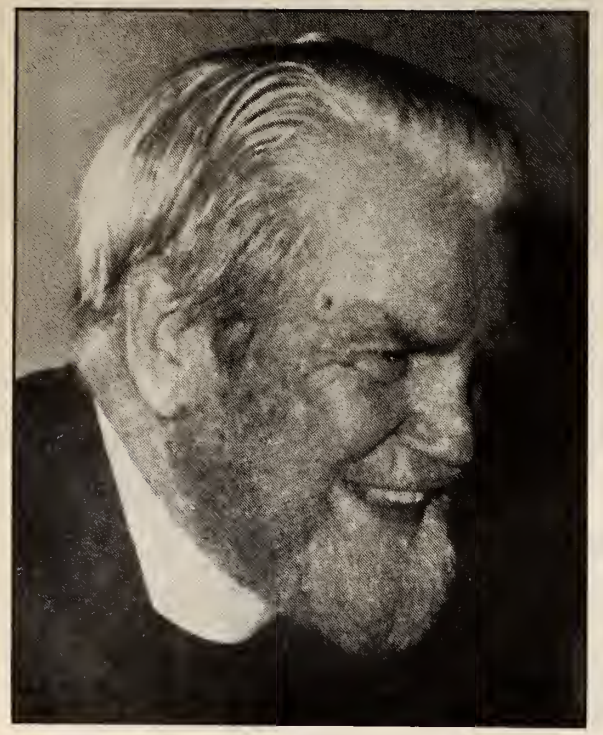
Frank H. Vest, Jr.

027514-009-00097
MR & MRS WILLIAM S POWELL
307 PLUM LN
CHAPEL HILL NC 27514

Are bishops listening?

JOHN E. HINES

Good words have long lives. Here are some from the stemwinder of a sermon the Rt. Rev. John E. Hines gave in April at the ordination and consecration of the Rev. Frank Harris Vest, Jr., as suffragan bishop of this diocese. Hines is the retired Presiding Bishop.



Former Presiding Bishop John E. Hines.

THE LATE Marshall McLuhan once observed that artists are civilization's early warning device. But that is precisely what the biblical tradition has been saying about the prophets all along. Like artists, but in an even more profound way, they project reality, long before it is clearly discernible to men and women of more limited vision. The authentic prophet is impervious as to whether or not the warning will be happily entertained, or scornfully rejected.

It is mandatory for a church possessed of an authentic sense of mission, to reject the easy rationalizations with which even her own well-intentioned people tempt her into a timid, passionless disengagement, remote from the blood-bespattered face that history has taken on today. And it is corollary both to the church's servant-hood character, and to the priority of prophetic witness in ministry, to sound the alarm—against who traffic in human misery, exploiting the voiceless, callously insensitive to the abject suffering of marginalized people—through the flagrant abuse of power, and surrender to an urbane selfishness, under the guise of a heartless economic orthodoxy.

There is a stirring hymn in our hymnal that never fails to engage my imagination, and disturb my sleep. We do not sing it often enough in these dismal days; yet it speaks urgently to the Church's condition, and to the church's needs: "Awake thou spirit of the Watchman," it sings, "who never held their peace by day or night. Contending from the wall of Sion against the foe, confiding in thy might. Throughout the world their cry is ringing still and bringing people to thy holy will."

The exacting role of Watchman, impartial and unselective, is often the role of warning and open conflict. It has its own ambience of anxiety and fear and trembling! Yet the highly visible, dangerously exposed role of The Lord's Watchman, is a dramatic demonstration of the things that make for the credibility of the Church.

If bishops of the church, the Lord's Watchmen by virtue of their prophetic role, are going to live with themselves in these parlous times, they will have to accommodate themselves somehow to the exposed, ofttimes vulnerable positions that apologists for the Christian faith will be compelled by conscience to take. So that at least, by their cogent and courageous witness, other searchers after the truth will know that there is a fight.

So my text for the ordination of a bishop emerges at last: St. Matthew 10: 34-42. Jesus is charging future bishops of the Church: "You must not think that I have come to bring peace to the earth; I have come not to bring peace but a sword. I have come to set a man against his father; a daughter against her mother; a son's wife against her mother-in-law; and a man will find enemies under his own roof.

"No man is worthy of me who cares more for father or mother than for me. No man is worthy of me who cares more for son or daughter. No man is worthy of me who does not take up his cross and walk in my footsteps. By gaining his life a man will lose it; by losing his life for my sake, he will gain it."

Are any bishops listening?

Amen. ●

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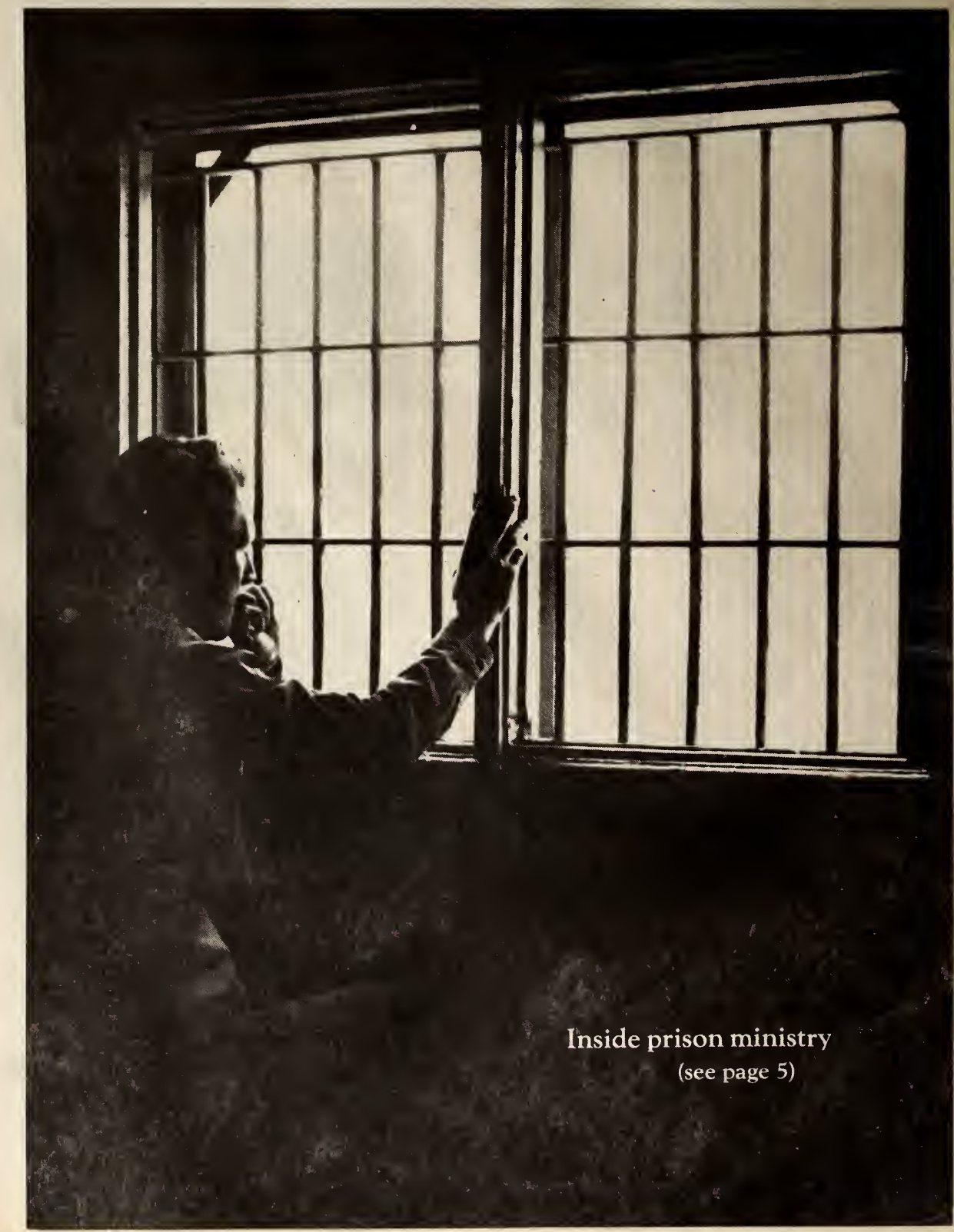
THE COMMUNICANT

VOL. 76, NO. 7 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA OCTOBER 1985



Inside prison ministry
(see page 5)

BILLY E. BARNES

THE COMMUNICANT

VOL. 76, NO. 8 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA NOV./DEC. 1985

Invasion of Nicaragua predicted

JOHN JUSTICE

"DO YOU THINK the U.S. is planning to invade Nicaragua, as the Nicaraguans themselves seem to think?"

The reply shot back:

"I don't have any doubt. It will probably be a year and a half from now, when our infrastructure is in place in Costa Rica. Militarily [an invasion] is not a big problem."

Then Dr. Charles Clements added, "I think when one looks at the record, it's fairly clear that the United States has no interest in a negotiated settlement in Nicaragua."

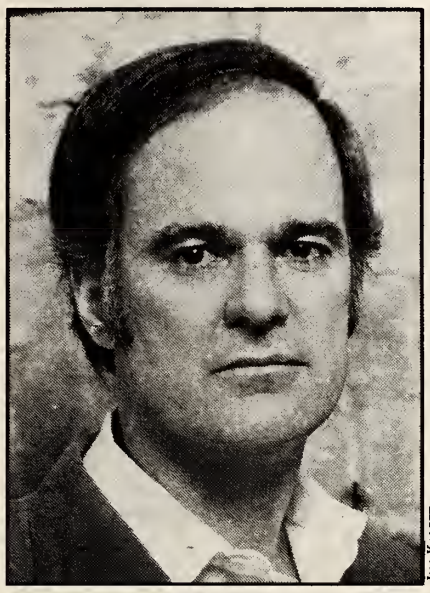
Clements was answering questions at a Central America conference at Browns Summit, held Nov. 3-4, a few weeks before the Reagan-Gorbachev talks. While the Geneva summit focused itself on nuclear arms and the Strategic Defense Initiative (Star Wars), the Browns Summit conference concerned the "regional disputes" given relatively short shrift during the 48 hours of summitry in Geneva.

Clements was the keynoter for "Central America: Responding to a Wounded Neighbor." His prediction of an upcoming invasion of Nicaragua was delivered with the same quiet bluntness of all his remarks. (It came as no surprise to find he is a Quaker.) A graduate of the U.S. Air Force Academy, he piloted C-130s in Vietnam before—disillusioned with what he considered the lies of the Nixon administration—he resigned in April 1970. Clements then obtained a medical degree and began his present life, dividing his time between tending to the wounded in Third World countries and, in his word, "witnessing" at meetings like the one at the Conference Center.

Clements spoke with great assuredness about a number of things: a planned U.S. invasion of Nicaragua, continued "lip service" of the Reagan administration to the peacemaking efforts of the Contadora nations (Mexico, Venezuela, Panama and Colombia) and the U.S.'s obstructionist role to a negotiated settlement to war in Nicaragua.

But there were plenty of skeptics among the 37 conference participants. Reservations, strong objections, anger and accusations of untruthfulness punctuated the discussion. No one impugned Clements' personal integrity. All gave him a good hearing as he spoke of doing open-air surgery in El Salvador. A good operating day, he said, is one on which "somebody's there to brush the flies off the patient." And no one said he wasn't correct in saying that the El Salvador government forbids sermons based on Matthew, because that Gospel is considered subversive.

But hot response often met Clements' construal of what is happening politically and militarily in Central America. For example, Clements contended that the U.S. has certain obligations to the rest of the world because, with about 6 percent of the world's population, our country holds about



JIM KALETT

Dr. Charles Clements

50 percent of the world's wealth. In reply, T. Fred Armstrong, of St. Michael's, Raleigh, said, "We don't have 50 percent of the world's wealth. We are a have-not nation. We need to get back to Fortress America and quit defending all these other countries."

And George Mordecai, of Christ Church, Raleigh, challenged Clements: "You haven't said a single word about the rebels in El Salvador killing, burning and wrecking the economy. The El Salvador guerillas are okay with you, but not the contras in Nicaragua. How do you explain yur support of rebels on one side and not on the other?"

"I don't support the rebels in either case," Clements rejoined. "I'm trying to help understand the activities going on in Central America and who the parties are." He added, "Moral examination is important to informed dissent."

Besides Clements, Gail Phares, of the Witness for Peace program, was on hand, along with Sister Evelyn Mattern, who works on peace issues for the North Carolina Council of Churches. Some attendees felt that this lineup stacked the conference in favor of a left-liberal assessment of U.S.-Central America relations. To this, the Rev. William Brettmann, who helped plan and lead the conference, replied that the conference planners reasoned that anyone in the United States is bound to know—by osmosis through television, radio, newspapers and magazines—what the "official," or White House, stance is on aid to the contras in Nicaragua, the death squads in El Salvador and other issues. Brettman, director of continuing education for the diocese, and the Rev. Lex Mathews, director of Christian social ministries, sponsored the conference.

The conference was intended both to impart information and to generate ideas for possible Christian responses to Central America issues. Clements suggested three specific things:

- Inform yourself about the specifics of Central America.
- Witness in your own life as a Christian for peace. Said Clements: "None of us bends history, or very few of us, but we can affect the people around us. We have got to change ourselves and do away with the sense that exists in this country that we can't make a difference."
- Write your Congressmen and Senators. Let them know what you think. Should our government fund the contras in their effort to topple the ruling Sandinistas in Nicaragua? Should we enforce a trade embargo on that nation? Should we continue our support of the existing government in El Salvador where, Clements said, the monthly death rate from killing has fallen from 800 to 80?

The Browns Summit meeting ended, as did the Geneva talks, by raising as many questions about the elusive pursuit of peace as it answered. And the conference highlighted real and sharp differences between people as to helpful actions toward Central America. But (again, like Geneva) the talks represented a small, serious step toward answering what Clements called the great question of our time:

"Is there in the 20th century anything *besides* war?" ●

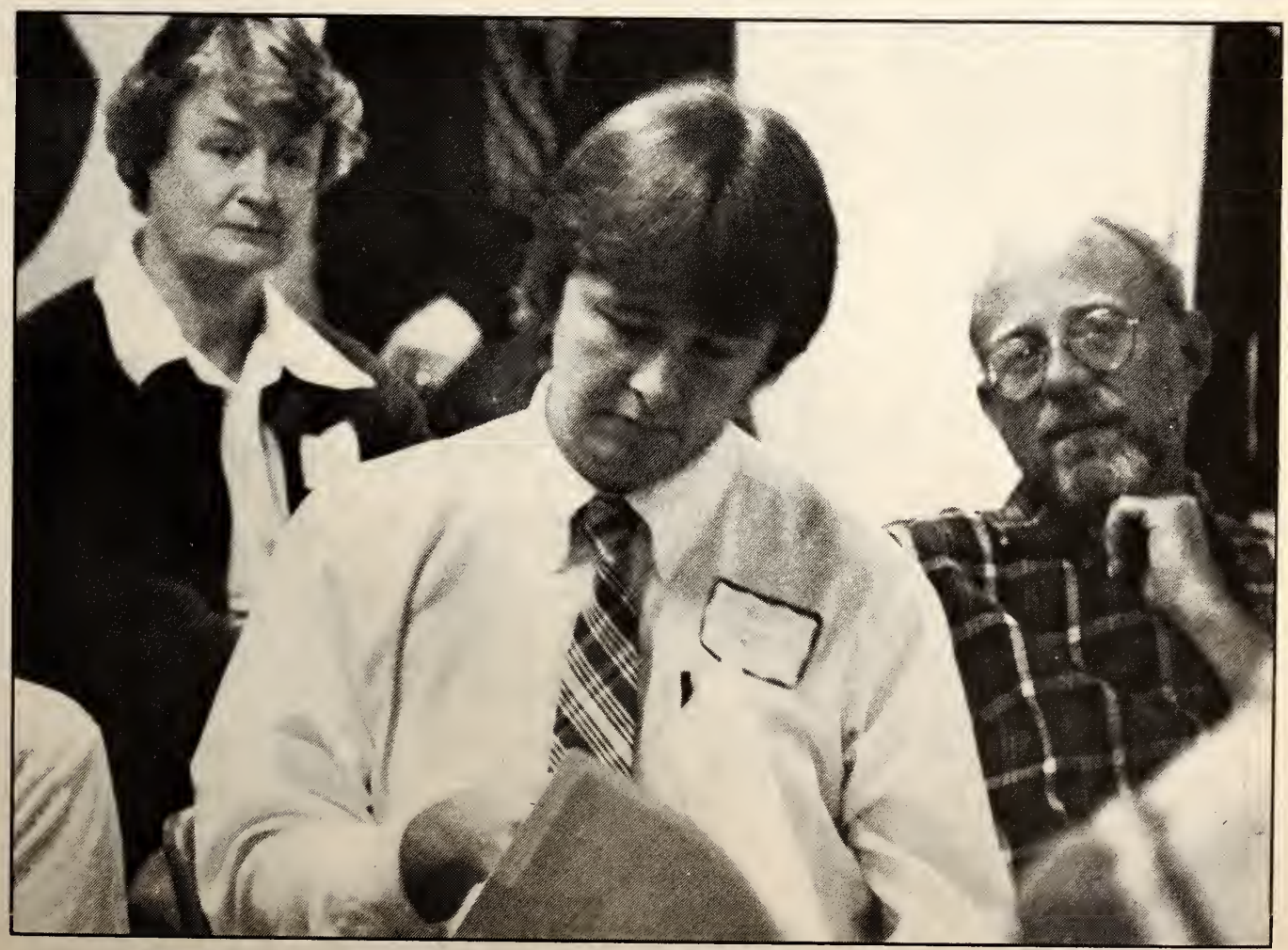
A lot of people in the diocese are working on peace issues and will welcome your help. Some of them are:

The Rev. Arthur Kortheuer, head of the diocese's Peace Initiatives Task Force, (704) 376-8441.

Gail Phares, Carolinas Interfaith Task Force on Central America, (919) 848-3936.

Sister Evelyn Mattern, North Carolina Council of Churches, (919) 828-6501.

The Rev. William Sims Brettmann, Director of Continuing Education, the Diocese of North Carolina, (919) 737-2414.



Views and people clashed during the two day conference on responding to the conflicts in Central America.

Around the diocese

CAPSS works on child abuse

ST. LUKE's and St. Joseph's in Durham are among the ecumenical partners working with CAPSS, a program that's doing good work in the areas of child abuse and child neglect. In fact, the two congregations got the program's startup grant, $3000 from the Parish Grant program of the Diocese of North Carolina in 1977. The **Rev. Robert Johnson** is rector of St. Luke's, and the **Rev. John Steed** is rector of St. Joseph's.

CAPSS stands for Child and Parent

Patsy Ashby and CAPSS kids.

Support Services and is a United Way agency. It's incorporated and operates out of the education building of Asbury United Methodist Church in Durham. Much of what CAPSS does will be familiar to others working in the field. There is a Parents Anonymous group for stressed parents to support one another, and CAPSS operates a Parent Aide project to help parents with practical problems. In addition, CAPSS runs parent education sessions, operates a 24-hour hotline telephone service and does considerable community education on the problems and means of resolving them. The diocese recently awarded St. Joseph's a $2000 grant to help start a nurturing program.

Two distinguishing things about CAPSS, says director **Jeanne Niemeyer**, are its emphasis on parent education and its systematic and heavy use of volunteers. Four separate programs are targeted to specific parent groups, and CAPSS uses about 70 volunteers, many of whom are human service professionals.

Although CAPSS' program attendance is growing by about 30% a year, Niemeyer still worries: "Are there families in the community who need help and who don't know about CAPSS yet? How do we reach them?"

Bishop Tutu is coming

Bishop Desmond Tutu will be visiting the Research Triangle area next month. The Anglican prelate, Bishop of Johannesburg, is traveling in the United States to speak on conditions in South Africa and to ask support for the South African Council of Churches.

Details are sketchy on the visit by the 1984 Nobel peace laureate, but he is scheduled to give an address in the Duke Chapel in Durham at 7:30 p.m. on Jan. 19.

Bishop Tutu's visit here is being sponsored by the North Caroina Council of Churches.

Lone Vigil stages dance

PRISONER POETRY provided the text for choreographer **Chuck Davis'** dance for Lone Vigil '85. Davis, a Raleigh native, is director of a New York dance company and also serves as consultant for the Kennedy Center for Performing Arts in Washington, D.C. For this year's Lone Vigil—the third annual arts production to raise money and support for alternatives to capital punishment—Davis took poems by North Carolina inmates and composed the dance, which had its premiere in Chapel Hill's Paul Green Theater, named for the Pulitzer Prize-winning playwright.

Old Timers are new breed

NEITHER AGE nor physical condidtion nor "stage of life" determines how older people live, said the speaker at the Old Timers Celebration at St. Ambrose, Raleigh. **Mrs. Caesarea D. Debnam**, a retired educator living in Durham, said the quality of older people's environment is the key to a successful old age. The quality of housing, the security and familiarity of the community, the presence (or absence) of family and friends, all are elements of the older person's way of living.

Calling older persons "a new breed," the speaker praised senior citizen centers as sources of support for old people and called for an "age-integrated society."

The **Rev. Arthur Calloway** is rector of St. Ambrose, which holds its annual celebration each October.

Here comes convention!

THE 170TH diocesan convention is coming up. It will be held in Charlotte during Jan. 30-Feb. 1, 1986. Convention business will be done in the Adams Mark Hotel, and the Charlotte-area churches will serve as collective host

JAY ANDERSON

Choreographer Chuck Davis

to the approximately 400 delegates.

The **Rt. Rev. Robert Estill** will be presiding over his third convention as bishop. The meeting will be the first time around for the **Rt. Rev. Frank Vest**, elected suffragan bishop at the 1985 convention, and for the **Ven. Neff Powell**, successor to longtime diocesan secretary, the **Rev. Carl Herman**.

The January *Communicant* will be the pre-convention issue. It will contain reports of the work of commissions and committees during 1985, proposed budgets for the diocese, texts of resolutions to be introduced and other information on the largest and most important single diocesan meeting of the year.

How to pick computers

IF YOUR congregation is shopping for computers, mark Jan. 10-11 on your calendar. Three-hour workshops will be held on each of those days at the Church of the Good Shepherd, Asheboro. The purpose is to present and explain two computer systems recommended by the diocese's Communications Commission and a special computer committee.

After more than two years of study, the two bodies are recommending systems of Computer Dimensions of Florence, S.C., and Membership Service, Inc. (MSI) of Dallas, Tex. Both systems are compatible with IBM's offerings and, say the diocese's computer groups, both have excellent track records and support systems. Each parish and mission will make its own decisions, but results of the computer study indicate that these two systems are likely to meet most congregations' needs. Arrangements can be made for private consultations with the presenting companies.

For information, contact: The **Rev. Robert L. Sessum**, All Saints' Parish, 525 Lake Concord Road NE, Concord, NC 28025, (704) 782-2024.

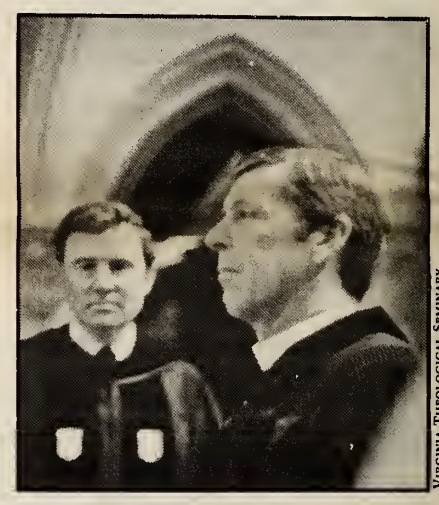
"Melville! Your trappings."

© PUNCH

Colhoun, Vest get degrees

ACADEMIC HONORS recently came the way of two members of the diocesan family. The **Rev. E. Dudley Colhoun** and the **Rt. Rev. Frank H. Vest Jr.** Each received the honorary degree of Doctor in Divinity from their alma mater, the Protestant Episcopal Theological Seminary in Alexandria, Va.

Colhoun is rector of St. Paul's, Winston-Salem. He was awarded his Master in Divinity at Virginia Seminary in 1953, after having graduated



VIRGINIA THEOLOGICAL SEMINARY

The Rt. Rev. Frank H. Vest, Jr.

with a B.A. with honors from the University of the South in Sewannee, Tenn.

Vest, suffragan bishop of the diocese, earned honors both at the seminary, where he was awarded the Master in Divinity in 1962, and at Roanoke College, where he graduated in 1959.

The awards were made at the fall academic convocation of the seminary on Oct. 29.

Powell writes adoption book

LITTLE IS known, says **John Y. Powell**, about adults adopted as older children. But the executive director of Thompson Children's Home in Charlotte sheds a good deal of light on the subject in his recently published *Whose Child Am I?*

Powell's book is built around five interviews with now-grown persons adopted as older persons. All were familiar, he writes, with ambivalence about the adoption. "They had wanted to belong to someone, yet they had feared losing control of their destinies, he concludes. Also, Powell writes, older children are far more vulnerable to the stresses of separation and placement than they show.

Tiresias Press, of New York, is the publisher of Powell's book.

Calling the many names of Christ

JOHN BORREGO

ON MONDAY AFTERNOON she died, in the peace of Christ. I had last seen Nancy alive on Thursday when I stopped at her home on my way out of town for the weekend. This quiet woman lay on a sofa-bed in her den, her breathing labored, her eyes filmed with pain and with the drugs which fought the pain. I held her hand, light and fragile as a bird's wing. Over the past year, the cancer had spread from a few strategic beachheads until it had invaded and occupied her whole body. Her lips moved silently as I said a short prayer, and bade her goodbye. "Take care of yourself, Nancy, I'll be thinking about you."

I walked out to the car with her husband Boyce, my arm around his thin shoulders. His face was pale and lined with the strain of many months of his wife's illness. "Will you be all right?" I asked rather foolishly. The eyes of this shy and gentle man filled with tears. "John, every day she slips a little farther away." My own tears answered his as I put my arms around him. God, what words are there to bring faith or strength? What can anyone say or do to hold up this man and his dying wife? I prayed, as the weekend went by, for the blessing of a peaceful homecoming for Nancy and for a measure of comfort for Boyce.

The call came Monday afternoon. Within 15 minutes of her death, I am at her side with Boyce. He is broken and numbed at the end of a life shared, and the loss of a promise of old age together. I shield myself against my own tears, for the moment, by calling on the resources of my priesthood. "Into your hands, O merciful savior, we commend your servant, Nancy . . ." A cross is traced on the forehead, repeating the seal of baptism. Calls are made, to the doctor, to the funeral home.

As we wait beside her body, her sisters speak in quiet tones, reverent before the majesty of death. Her going was quiet, they tell me. She gave herself gently and calmly into the hands of the Shepherd who embraced her. After the hard work of dying came rest and peace in her last day among us pilgrims.

Nancy and Boyce: "He shall lead them by streams of living water."

Christ led her home, just as he had walked with her. In Nancy's long battle, the presence of Christ for her and Boyce had not been an abstract theological proposition. It had been real—as real as the hands and hearts, the smiles and tears and embraces of a family of holy people called St. Andrew's Episcopal Church.

This Christ, so truly present in love that was *done* as well as *felt*, is named Pearl, Lois, Rose, Claude, Margie, Wanda, Joan, Mildred—a prayer group who are the doers of the Word as well as hearers. Week by week, they came with food to save a weary husband the task of cooking. Christ is named Kathleen, Margaret, Jonnie Ruth, Helen—sisters of Nancy who kept vigil while Boyce went to work. Christ is named John and Wanda, who came to the house to add the gift of their presence to the gift of Holy Eucharist, a week before Nancy's death. Christ is named Wayne, a funeral director once again serving a member of his own St. Andrew's family, leading Boyce with grace and care through the pain of formalities and arrangements.

Christ is named Jim, who pours 30 years of love for the Word into his reading of Revelation's mighty song: "The Lamb in the midst of the throne shall be their shepherd. He shall lead them by streams of living water, and he shall wipe away every tear from their eyes." Christ is named Darlene, cool and beautiful in white as she lifts the Cup of Salvation to Boyce's lips.

For myself, I think of how both the joy and burden of priesthood are sharpened in the sharing of death and mourning. There seem to be no words that can lift away the weight of pain for the dying one and the ones left behind. The neat theories of the grief specialists are no balm for these raw wounds of the soul. Even as I struggle for skill and competence in offering comfort, grace shines from the Kingdom into our world. In the ancient story and actions of Word and Bread and Cup, the unbreakable bonds of love are revealed. We are drawn nearer to the living Father, to Nancy, and to each other as we share Messiah's feast. All our hurt, all our inadequacies, all our poor attempts to find meaning are gathered under the wings of his gentle glory.

The Christ who suffers with us was in every moment of Nancy's dying. The Christ who wept at his friend's grave was in every ache and tear in Boyce's grieving. The Christ who is, now and always, resurrection and life, is in all that we share as his family. ●

The Rev. John E. Borrego is rector of St. Andrew's, Charlotte.

Clergy and laity work together

A SLIP OF THE tongue in 1979—twisting "clergy" and "lay" together to form "clay"—generated a wealth of biblical imagery about forming and shaping people for God's mission. Very soon after the very first meeting in October, 1978, laity and clergy including Episcopal, Lutheran, Methodist, Catholic, Presbyterian and United Church of Christ began to use "clay" and "earthen vessels" as focuses for identity.

The group CLAY—Clergy and Laity Together in Ministry—helps lay people relate their faith to a specific form of ministry. As the Rev. Gary Fulton says, "It begins to grapple with the reality that all Christians are called to ministry by virtue of their baptism." Fulton is rector of the Church of the Holy Family, Chapel Hill, and has worked with CLAY in his parish.

CLAY's "Faith to Focused Ministry" series uses the metaphor of "journey" to accomplish its purposes, which include:

- Helping persons get in touch with their own spiritual sojourns in the faith.
- Helping them identify and claim their own gifts and personal identities as building-blocks for ministry.
- Opening clergy and laity alike to receiving, or being affirmed in, a calling to a specific form of ministry.

Director Mac Hulslander says: "The possibilities extend from consciousness-raising events to the commissioning of persons to ministry. At each step, CLAY fosters the expression of one's ministry in, through or beyond the institutional church.

"We embrace an understanding of the Christian Church as both a gathered and a scattered expression of our being the Body of Christ," he said.

As a result of CLAY, says the Rev. Larry Brown, "lay ministry is more alive today in our church than ever before." Brown is rector of St. Michael's, Raleigh. One of his parishioners, Priscilla Searcy, says that CLAY was "the nudge that gave people the opportunity to go forth, venture out and take a leap of faith" into new areas of ministry.

CLAY has also worked with: St. Bartholomew's, Pittsboro, Holy Comforter, Burlington, St. Paul's, Cary and St. Mark's and Christ Church in Raleigh.

CLAY consists of eight sessions during two and one-half months. Except for one 24-hour retreat, the sessions are two hours long and conducted by an ecumenical team of trained leaders.

CLAY works in cooperation with, and with the endorsement of, the Education and Training Committee of the diocese. For information on CLAY's services and fees, contact Mac Hulslander, 5010 Six Forks Rd., Raleigh, NC 27609, (919) 781-5197. ●

The making of a sermon

GAIL DOUCETTE WOJTON

YOU CAN SOMETIMES tell a church's philosophy of preaching by the words tacked, taped or carved on its pulpit. Some say "Let them see Jesus." Others say "Smile."

No single word or phrase encompasses the Rev. Keith J. Reeve's vision of what preaching can be and should be.

However, Reeve does say this: "I remember so vividly climbing into the ancient pulpit of a church noted for its preaching. As I put my sermon notes down on that board, I saw one word carved in the wood: *Tremble.*"

In amplification, the rector of St. Mark's, Raleigh, says: "I think preaching must and should help us explore the mystery of life and help us look beneath the surface of the obvious to find the holy hidden realities. A good sermon reassures us that, in spite of all appearances to the contrary, a God who loves us is doing for us more things than we can hope or pray for. It must help deepen our faith that we are in fact being moved from death to new life—now."

In short, preaching must make the Word flesh.

The liturgical revolution of the last 20 years, says Reeve, has helped us recover an emphasis on sound biblical preaching. "Part of the power of the new Book of Common Prayer," Reeve says, "is its recovery of the interrelationship between preaching and communion. The liturgy of the Word and the liturgy of the Sacrament now have equal significance. The church rubrics, its liturgical rules, require a sermon with every Eucharist. And the sermon now must follow the reading of the lessons and the Gospel. Before, the connection between the two was often lost because of interceding material, such as announcements and intercessions.

It is no longer fair or true that preaching is not important to Episcopal worship," Reeve says. "My hunch is that preaching is extremely important to the clergy, and certainly most congregations rate preaching among its highest priorities when searching for a new priest."

Are extraordinary preachers born or made?

Surely some come to the pulpit naturally endowed with oratory and philosophy, but Reeves credits long, hard work as a vital ingredient. Of his own working method he says, "Most of the work is Bible study, reading and studying commentaries to learn what was meant when the Scripture was written. I often find my exposition—what the Word means to us today—in current books and films and pastoral counseling and the major events affecting the congregation, the state and the world."

At St. Mark's, Reeves draw on ideas from particpants and teachers in the Bible study classes. Reeves does a three-hour overview for teachers before each liturgical season and meets every Monday night to swap ideas with them. As he reaches for the right theme of the coming week's sermon, he challenges his people to expand on their thoughts:

"What you just said triggered something in me," and he offers a childhood memory.

"I just thought of something," and he quotes T.S. Eliot.

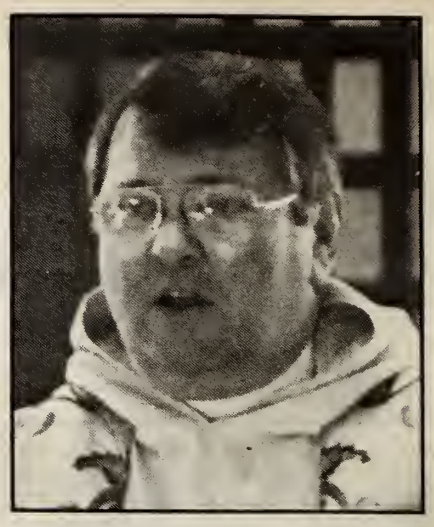
"Can you illustrate that perception for us?" he prods.

After all the active listening, Reeve spends 10 hours writing his Sunday sermon. By Wednesday he has chosen his topic and a first draft is done by Thursday. Then Reeve does as he has for the 17 years of his priesthood and rehearses the sermon with his wife Carmen. "She looks for whether the sermons flows, if the transitions are good, if I'm going off in the wrong direction, and for words or phrases that would take people off into their own thoughts.

"Most of all," Reeve said, I want to know, 'Is this significant, does this matter?'"

He tries to avoid anecdotes and illustrations that don't help deal with real issues. "They may be entertaining," Reeve says, "but they can sound phony, as if they came out of a book of *Helpful Illustrations for Writing Sermons*. It is important to use images and illustrations, but they must reveal more of the mysteries."

When Reeve takes the pulpit on Sunday, he knows his 20-minute sermon word-for-word and uses only the sparest of notes. The words he has judged to be significant are made even more so by his superb delivery. He does not flail his arms or pace or use any body language other than facial expression. Instead, he uses his voice like a fine actor. He whispers one word, spits out another. His voice catches with emotion, his chin trembles, his face flushes. Traces of an English accent—he is a native of Ipswich—add to the effect of the words he speaks, and the long pauses between words allow thought to sink in.



The Rev. Keith J. Reeve

People drive from miles around to hear Reeve preach. Why? Mary Mainwaring says it's "his dense style—there is a lot packed into his deeply researched sermons. He offers an insight that weaves together events, books and the past and present, each part illuminating the others." Ruth Anderson says, "His sermons have that rare combination of intelligence and spiritual insights that speaks to the whole person; when he preaches, a hush comes over everyone because the energy trembling in his voice and face indicate that something very profound is going on here."

"In all of his sermons he tells us that God loves us," Tom Henderson says. "I know he expects God to be acting through him when he preaches."

Reeve can't select one word to say what he intends in his preaching. But if forced to take a penknife and carve a single word in his pulpit, it wouldn't be *exhort* or *convince* or *blame*. More likely he would etch out *faith, hope, love*. Or maybe, *Tremble*! ●

Gail Doucette Wojton is a communicant of St. Mark's, Raleigh.

Social gospel in perspective

JOHN C. BOLING, JR.

EACH WEEK THEY climb into their pulpits and preach to their congregations about the Christian response to great social questions: nuclear weapons policy, abortion, cuts in welfare benefits, aid to this or that group, and so on and on and on. The media clucks with approval. The college professors tell their students about the godly social concern of those preachers they agree with. And the poor, trapped soul who disagrees with the preacher is subjected to weekly intellectual and spiritual assaults conducted in the name of God.

But if it is truly God talking, then he speaks with a forked tongue.

In one church God speaks in a liberal voice; at another he is a conservative. In one he is for a nuclear freeze; in another he pushes for an arms buildup. To one church he endorses abortion; to another he condemns abortion as murder.

Let us be clear. What is really happening is that these sermonizers are using God's name as a utensil to push their own political ideas. And I must ask its effects on the body of Christ. I must be concerned with what our Lord would say about the practice.

MARSHALL CLAYTON

Of course I have no direct pipeline to God. He has not come to me sitting in my sycamore tree with a vision of his truth and purpose on earth. I can only prayerfully read the scriptures and seek guidance in their teachings. What did Jesus do and say? He is our Lord. It is his life that serves as the pattern for our own.

CONSIDER THE PARABLES.

There are 14 of them in Matthew—the parables of the Sower, the Lost Sheep, the Tenant in the Vineyard, the Three Servants, etc.—and nine of them begin with the words "the kingdom of heaven" and make clear the nature of that spiritual domain.

St. Luke records other parables of our Lord. The Parable of the Rich Fool talks of the foolishness in excessive accumulation of material things. The Parable of the Unfaithful Servant teaches of the punishment of God on the unbeliever. The Parable of the Unfruitful Fig Tree shows that while God gives us many chances to build up his church, those who are not faithful will face destruction.

Indeed, of all the parables, only that of the Good Samaritan deals with the relationships between persons. No clearer picture exists of the emphasis of Jesus' earthly ministry than the topics of his main teaching tool, the parables. And the stress of this tool is our mystical relationship with God the Father.

That same ranking of importance is present in the moral law given Moses early in the divine revelation of truth on earth. Of the Ten Commandments, the first four teach of a person's relationship to God and the honor due the

A call to challenge the system

LEONARD FREEMAN

Leonard Freeman: When I say the word "spirituality," what comes to mind is the monk in the desert saying his prayers alone. What's wrong with that image?

Kenneth Leech: It is incomplete. Although the role of the monk in the desert, and the place of solitude in any spiritual life, is a very important one, there are two things that we need to get away from: one is the notion that the spiritual life is primarily concerned with the life of the individual. The second is the idea that this notion is very ancient and even biblical. In fact, the notion that Christianity is primarily concerned with the individual soul is a very modern ideas and would be quite surprising to the biblical writers. If you look to the New Testament, for example, there is a great deal about the life of the spirit, but the thrust is entirely corporate and social. It is about the building up of a community.

In the letters of St. Paul it is very surprising how little there is about *personal* spiritual growth or development. All the emphasis is on the body of Christ as an organism and the individual is only seen as important to the degree that he/she is part of that community.

To recover what I would call a "biblical" spirituality, we need to look at ideas like the people of God, the spiritual journey of a people, the idea of the community discovering discipleship—and only *secondarily* to look at the individual.

It is not that the individual is not important, but the biblical thrust has more to do with concepts like the people of God, the kingdom of God and the body of Christ. These social images are really the central ideas in the gospel record and in the New Testament writings.

You know that a great many people would not agree with you.

But the the bulk of New Testament scholars *would* agree with me. In fact, it is one of the few things that New Testament scholars are pretty unanimous about.

The central thrust of the teaching of Jesus is not about the state of the soul after death, or with the condition of the individual soul at all. The central thrust of the teaching of Jesus is about the kingdom of God.

The association of Christianity with the fate of the individual soul is a much later development and I would say, a deviation from New Testament Christianity.

You talk about the social dimension of spirituality and "the social God," it's the title of one of your books. What do you mean by that?

I chose the title *The Social God* because there are a number of confused ideas going around the Christian world about the term "social." For example, we often hear the phrase "the social gospel" used as if there were two gospels—*the* gospel and *the social* gospel. And the social gospel is either an alternative to the gospel or it is something tagged on. And then we talk about social action as if it were not acually what Christianity is about, but a kind of optional extra.

I believe that Christian social action is inseparable from Christian doctrine. What we believe about God determines what kind of action we are involved in in the world. And the Christian belief is rooted in the idea that God is not a remote being very distant from us, but actually shares his life with us.

Christianity is about the Incarnation—God in Jesus Christ taking human flesh, and raising human nature and transfiguring it, so that it is made more akin to the life of God.

It is a question of discovering what we are, discovering God at the core of our being. This is the heart of what we call Christian mysticism.

But in mysticism we usually think of the person looking into himself—"the flight of the alone to the alone." How does that shift over to this social dimension?

Most of us come to know ourselves and God at two levels, though not necessarily simultaneously. On one hand we come to know who we are by getting to know ourselves deeply and intimately. The other stage concerns our social relationships in the pursuit of justice, involvement in society whether at the local, national or international levels.

In biblical terms, God is certainly encountered at both these levels:

The Rev. Kenneth Leech

sometimes in silence and reflection and contemplation—a level of deep personal awareness; sometimes in the pursuit of justice.

But if you assume that the life of prayer or worship is primarily concerned with the flight of the alone to the alone—a kind of personal trip—then you will have a view of spirituality which is basically one of withdrawal and cutting yourself off from the world. In fact, you will probably regard the world and the struggles of the world as a kind of interruption to your spiritual quest.

I would regard that as heretical and as a very deviant form of Christianity.

Orthodox Christian spirituality is rooted in Eucharistic worship. It is rooted in the experience of a community and in the belief that God took human flesh and, therefore, sanctified the physical and the material as the vehicle of the spirit. So for Orthodox Christianity there can never be a division between that which is material and that which is spiritual because the one is the medium of the other.

How, specifically, do you see spirituality and social action mixing?

In social and political situations, Christians are not called simply to pick up the pieces—to minister to the poor and to fill in the gaps of the social system—but to challenge the social system and to question its fundamental values. This is a fundamentally spiritual task and, therefore, the people who think that spirituality is a way of opting out of the social struggle could not be more mistaken. In fact, if you attempt to enter into such an important and difficult enterprise, asking fundamental questions about the social order, then you need *more* spiritual resources rather than fewer. Spirituality is necessary to the survival of what I would call the "prophetic role" of the church in being critical of and questioning the values of society. Without deep spiritual resources, social action can become simply reformist tinkering, which in middle age tends to turn into its opposite and end in disillusionment. But without a commitment to social change, spirituality can simply become a form of opting out of reality.

What about spiritual direction?

Although I have written about spiritual direction, I don't regard myself as primarily concerned with that area. In fact, I would be very suspicious of people who become taken up with spirituality as a subject. That is rather unhealthy. The spiritual life has to be part of human life as a whole and spiritual direction has to be an ordinary ongoing pursuit cf of the ordinary Christian. So I am very wary of the present cult of spirituality because it is very easy to get absorbed in that as a form of narcissism and a form of self cultivation.

There is a lot of "vulgar" spirirituality around at the moment, and the test of the back street, the test of what St. Teresa of Avila called "finding God amidst the pots and pans," is still a very authentic test. Because the real test of spirirituality is whether it works out in practice and at the ordinary "back-street level" of human relations. ●

The Rev. Leonard Freeman edits the newsletter of Trinity Church, New York. His interview with the Rev. Kenneth Leech, Race Relations Officer of the Church of England, originally appeared in Trinity Topics.

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divinity. After that—and only after that—the commandments turn to relationships between people. Even so, it still lists only actions between individuals: don't lie, don't kill, don't envy, don't steal, don't give false testimony. Nowhere is the kind of social and political action urged that many ministers seem to feel is God's primary message.

HELPING THE sick, the hungry and the naked is an important activity, and all Christians should be active in its doing. So is world peace. We must work for world peace, even though our Lord tells us it will be achieved only in his returning. Of course Christians must follow our Savior's example in concern for the oppressed.

Jesus clearly stressed the importance of all these. But, in a very real sense, they were secondary to him: They were actions consequential to the primary deed of forming a correct, mystical relationship with God.

Remember the Great Commission, Christ's main directive to us. It is not to feed the hungry or disarm the world. Rather, it is to "Go forth therefore and make all nations my disciples; baptize men everywhere in the name of the father, the son and the holy spirit." (Mark 16:15-16)

Clearly the thrust of the gospel is a personal relationship with God. And clearly the Christian's mandate is to reveal the Good News to all the world and build the church, the body of Christ.

And that's where the social gospel crashes against the rocks. Those ministers are trying to follow a leader they have never met. Sunday after Sunday they use the pulpit to harangue a captive audience on behalf of their own pet political goals, and they drive those with differing political views from the church.

Saint Paul warns against actions that hurt Christ's church. While not directly addressing the concerns mentioned here, Saint Paul directs that all a Christian does be done with an eye to its effect on spreading the Gospel.

Jesus never urged the Jews to disobey Rome's authority—to resist its foreign policy—to grab the Roman government and use its money to accomplish good works. How then can those who now supposedly represent Jesus not follow his example? These social gospelers often call dissenters unchristian and drive them from the church by their preaching. This interferes with the Great Commission to spread the gospel. This preaching can be described in one word—*SIN.* ●

John C. Boling, Jr. is a communicant of St. John's, Charlotte.

Christians and toreros

CHARLES SCHUNIOR

I ONCE HAD the tenacious fantasy that opinions were chips in the cosmic casino; somehow one would be able to cash in a pile of right ideas. When I became a Christian and interested in theology I couldn't help but accumulate a stack of religion chips. The size of the pile, the bright color of the chips and the game of winning them from wrong-minded persons were more fascinating matters than any existential challenges they might have posed to the way I lived my life.

And only in middle life beneath my pile of failures and frustrations has it occurred to me that in this cosmic casino the chips all belong to the house. Our winnings are borrowed, and we gamesters may be the poorest judges of the value of the chips.

So opinions (in my opinion) are only raw material, like canvas. If you can attach it to a stick and catch the breeze and sail across rough seas, keep it in the boat; otherwise it's ballast.

THE OLD UNION standard, "Which Side Are You On?" was the theme of the great movie, *The Bridge Over the River Quai*. In that movie Alec Guinness's colonel felt himself the consummate British patrician as he continued to lead his troops in captivity. He insisted on disciplined decorum and with upper lip stiff entertained his Japanese captors at high tea. To keep their bodies and spirits robust, the colonel directed his men to cooperate with the Japanese in building a great bridge over the river. This brave, patriotic man realized only at the moment of his death that the result of all his plucky leadership was not recreational therapy for his troops, but the advancement of the Japanese war effort. In his dying moment Guiness falls on the dynamite plunger and, just as a troop train crosses, brings down his great bridge.

The church of Christ would, we hope, inspire us to resist building these bridges in the first place. Unfortunately, *we* are the church of Christ, and it is we, our families and friends, who are being fed, maintained and inspirited by the building of these Quai bridges. In the movie we cheer the final explosion, but in our own lives it is our own paychecks, perquisites and fantasies which go up in smoke.

I WORK IN a coronary care unit in a major hospital. This is a very ambiguous context from a religious perspective. Who travels this bridge? From one view, it presents a daily opportunity to serve deep human needs; from another, the CCU and the health care industry we represent serve the deep needs not so much of suffering brothers and sisters, but the need of society, and of ourselves, for a technological eclipse over the terrifying firmament of disease and death. (Need I even mention that this technological legerdemain, like the weapons industry, employs thousands of people?)

A scene from the recent past shimmers into view. I stand at the bedside of Mrs. Currie, an elderly Scottish woman whose face has been hollowed of flesh until it resembles a Greek mask: a stare and an antique grimace. Her skin is dry. Pale like the inside of a shell, she is almost her own shell, and filled with more memories than blood. She wants to talk of her funeral and of Scotland when she was young and to hear a cassette tape I have brought her of Robert Burns' songs. She wants me to assure her that she will have pipes at her funeral.

But this is not my "real" work. What my intensive care flow sheet claims I am doing is a sort of high-tech ghost dance. I adjust medicines to support her failing heart and ruined kidneys, coordinate diagnostic tests and translate my observations into the spare pomposity of medical jargon. Roving bands of medical specialists reconnoiter the terrain, searching for any opportunity to strike a bold tactical blow—a Pickett's charge in this dying cause.

Such a charge may cause a patient misery, may prolong misery; but it sounds well in morning rounds, and thousands of dashes up Cemetery Ridge inflate the medical GNP and cumulatively enhance our putative eclipse of death and disease.

SOMEHOW I HAVE come to the knowledge that my place in the exiled church is determined not by my opinions—on doctrinal matters or any others—or my imaginative support of brave causes, but by the bridges I myself build, and refuse to build, here and now. The central problem for Christians today, or any day, is not an issue of theology (opinions) but of existential loyalty. But how do I begin as a recruit for this underground movement? How, lacking the hot glare of crisis, do I read my coded instructions. And how do I stumble beyond distractions and pick my way toward the heart of combat, here in my own jungle?

At this point of confusion, I read Juan Belmonte's reflections on the origin of his unique style of bullfighting.

During the World War I period, Spanish aficionados were stunned by young Belmonte's style of working close to the bull, close to the horns, emphasizing the planted feet and the fluid cape rather than the athletic mobility of previous toreros. Since Belmonte, the triune creed for excellence in a torero has been *parar, mandar, templar*. It's a creed suitable, as well, for the underground Christian:

Parar: to stop, to stand ground.

Mandar: to command, to gain mastery.

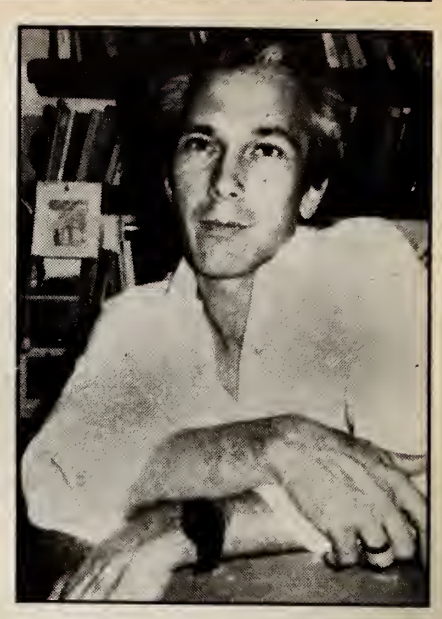
Templar: to temper.

The Christian's craft is like the torero's. We must stand our ground, become masters of reality and temper the violence of our conflict with love and openness. In the moment of truth we attempt to vanquish our enemy, but without rancor, realizing that in God's amazing plan we both have our roles.

But (you will alertly object) even the finest rules for fighting will bring us no closer to the center of the conflict. More often than not we are not toreros at all but drunken aficionados (or worse, only tourists) roaring at the action from the high-priced seats. How to begin—send away for a mail-order capote or go to a school of tauromaquia—i.e., peruse my theology books, stay awake for the sermon?

Belmonte's revolution was born not in the bullring, and much less in a school of bullfighting, but in the moonlit darkness of the fields around Seville where the adolescent Belmonte and other guttersnipes eluded the Guardia Civil to separate and "play" bulls from the herds of neighboring ranches.

When fighting at night, Belmonte recalled, it was necessary to keep the bull close. Whatever danger one faced when the horns grazed his naked body was less than the danger of a sudden charge from the shadows. The revolution in bullfighting which was attributed to him was the natural result of the desperate and lawless circumstances in which he learned his craft.



Charles Schunior

The lesson for us is clear: We play the bulls where we find them with the tools and the skill we have tonight.

Juan Belmonte and his friends used only long jackets for a cape and they swam the Guadalquivir River at night to stalk the bulls. Not infrequently they left some blood behind. And perhaps that is the way to start as exiled Christians—to remove our clothes, swim the river and approach the bulls in darkness. It does not require a "suit of lights" to cape a bull, and it does not require a lion's den to play Christian. But more is required than words, more than old stories. Our voodoo fascination with creeds and books will keep us spellbound before a pile of chips which will vanish into smoke at daybreak.

WHAT BRIDGE HAVE we built and who crosses? Only the drama of confrontation will tell. The bulls lie in our own darkness across the river—not a faraway river of fable, not the Jordan, but the Guadalquivir, the murky polluted river of our own back yard. Our companions are not crusaders, great leaders, not bishops or priests, but other guttersnipes like us—the people we work with, drink with, sleep with. Unschooled, we approach in naivete. The only requirement for joining this antic band is the willingness to be hurt and bleed a little, also to appear the fool, the outlaw, to endure the jibes of the cognoscenti who claim that the only game is in the bullring where the wealthy put their money down—or that the only health care is in the great hospital (where the wealthy put their money down).

Our reward for caping small bulls in the dark may eventually be a performance before great bulls in the public bull ring. But for now the great thing is to remove our coats and swim the Guadalquivir whose ripples lap the shores of all our lives, including this moment, in this patient's room, when urgent and fascinating distractions lure me away from her deathbed revery. Churchmen in exile, we may be impossibly, fearfully alone, but as the bulls rush by in the dark an attentive ear might hear the cosmic croupier voicing a gutteral *ole*. Surely there was such an *ole* last month, as the piper played farewell to Mrs. Currie. ●

"We play the bulls where we find them and with the tools and skills we have."

Charles Schunior is a nurse at North Carolina Memorial Hospital and a communicant of Chapel of the Cross, Chapel Hill.

On mapping the heart's terrain

AGNES MCDONALD

Agnes McDonald: "In those days there were places to keep secret, except for a few special people."

THE LAST TIME I went back home, the creek was still there. I say, go back home, the way one says the words that mean to go back to where we were children, to the home that will be home no matter how many times we move or how many other houses we inhabit or how frequently or infrequently we claim it in memory or in fact, by visits or in words like these. I suspect there is something in the voice when the words are spoken that makes this all clear. I wonder if it is so in other languages?

WITH RELIEF I say it is still there. In these times of massive landscape changes, when waterways are filled, and hills are leveled, trees bulldozed and parks and fields filled in with shopping centers and housing developments, I am reassured to find it still there. But that is not to say it has not changed. Of course it looks smaller, narrower and less enchanted. I had expected that, knowing how as we grow taller and older, and the world seems to shrink in our perception, and scenes and people too, remembered from childhood, have to be adjusted to fit our new reality. But I did not take into account the deepening, the filling in, the cleaning up and slowing down that had taken place naturally and with some help from city beautifiers since I had lived there. The creek had had a human companion or two in these changes.

Where it came from I never knew, and still don't, although now I have curiosity about this, part of being a writer, I guess, part of wanting to put on my mental map, every scrap and remnant of the terrain of my heart. As a child I used to think, or assume, it just was there since I did not think about such matters, geography existing largely in books and generally being about remote areas like Zanzibar and Lithuania. Besides, my books pictured the places in black and white, and certainly the area of the lush green park and the oily brown creek in Durham was as colorful to me as a Technicolor spectacular by Cecil B. DeMille. Yes, the creek just appeared out of the ground, from somewhere near the dingy stucco house where my piano teacher, Mrs. Twaddell, lived; or perhaps a little farther toward downtown, springing out of a dank, debris-filled ditch among the weeds and rose bushes behind my old grammar school, taking its tobacco-color from the industry that gave employment to the people who lived around there, and even seemed to stain their skins, their hair, their eyes, their lives.

IN THOSE DAYS, there were secret places to discover and to keep forever secret, except for a few special people whom I could take there knowing they would keep these places secret too. And it was a long time, well into adulthood before I gave up this lovely idea and swapped it for secret places in the heart and mind, when I discovered that the earth had pretty well been mapped. All places I would ever be apt to find had been plotted. A hard idea to give up, though, a very hard one.

Accepting that the creek, my creek, was part of a terrain accessible to others, was part of my growing up. There are roads to everywhere (or will be) and every place has, or will have, footprints of others planted there. That is the price we pay for sharing a limited, finite world with other humans. Things change with this knowledge, and whether we let the world in or keep it out can mean whether we live or die. The only maps we can make, or change, are the ones inside ourselves.

But even as a child, I knew that the creek led, after a mile or so, to the "colored section" of town. The area was called Haiti—you say it *hay-tie*—and many of its rented shacks dumped raw sewage into the creek. So the mothers said, don't wade in the creek, it's dirty. But no one made much of a fuss about the dumping. It was a fact of life, just as the dilapidated shotgun-shacks with their falling-off porches were a fact of life. I assumed that absolution took place when the creek passed under the bridge across Forest Hills Park—through the culvert that drew us in in our most brave and adventurous moments—and by some sort of alchemy, transmuted its earthy contents into acceptable effluvia for nice little white boys and girls.

WHAT DID THE creek look like? Not much, by almost anyone's standards. It was not deep, nor clear and bubbling. From rain to rain it varied from a dark, beer-colored trickle to a muddy, coffee-colored gush. It was cold to the bare feet and a challenge to jump across. When I fell in, my shoes and socks filled up with foul-smelling silt, and my ankles became coated with telltale marks of my sin. If you could jump the creek and never miss a step, you were marked as one of the gang that raced across the park, jumped the creek, and sped on to somewhere else. I tried. I wanted to be part of that gang. Often I turned my ankle misgauging the length of my stride and would fall into the high sun-heated, insect-buzzing grasses. I never told, I never complained. I kept right on running.

And as I ran, I often would see Dr. Gilbert. He was a man out of his time. He was thought eccentric, since he was a philosophy professor who would, shaggy hair bound in a red rag, jog about the park. "Half-naked," the ladies would say. Why not "half-dressed?" With some coaching from our parents, we kids labeled him strange and sometimes called our dogs to nip at his heels. We were a barbarian bunch.

My mother waged war by phone, mail and even in person with The City, to get bridges put across the creek so that "people" could cut across the park to the bus stop. The "people" were she, who did not drive, and the colored maids and cooks. But she got the bridges and even got the reluctant city to keep them repaired. Now the paths are gone, and most of the bridges, because she does not live there anymore; and the children must play elsewhere.

And in the summer when the rains came suddenly in the afternoon with a clap of thunder and a quick goodbye, the creek often flooded, swelled, and overflowed its banks, a river of mud and churning, transient waters, pulling us out of our house, mother and sister and me, to wade and dabble in the early after-dinner light. An event like no other, here, there, and gone. And we would return to the house and the darkened cool civility of our lives, streaked with dried grass cuttings, an insect husk or two, and Lord knows what else. I had been baptized in the world, the world of illusion, of oil slick rainbows, the shabby and the real, of snuff cans and broken Vaseline jars, or crawfish and minnows, and all the flotsam of this funky planet. And I would get in bed sneakily with all the lovely grit and grime still clinging to my legs and feet, and sleep. I would not have bathed for anything. ●

Agnes McDonald teaches writing at the University of North Carolina at Wilmington.

What the disabled need

CHESTON V. MOTTERSHEAD

I HAVE BEEN getting around in a wheelchair for about 25 years, and I feel good about myself, family, friends and job. During this time, however, people have said and done some embarrassing, funny and just plain dumb things regarding my disability.

For example, sometimes a restaurant cashier has looked dumbfounded when I reached for my wallet to pay for a meal with my friends. People in wheelchairs are not supposed to be "breadwinners." That attitude is frustrating, but it is bearable.

There were also occasions when a person would pat me on the head and say, "If you believe, God will let you walk again." That, of course, criticizes my personal faith and religion, and that does make me angry.

I am sure I have acted in similar ways to people during my life, and I apologize for my insensitivity to their situation. Recently, however, I felt extermely frustrated and angry when a Reagan administration appointee told me and millions of other disabled people that we are responsible for and that we deserve our disabilities. "Nothing comes to an individual that he has not summoned, each of us is responsible to his life situation."

Eileen Gardner, who was a senior aide to Secretary of Education William Bennett before her resignation, is the author of those words and that philosophy. Her paper on the "Federal Role in Education" for the Heritage Foundation is replete with a primitive Calvinist theology.

To say that I was responsible for or deserved the helicopter crash I was in while on active duty as a Marine is ludicrous theology. To say that two other passengers deserved to die or that God willed their death in that crash is blasphemy.

I am no more responsible for my accident than a friend of mine is for developing multiple sclerosis, or another friend's daughter is for getting hit by a drunk driver and becoming a quadriplegic, or yet another friend is for giving birth to a mentally retarded son. We are not responsible for these disabilities and neither is God. Death, disease and disability are not predestined by some "universal order." They are a random chance of events and most of these events are terribly unfair.

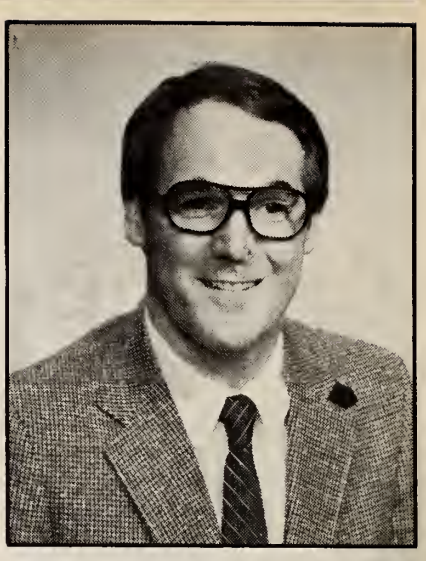
Yet, Ms. Gardner takes her "universal order" theology one step further. She says "the order in the universe is composed of different degrees of development . . . a more advanced and less advanced." Her theology then concludes that "man cannot, within one short life span and from without, raise the lower to meet the higher."

This means that I and other disabled people are unable to rise from our "less advanced" position and into her "universal order." Ms. Gardner's conclusion is that I have been predestined to a disability and that now I am unable to make personal advancements. Her vision of disabled people is not only depressing for our society, but it is also untrue.

Ms. Gardner even goes to the extreme of saying that "laws for education of the handicapped have selfishly drained resources from the normal population and most probably weakened the quality of teaching." I question the use of her words "normal population." Does my life in a wheelchair make me less normal or valuable than others?

Her views of education for disabled students are wrong and shortsighted. It has been federal and state laws and appropriations that have helped many disabled people become taxpayers. Buildings, restrooms and parking spaces are now accessible. Guide dogs are allowed in restaurants, and disabled children are receiving educational services just as all non-disabled children are. Many capable people labeled as "handicapped" are actively employed.

The reason for all of this is that



Chet Mottershead

Republican and Democratic administrations over the past two decades have established legislation and programs that enhance the quality of life and provide more opportunities for disabled people. These laws have indeed helped us to "advance" and to be less dependent on society.

Ms. Gardner combines the secular move toward deregulation with the primitive Calvinist theology of predestination to justify little or no governmental action for disabled and other citizens. As a disabled citizen, I strongly urge all to recognize the relationship of government action with theology. I find that my religion helps motivate me and gives me a sense of inner peace. Government helped me with my education and helps give me access to my community. ●

The author is president of Tri-County Industries and a communicant of Good Shepherd, Rocky Mount. This article appeared first in the Raleigh News and Observer.

Advent is the season to savor

THE SPLENDID TENSION of being Christian in a pagan society shines clearly during Advent. During the four weeks before Christmas, as pagan pressures drive people crazy, the weather of the church turns serene as its people reflect on, and prepare themselves for, the great event of human history. "Pagan" is used in the dictionary sense of having "little or no religion and . . . marked by a frank delight in an uninhibited seeking after sensual pleasures and material goods."

All through the Diocese of North Carolina, the 40,000 or so Episcopalians sink happily into what Suffragan Bishop Frank Vest calls "the quiet waiting of Advent" in his letter this month. In dozens of ways, thousands of people try to turn the damper down on the yammering world.

Down east, the Rev. Downs Spitler reminds his parishioners at St. Timothy's that first comes Advent, then Christmas. "Christmas will not hurry," Spitler says. "It will came in at the 'right time,' as the birth of Christ came at the 'right time.'"

As getting and spending (mainly the latter) zoom, the Rev. John Akers reminds us, "We don't really keep Christmas—we give it away. ." Akers is curate of Holy Trinity, Greensboro.

As hucksters tell us not so much to approach Christmas as to give it a blitzkrieg rush, people like the Rev. Charles Hocking of Cary say slow it down. Advent, says the rector of St. Paul's, is a "time to reflect on our lives, clean up the spiritual closets and prepare ourselves to celebrate the great feast Feast of Incarnation, commonly known as Christmas."

Advent flowers in many ways as it sweeps across the diocese. St. Nicholas of Myra—the alltime exemplar of giving for giving's sake—makes his annual visit to St. Paul's. The prayer board at St. Joseph's, Durham, fills up with prayers large and small, and the parish's crimson tree blossoms. There are Quiet Days at St. Peter's, Charlotte, Advent suppers at St. Paul's, Winston-Salem, and the popular Advent Tea at St. Mark's, Raleigh, where the rector, the Rev. Keith Reeve, tells parishioners that Advent is an opportunity to "get more familiar with the Book of Common Prayer and to begin a discipline of daily prayer that can continue throughout the year." (There's an article about how Reeves preaches on page 4 of this issue.)

Advent is a quiet and shining season when we are led to make the deep connections that sustain us. It is a meditative time when even those of us least given to "big thoughts" and speculative thinking, pause and consider how the world changed after the birth that is celebrated on December 25.

MARSHALL CLAYTON

In Reidsville, the Rev. Verdery Kerr connects Advent '85, the German theologian Dietrich Bonhoeffer and the prophet Isaiah. Advent is "a time of wonder and awe," says Kerr, rector of St. Thomas'; then he mentions a letter Bonhoeffer wrote from a Nazi prison cell to his parents:

"For a Christian there is nothing particularly difficult about Chrismas in a prison cell. . . . For the prisoner the Christmas story is glad tidings in a very real sense. . . . In times like these [the year was 1943] we learn as never before what it means to possess a past, and a spiritual heritage reaching back for centuries is a wonderful support and comfort in face of all temporary stresses and strains. . . ."

And Kerr reminds us of one of the great shapers of the heritage that strengthened Bonhoeffer. Isaiah—who, with the other prophets, takes center stage during Advent—told those who waited and hoped that "the Lord will take delight in you," that "as a bridegroom rejoices over his bride, so will your God rejoice over you." Isaiah spoke, Kerr reminds us, not only to the Jews as a people, but to each woman and man who, then as now, waited for the event at Bethlehem. —JBJ ●

A program for spouse abusers

ANNE B. GEORGE

ON A HOT autumn evening, T.J., a man in his early forties, and his wife had a disagreement. He listened to her side of the argument, but when she finished talking, instead of listening to him, she turned to walk away. He grabbed at her, and she jerked away, his fingernails raking the bare skin on her arms.

T.J.'s wife filed a warrant against him with the Durham County magistrate's office. The case was dismissed before it reached a judge, but because a warrant had been filed, the couple became a statistic and T.J.'s life changed in the following weeks.

Sitting in his office in Durham County on a gray afternoon, a sad smile played across his lips as T.J. recounted the events that led up to away from the incident. A polite, well-spoken man, he had an air of controlled emotion, of feeling tightly reined. From time to time he chuckled at himself and his situation, not out of humor, but out of frustration.

T.J.'s case was not as extreme as many incidents of spouse abuse, which can range from a threat or a slap to a shooting or a stabbing. Although his case was dismissed later, the court got him in touch with a program for men who have a problem with controlling their violence. He wasn't sure that he had a problem, but did remember trouble in his first marriage that he previously had attributed to his youthfulness. So, the program would give him the opportunity to work on his relationship with his current wife.

CHANGE, the program T.J. enrolled in, has been offered to men by the Orange-Durham YWCA Coalition for Battered Women since 1982. Fred Stang, its founder and director, developed these services for men as an outgrowth of his work with the coalition while he was in the Master's of Social Work program at the University of North Carolina at Chapel Hill. The coalition provides services to victims of domestic violence and provides education on the problem. In Durham county, 1000 cases of assault are reported each year. However, FBI statistices show that only one in ten women reports an assault.

What program administrators have found is that spouse abuse is so complex an issue and so individual in its occurrence that it defies a quick-fix diagnosis and requires attention to the individual. The statistics, a reported 38,000 battered women, children and family members in North Carolina in 1983, show that abuse happens every day in every community. Volunteers and professionals like Stang have attempted to find an answer to a complex problem.

Obviously, the violence exists, and women and children who are victims must be helped. But professionals such as Stang believe that it is not enough to offer an alternative only to the victims. "The men's programs have to work with the women's programs. Neither program can work in isolation. And the community has to work with both of them."

PAUL DEAN

In the last eight years, treatment programs for men have been developed across the United States, many of them modeled on the first program of its kind, Emerge, which was begun by men in Boston in 1977.

Like T.J., men are referred to the CHANGE program through the court system because of an incident of spouse abuse. If they successfully complete the program, the charges against them will be dropped; therefore they have a vested interest in doing well. Before they enter the program the men are screened for serious emotional, alcohol or drug-related problems. If they have a problem other than violence, they are referred for appropriate treatment and do not go directly to CHANGE.

A man who enters CHANGE participates in group therapy sessions one night a week for eight weeks. The sessions are led by two volunteer male counselors, each of whom had received 60 hours of training, and the size of the group may vary from about seven to twelve men.

The program's first goal is to stop the violence. Only after the physical abuse has stopped can the men begin to make progress in their personal relationships. The court referral demonstrates that society regards the violence as a crime and will not tolerate it. The counselors try to convey the understanding that "self-righteous justification of violence is not acceptable" and that a man is responsible for what he does with his emotions.

The counselors challenge the men to discover what they get out of the violence, to understand why they feel the need or right to control every situation, and to think about their actions before they act out. The men are encouraged to get in touch with their emotions, to discover what triggers their anger, and to accept responsibility for their behavior. The men learn from each other.

Since batterers often do not see alternatives to violence, CHANGE teaches them to use anger-control skills that break the emotional build-up that leads to violence. They learn to negotiate and to discuss what is going on. But Stang says that to really be successful, a man has to make a commitment to change his habits for life.

T.J. did complete the CHANGE program successfully, and was asked to consider becoming a counselor, provided he has no further incidents of violence during the first year after treatment. But he readily admits that problems still exist in his marital relationship, and he sees his wife as a contributor to the problem. "She says that it's her money and she will do what she wants to with it. She is selfish."

T.J. believes that a man usually tries to deal with his problems alone, but that he needs to be receptive to treatment so he can correct a small problem before it becomes bigger.

Stang says that there are no methods to measure a man's gains in a treatment program or how long the effects last. It is a fact that many abusive men are ordered by the courts to repeat a program because of another act of violence. Stang feels that T.J. is a success story, but that "you have to remember that you are working with a social problem. There is no permanent cure and society reinforces bad behavior. These nice guys have done bad things and can hook you in. We need to educate people." ●

Anne B. George is a freelance writer who lives in Raleigh.

Diocesan Resources for Spouse Abuse

Here is a sampling of projects and programs being operated by parishes to deal with spouse abuse:

Task Force on Rape and Family Violence, St. Luke's, Roxboro

Abused Women Shelter, All Saints', Roanoke Rapids

Cabarrus Victims' Assistance Network, All Saints', Concord

Davidson County Domestic Violence Services/Shelter, Grace Church, Lexington

Family Violence and Rape Crisis Volunteers in Chatham County, St. Bartholomew's, Pittsboro

Domestic Violence Services of Alamance County, Holy Comforter, Burlington

Family Violence Intervention Program, Holy Innocents, Henderson

Battered Women's Shelter, Christ Church, Rocky Mount

Battered Women's Shelter, Christ Church, Raleigh

Raleigh Women's Center, Christ Church and St. Mark's, Raleigh

Frances R. Doak Women's Center, St. Michael's, Raleigh

Arosa House, Christ Church, Charlotte)

Family Violence Intervention Project of Region K, Holy Comforter, Henderson

We are but the dead on holiday

LUTHER LASHMIT

The Oxford Book of Death. An anthology chosen and edited by D.J. Enright. (Oxford University Press)

DEATH IS THE coming thing. Man knows it and that is the price he pays for eating the apple. *The Oxford Book of Death* gives views of death across all cultures. On few subjects have voices been more lively, which is surprising since there are no real experts on it. The Oxford anthology is a lavish banquet compared to the light hors d'oeuvres in this review.

"The living are the dead on holiday." (Terry Nation, 1980)

Compared with the infinite duration of death the life of man on earth is like the single flash of a firefly on a summer's night. Those who lack the religious belief in an afterlife may be consoled by evidence that those who do so believe are not always calm about the act of dying or their subsequent prospects.

"Death is not an evil, for it liberates from all evils, and if it deprives man of any good thing, it takes away his desire for it. Old age is the supreme evil, for it deprives men of all pleasures, while leaving him appetites; and brings with it all sufferings. Nevertheless, men fear death and desire old age." (Giacomo Leopardi, 1798-1837)

THE HOUR OF DEATH can be met with kindness and courtesy:

"Because I could not stop for Death-
He kindly stopped for me-
The carriage held but just Ourselves-
And Immortality.

"We slowly drove- He knew no haste
And I had put away
My labor and my leisure too,
For His Civility."
(Emily Dickinson, 1838-86)

SUICIDE is contrary to Christian ethics. *"It considers it far more the sin of Lucifer than a banal cowardice. Suicide is something on its own. It seems to me to be a flight by which man hopes to recover Paradise Lost instead of trying to deserve Heaven."* (Paul-Louis Landsberg, 1901-43)

RESURRECTIONS AND IMMORTALITIES. *"The guest for supper at Emmaus with the two disciples was a stranger to them. But when he was at table, took the bread and blessed, and broke it, and gave it to them their eyes were opened. They recognized him and he vanished out of their sight."* (Luke paraphrased)

"It is indeed impossible to imagine our own death; and whenever we attempt to do so we can perceive that we are in fact still present as spectators. Hence the psycho-analytic school could venture on the assertion that at bottom no one believes in his death, or, to put the same thing in another way, that in the unconscious every one is convinced of his immortality." (Freud)

"What moment in the gradual decay does resurrection choose? What year?
What day?
Who has the stopwatch? Who rewinds the tape?
Are some less lucky, or do all escape?
A syllogism: Other men die, but I
Am not another; therefore I'll not die."
(Vladimir Nabokov, 1899-1977)

HEREAFTERS as envisioned by (1) Christians, (2) Muslims, and (3) a Roman of the first century AD:

(1) *"Lord God of mercies, grant to the souls of all thy servants a place of cool repose, the blessedness of quiet, the brightness of light: through our Lord."* (Collect, Feast of All Saints)

(2) *"The true prophets of Allah shall be well provided for, feasting on fruit, and honored in the gardens of delight. Reclining face to face upon soft couches, they shall be served with a goblet filled at a gushing fountain, white, and delicious to those who drink it. It will neither dull their senses nor befuddle them. They shall sit with bashful, dark-eyed virgins, as chaste as the sheltered eggs of ostriches."* (The Koran, early 7th century)

(3) *"Eutychides is dead, and what is worse*
(fly, wretched shades!) he's coming with his verse.
And listen! they have burned upon his pyre
two tons of music, and a ton of lyre.
You're caught, poor ghosts. But what I want to know
is where in Hell, now he's in Hell, to go
(Lucilius, AD 60)

EPITAPHS AND LAST WORDS of significance are rare. Most tombstones record that the buried person was born on one day and died on another, thus including the whole history of his life between those dates. Malcolm Lowry (1909-57) prepared his own epitaph. It states simply how he lived and died:

Malcolm Lowry
Late of the Bowery
His prose was flowery
And often glowery
He lived, nightly, and drank, daily,
And died playing the ukulele. ●

Luther Lashmit lives in the Penick Home in Southern Pines, where he attends Emmanuel Church.

The British press assaults Belize

"THE QUEEN EATS A RAT!"

That was the headline in the British newspaper.

In response, the Belize paper said: "Brit Press butchers Belize!"

Cultures collided over cuisine when Queen Elizabeth II visited Belize last month. When the monarch asked for an indiginous dish, she was served something described differently by Belizeans and Britishers. The dish in question was roasted gibnut (*Cuniculus paca*).

"Gibnut is a lovely dish," said Mrs. Gloria Evadne. (She had a vested interest, being the cook.)

"In fact," said the London *Mirror*, "a gibnut is the biggest rat in the world."

The London scandal rag—our own *National Inquirer* is high art compared with the *Mirror*, *Sun* and their sisters-in-sleaze—wasn't entirely correct. The gibnut is a rodent, but not a rat. It lives in the wilds of Belize and the hunter who bags one is considered lucky.

Mrs. Evadne makes the dish sound tasty:

"The Gibnut was skinned and washed. Then I rubbed in a little mustard, garlic salt and black pepper and fried it gently to brown. Then I put it in the oven and roasted it for an hour.

"I took the juice from the animal, added a glass of red wine and bourbon and made the gravy."

Did the queen like her gibnut?

"I didn't hear," said Mrs. Evadne, "but I hope so."

Amandala, a weekly newspaper claiming the largest circulation of any Belize periodical, said that ". . . only an ignorant person or a mischief-maker would call it a large rat."

Not averse to a little mischief, the *Mirror's* story—run under juxtaposed fuzzy pictures of the queen and a gibnut—began:

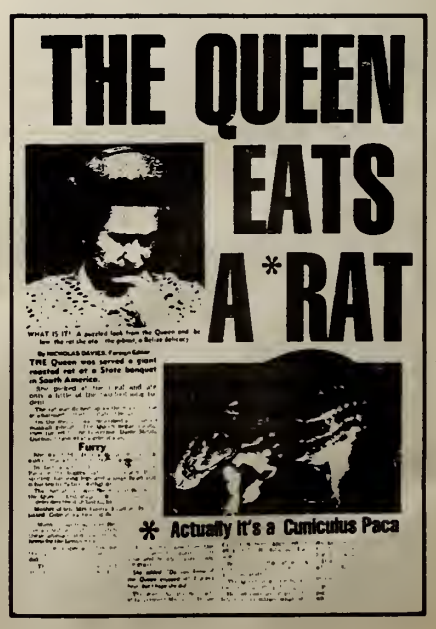
"The Queen was served a giant roasted rat at a State banquet in South America.

"She picked at the meal and ate only a little of the two-foot-long rodent.

"The rat was dished up as the main course at a banquet in the tiny state of Belize."

Amandala noted that Belizeans also relish iguana. "It is left to your imagination," said *Amandala*, "what a field day the *Mirror* would have had if that had been featured on the menu."

Besides, *Amandala* added, the queen had asked for it: "We are advised that it was the Queen's wish that the main course should be a typically Belizean dish and this one was chosen from a list of such dishes submitted to the palace." ●



Letters

"The future is a deceitful time that always says to us, 'Not yet,' and thus denies us. The future is not the time of love. . . . Whoever builds a house for future happiness builds a prison for the present." Please consider those words of Octavio Paz—forget the future, write us now.

Prayer books for prison

Many thanks for the good prison coverage in the October issue. I do want to correct two things. The prayer books and hymnals we use out at Butner were a gift of the Bishop White Prayer Book Society in Philadelphia. I believe the funds come from a trust created by the will of the first Presiding Bishop. In any event, the Society furnishes prayer books and hymnals to any congregation in need and having the Bishop's endorsement. They gave us some Spanish prayer books too, for use by Cuban and Puerto Rican inmates.

The Dakota Sioux prayer book and hymnal were a gift of Barry Anderson, the Bishop of South Dakota. They have been used by several Sioux inmates from the Dakotas.

Thanks again.

James B. Craven III
St. Joseph's, Durham

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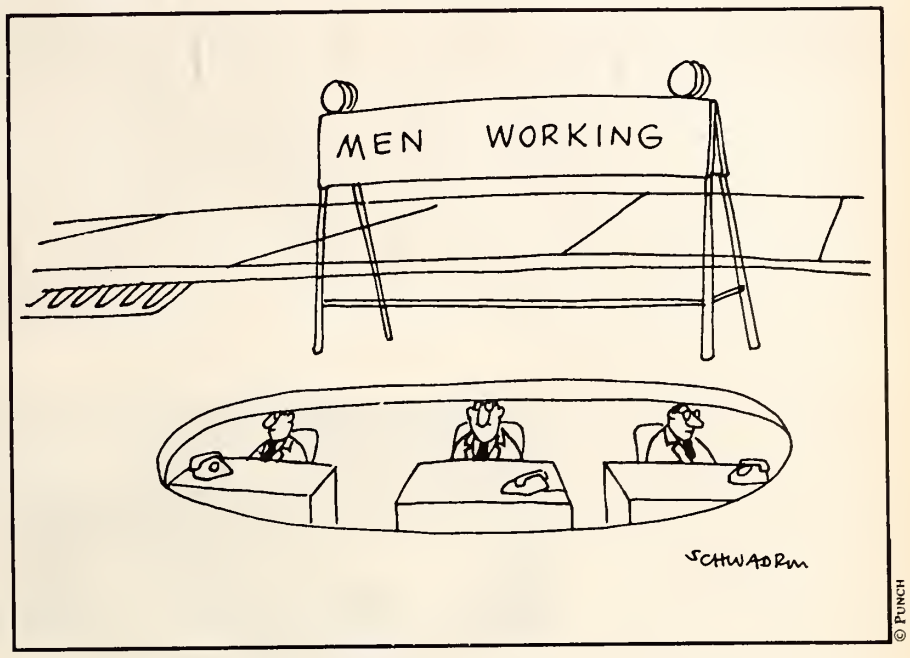
Two views are extremist

I would like to express my views on a very touchy and emotional controversy, creationism versus evolution. I feel that both groups are extreme and that a merger or compromise between the two is called for.

People are too caught up in the idea that the Bible is to be taken literally; that seven days is indeed seven days. This would mean that 950 years is precisely how long Noah lived.

I believe that God has his own form of time. Surely to someone who is that uncomprehendably colossal, a year could seem a second or a million years a day. Scientists have carbon-dated rock specimens as ancient as four million years, yet some creationists maintain that the earth is only 6,000 years old. Some creationists also believe that Noah's ark really existed and held two of every animal in the world. But an ark 450 feet long, 75 feet wide and 45 feet high certainly couldn't hold all those animals!

Just as incredible is the evolutionist who does not believe in God. Surely one must even more fully perceive the greatness of God when studying his creations in nature. It seems that after seeing all the inexplicable wonders of our universe one would almost fall on his face to the lord.



© Punch

I don't believe the Bible was ever meant to be taken word for word. God was definitely behind our creation. He caused the big bang and our subsequent evolution. I believe that Genesis was conceived as an analogy. People can better relate to time in days, not billions of years.

I once read that Jesus died to take away people's sins, not their minds. If people would just open their minds to new ideas and viewpoints, they might be surprised at what they find.

Beth Shaw
St. Michael's, Raleigh

God takes no sabbaticals

On sabbaticals, painting church doors red, and other excuses for not giving to God: "All things come of Thee O Lord, and of Thine own have we given Thee."

God, through scripture, commands us to return to him a portion (a tithe) of that which he has given us. We honor Him when we thankfully and cheerfully give our time, talents and treasure to His work.

How then do we show Him honor when we threaten him with a sabbatical from giving until He straightens out the thinking of a vestry or diocesan budget committee who make any use of our gifts to Him in a manner with which we do not completely agree?

His giving to us is a perpetual one. God takes no sabbaticals in his giving to us, though we fail daily to live up to his expectations.

Lathrop P. Smith
St. Thomas', Reidsville

Suffragan Bishop's letter

Dear Friends in Christ,

Happy New Year!

There is a rhythm to life, a series of events and seasons, by which we mark and celebrate time. In fact there are many rhythms.

There is a rhythm in the seasons of the year. Leaves turn and then fall; winter descends and then ebbs; the hibiscus and jonquils peek out and the seed greets the warm earth; the sultriness of summer—sun, rain, the harvest; and then the leaves turn.

There are the seasons of our calendar year. January 1, Auld Lang Syne, bowl games, blackeyed peas all herald the march through another 12 months and yet another calendar year. Can it really be December of 1985?

And then there are the seasons of the cycle of life. Firstborn! And then first step; first day at kindergarten; first visit by the tooth fairy; first dancing class; first date; first prom; first year at college; first job. And before you know it, in the twinkling of an eye, firstborn of firstborn.

There is a rhythm to life!

But nowhere, no place, is that rhythm more pronounced and more profound than in the seasons of the Church year. The purple expectation—the quiet waiting of Advent; the Christmas experience of unbelievable joy; the Epiphany mandate to "go into all the world"; the solemn self-denial and self-examination of Lent; the explosion of the Easter affirmation of the resurrected Christ; the fire of Pentecost and the celebration of the gift of the Spirit. The focus, of course, is on God and what God has done, continues to do, and will do through his Son, Our Lord. And we, his people, mark time and timelessness by moving sensitively and prayerfully through these seasons. These are truly the seasons of our lives. It all begins with Advent.

Happy New Year!

Faithfully,

Frank H. Vest, Jr.

Frank H. Vest, Jr.

Bishop's letter

Dear Friends:

A national survey of 4,000 teenagers revealed Eddie Murphy as their "number one hero and role model." Ronald Reagan ran second, followed by the entertainers Bill Cosby, Prince, Sylvester Stallone, Clint Eastwood, Madonna and Debbie Allen. Two additionals in the top ten were Michael Jordan and Mary Lou Retton. The 11th name produced in the poll, by the *World Almanac and Book of Facts,* was everyone's mother.

The surprising thing about the poll is that irreverence took first place. Eddie Murphy is a foul-mouthed comic who makes his place in the world of humor by being brashly irreverent. An editorial comment in *The New York Times* pointed out that "irreverence out-polled sentimentality, patriotism and sports heroics. What's heartening is that five of the ten heroes are black and that Mom still ranks so high."

Jesus entering Jerusalem to the shouts of "Hosanna" might have made it on the top-ten list of his day. He seemed to be the long awaited King of Israel, the restorer of good fortune and the overthrower of the enemy.

This King of Kings and Lord of Lords came into the world in a stable. He preached peace and love, He reached out to the poor and downcast, He challenged the ideals and values of His day and He pointed men and women toward a new day and a new life they had never thought possible.

Teenagers in His day would have been drawn to Him as I believe they can be drawn to Him today when they see Him truly represented by those who follow Him.

Is not this the message of Advent and of Christmas?

Once again, "He comes." Once again, we see and express our belief. Once again, we have the opportunity to know Him and make Him known.

If that happens, watch out Eddie Murphy!

Faithfully,

+Robert W. Estill

Robert W. Estill

027514-009-00097
MR & MRS WILLIAM S POWELL
307 PLUM LN
CHAPEL HILL NC 27514

Some surprising gifts

JOHN R. DUNN

THE EPISCOPAL CHRISTMAS Eve service has always attracted a lot of visitors and over the years I've taken a lot of non-Episcopalians with me. But the midnight Mass on Christmas Eve, 1984, had a special meaning—because the two visitors who went with me were Jews.

To begin with I was perplexed that my Jewish friends wanted to go to a service where we celebrate the birth of our Savior, but then they do believe in Jesus the man. So, I guessed that that half was reason enough.

As we were sitting listening to the beautiful preservice music, I began to try and recall the Old Testament course I had taken years ago in college. I certainly hoped that a lot of this service would be from the Old Testament. Well, my friends seemed to enjoy singing the opening carol and when the priest read the summary of the law, I knew that that was right up their alley—after all didn't Moses give us that?

Pretty soon we came to the lesson, a reading from Isaiah, whom I reacall was one of the great Jewish prophets. Things were going great guns now, because next was a psalm by the great Jewish king, David. But then the service began to leave the Judaic background and move into the New Testament with the epistle and the Gospel. I began to feel a little nervous when I realized that we would soon be getting to the Nicene Creed—would my friends embarrass me and not stand?

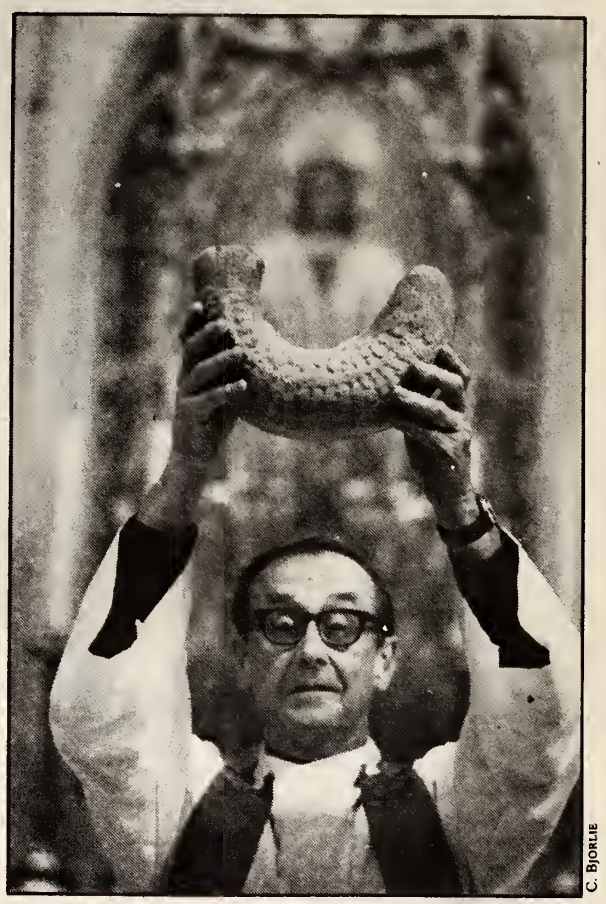
Soon another fear flashed through my mind. Suppose the sermon was that favorite Christmas homily on why the Jews refused to accept Christ as their Savior. Surely my friendly priest wouldn't do that tonight. Well, the creed and sermon went without incident and I had never before listened so intently and pondered the meaning as I had this service.

My friends seemed to like the exchanging of the Peace, particularly when I greeted them with "Shalom." As we moved into the Mass, I realized that this is what it was all about and was sorry that my friends could not join me. My thoughts were many as I received the sacraments that night:

- That my friends and I believed and worshiped the same God.
- That we shared the same rich Judaic background.
- That we joined in praying that night for peace on earth and good will to men.

As I left this special Christmas Eve service to the strains of "Silent Night," I slowly realized what a spiritual gift I had received from my two Jewish friends that night. ●

Dr. John R. Dunn is a dentist in Charlotte and a communicant of St. Andrew's.



C. BJORLIE

COMMUNICANTS AT ST. PETER'S, *Charlotte, have been eating home-baked Eucharist bread since 1980. Children and adults alike bake the various loaves—white, rye, whole wheat—that are broken and given communicants by the rector, the Rev. Huntington Williams. The home-baked bread is part of the parish's ongoing experiments with personalizing liturgy. Carol Bjorlie, a communicant, says: "I enjoy entering the narthex on Sunday morning and seeing the bread in a woven basket on display." One Christmas Eve, she says, the Bread of Heaven turned out to be banana bread. "Many communicants left the rail with smiles of astonishment."*

THE COMMUNICANT

VOL. 76, NO. 8 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA NOV./DEC. 1985

PAUL DEAN

THE COMMUNICANT

VOL. 77, NO. 1 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA JANUARY 1986

Charlotte to host convention

JOHN JUSTICE

EPISCOPALIANS HAVE HAD a good, busy January. First Edmond Browning of Hawaii was installed as presiding bishop in the National Cathedral in Washington on Jan. 11. Then, about a week later, Anglican Bishop Desmond Tutu spoke in Duke Chapel in Durham against apartheid in South Africa.

And to top it off, the 170th Diocesan Convention will be held Jan. 30-Feb. 1 in Charlotte.

There are several reasons why Charlotte is a very apt site for the large and important annual event.

The city is a bulwark of the diocese, having 11 congregations and more than 6,000 church members. Among them is the diocese's largest congregation, Christ Church, with more than 2,000 communicants. Suffragan Bishop Frank Vest was rector of Christ Church for 12 years and will return to the familiar pulpit Thursday, Jan. 30, to preach at the Holy Eucharist.

Also, Charlotte is home to the Episcopal Child Care Services, a.k.a. the Thompson Home. The facility, under the direction of John Y. Powell, is celebrating its 100th year as provider of services to orphans and other children in need. Delegates will be taken by bus to the Thompson Home campus and given tours and treated to barbeque at Friday's Bishop's Dinner.

During the day on Friday, Bishop Robert Estill will make his fourth address as diocesan. His remarks are expected to include a request for approval of a study of the diocese's present and projected needs for capital funds. The bishop is also expected to note that two women have been nominated for positions on important diocesan bodies. Anne Tomlinson, of Christ Church, Charlotte, has agreed to serve on the board of the North Carolina Episcopal Church Foundation, which makes loans and grants for congregations. Phyllis Barrett, of Chapel of the Cross, Chapel Hill, has been nominated to serve on the Constitution and Canons Committee. (At press time, she had not made a decision.)

Among the most important reports to be given are those dealing with long range planning, use of reserve funds and re-drawing of convocation lines.

The NC 2000 Commission will present the result of its two years' work: a mission statement with goals and strategy to guide the diocese into the next century. An accompanying resolution asks that congregations, convocations and other diocesan groups discuss the mission statement as it applies to them; these groups are asked then to develop statements of response that the NC 2000 Commission can incorporate into its report to the 1987 convention. The Rev. E. Dudley Colhoun, rector of St. Paul's, Winston-Salem, is chairman of the NC 2000 Commission. (Both the mission statement and the resolution are printed in the convention section of this issue.)

The Property Management Department of the Diocesan Council met four times during 1985 and spent most of its time reviewing reserve funds and developing a policy for their use. Convention will be asked to ratify the policy, given on page 7 of the convention insert.

Convention will also be asked to approve a new configuration giving the diocese seven convocations rather than the present five. The idea of the plan, developed by the Convocation Boundaries Committee of Council, was to create smaller, more compact convocations so that as many people as possible can get to convocation meetings easily and take part.

Convention site: the Adams Mark Hotel.

The proposed budgets for 1986 are up somewhat. The diocese has two budgets: a maintenance fund that supports the bishops, the diocesan house staff and operations and a few other things; and the program fund for college work, commission operations, Christian Social Ministries, communications, deaf mission work, and others.

This year's maintenance fund request is $553,628, compared with $487,937 in 1985. The proposed program fund is $1,182,092, compared with $1,019,063 in 1985.

A bumper crop of resolutions will be presented and debated, including ones asking for action on women's issues, homosexuality and AIDS, the Ku Klux Klan and migrant farmworkers (see insert, pp. 15-16).

The Task Force on Women's Issues, formed in 1983, is submitting a resolution calling for a Commission on Women's Issues and Family Concerns to be appointed by the bishop.

A resolution from the Christian Social Ministries office asks that the convention act in accordance with a 1985 resolution of the national church and establish a pastoral concerns committee on homosexuality. Similarly, CSM is presenting a resolution to do AIDS information work in implementation of a resolution passed at Anaheim last year.

Delegates will be presented a resolution of conscience and concern about the Ku Klux Klan and neo-Nazi groups. The resolution asks that the diocese go on record against such groups, that vestries do likewise and that the diocese support responsible agencies that monitor, limit and control activities of the Klan and neo-Nazi groups. That resolution comes from Thomas Fanjoy, senior warden of Trinity, Statesville, and the parish's rector, the Rev. Robert S. Dannals.

There are two resolutions aimed at helping migrant farmworkers. One would have Convention ask State officials to appoint farmworkers and advocates to serve alongside farmowners on the N.C. Farmworker Council. The other would ask that the North Carolina Commissioner of Labor, John Brooks, require better toilet facilities for migrant and seasonal farmworkers. Both resolutions are from Christian Social Ministries. ●

Presiding bishop is installed

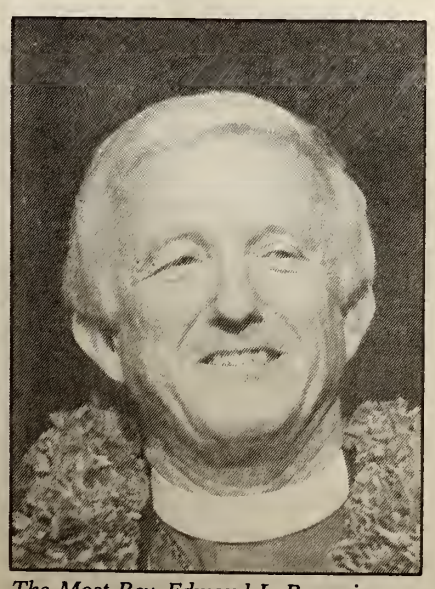
ON JAN. 11, the Rt. Rev. Edmond Browning was installed as the 24th presiding bishop of the Episcopal Church. The service was in the Cathedral of Sts. Peter and Paul, usually called the National Cathedral.

After the call to worship—an ancient prayer from Hawaii, where Browning was bishop from 1976 until his election to lead the nation's 2.5 million Episcopalians—and various processions, the entrance rite was performed. The new presiding bishop knocked on the west door of the cathedral and was admitted by the Bishop of Washington, the Rt. Rev. John Walker, who said:

"Edmond, Bishop in the Church of God, we welcome you to this Cathedral Church in the Name of Christ, the Shepherd and Bishop of our souls."

Present and participating were the bishops of the Episcopal Church, who entered according to the order of their ordination and consecration. Representatives of the other churches of the Anglican Communion took part, as did those of other Christian bodies representing the wider family of faith.

The installation ceremony—the fifth to be held in the cathedral—included the giving of gifts to Browning—a Bible, a Book of Common Prayer, a Hymnal 1982. He was also given symbolic gifts: water, bread and wine, oil, towel and bowl (symbolizing the humility and servanthood of Jesus Christ), plumbline (prophecy), and a compass-rose, the sign of the worldwide Anglican Communion. The final gift handed Browning was the Primatial Cross, which he received from his predecessor, the Rt. Rev. John Maury Allin, 23rd presiding bishop.



The Most Rev. Edmond L. Browning

In his sermon, Browning touched on numerous specifics—including nuclear armaments, racism, environmental pollution and other social themes—while stressing compassion as one of the enduring necessities of the church and the world.

The new PB is considered by most to be an internationally minded man—a native of Texas, he has served the church in New York, Okinawa and Europe, as well as Hawaii—and his concelebrants for the Eucharist came from far and wide:

The Primate of Japan, the Most Rev. John M. Watanabe; the Bishop of Johannesburg, the Rt. Rev. Desmond Tutu; Bishop Walker of Washington (one of the three other nominees for PB when Browning was elected in Anaheim, Ca., last September); and Bishop Allin.

Browning is only the ninth elected presiding bishop; before 1925, the office was held by whoever was the senior bishop in the church. The last person to serve as a combined PB/diocesan was Bishop Henry St. George Tucker, Bishop of Virginia. It was during Tucker's tenure that General Convention designated the National Cathedral as the presiding bishop's seat.

Service music and hymns for Browning's installation were from the new *Hymnal 1982*. The night before the installation, the cathedral hosted "A Festival of New Hymns" to celebrate the new hymnal's publication. ●

Around the diocese

ECW sets seminar dates

COMMUNITY-BUILDING and convocation-strengthening are the aims of the ECW's upcoming Seminars for Service. The ECW is working to make its activities as relevant as possible to as many women as possible. These seminars (formerly called Spring Planning Days) are designed to let women share ideas, concerns and goals. Here are the dates and places:

- March 11: Central Convocation and Sandhills Convocation, Emmanuel, Southern Pines.
- March 12: Northeast Convocation, St. Timothy's, Wilson.
- March 15: St. Mary's College, Raleigh. (This is a Saturday meeting for women who can't make their convocation's weekday seminar.)
- March 18: Northwest Convocation, St. Andrew's, Greensboro.
- March 19: Southwest Convocation, Trinity, Statesville.

Church donates $10,000

ST. STEPHEN'S, DURHAM, has given $10,000 to the Penick Home for the aging in Southern Pines. The money will be divided into $2,500 for the new library and $7,500 for unrestricted uses.

W.L. Burns, Chairman of the St. Stephen's Episcopal Church Foundation, credits **Elizabeth Lanning** and **Paul Wright** for the donation.

In a letter to **Sandy Andrews**, business manager of the Penick Home, Burns stated: "I hope this will be the first of many gifts to the Penick Home from this Foundation. Not only does the home have strong support from people like Paul Wright and Lib Lanning, but we all feel very close to the facility in every way."

Lanning is a St. Stephen's parishioner who now lives in the Penick Home, and Wright is a trustee of the home.

The rector of St. Stephen's is the **Rev. Josh McKenzie**, and the assistant rector is the **Rev. Bollin Millner**.

All Saints offers curriculum

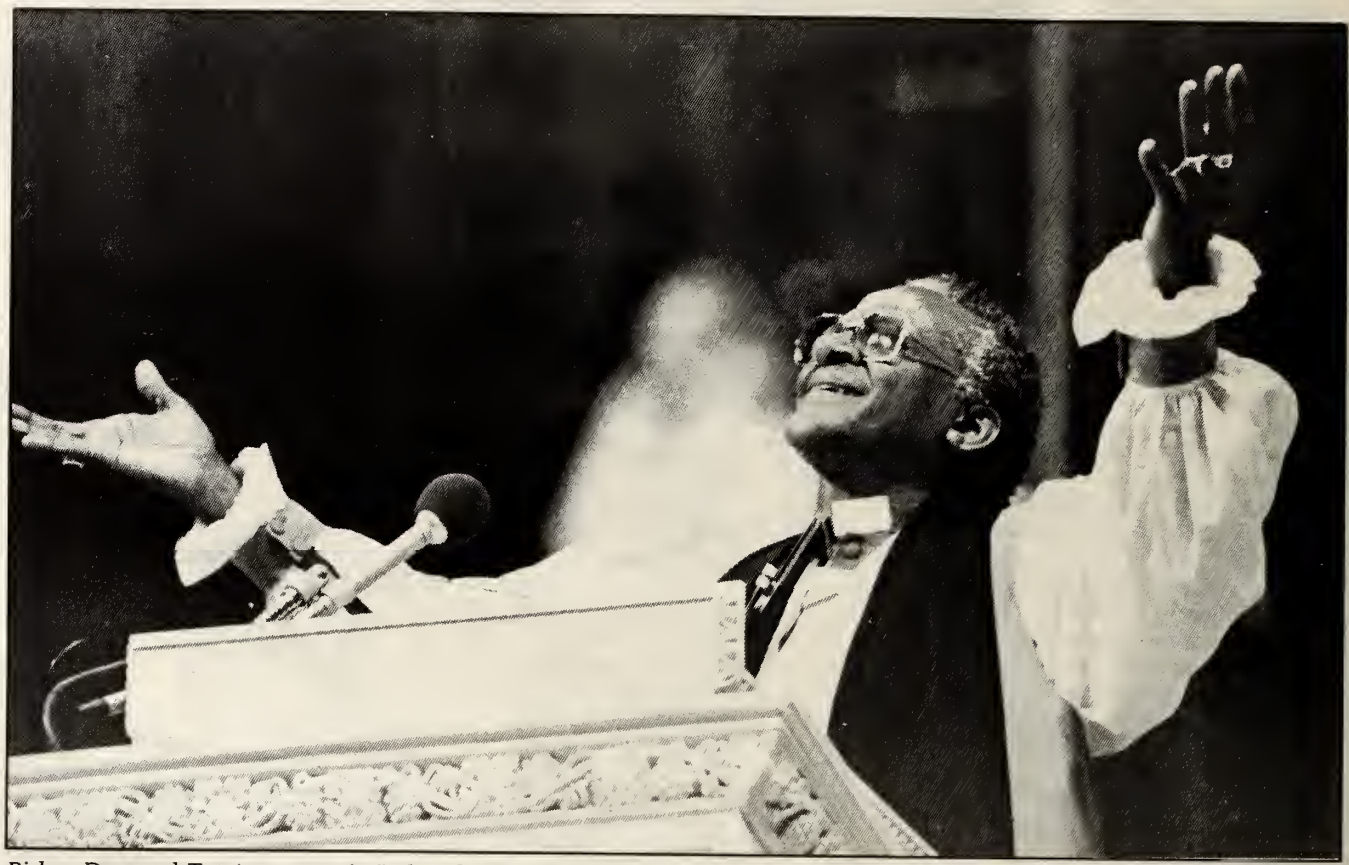
POSTMARKS OF PANAMA, Mexico and Switzerland are among those of letters ordering the curriculum developed by All Saints, Charlotte. The curriculum consists of 52 lesson plans for each Sunday of the three years of the lectionary.

The **Rev. Walter Edwards**, priest-in-charge, developed the curriculum out of necessity. When he arrived in 1978, he discovered a need for teaching materials, but no money to pay for them. So he and a member of the congregation, **Patricia G. Francis**, rolled up their sleeves and went to work.

The result of their labor, and that of many others, is a complete set of lesson plans, group-graded from nursery through 12th grade, with suggestions for crafts and supplementary materials. Edwards, who has used the curriculum for three years, says that it "effectively combats biblical illiteracy by teaching the Gospel lesson for each and every Sunday."

He adds that although the curriculum was developed specifically for small churches, it is very easily adaptable to the needs of larger parishes.

Each set consists of four volumes and costs $75. Thus the total cost for the three-year period is $225. To order or for information, contact: All Saints Episcopal Church, 6600 The Plaza, Charlotte, NC 28215.



Bishop Desmond Tutu's message in Duke Chapel was that we are God's partners in the fight against evil.

Tutu: Apartheid has lost

GOD IS ON the side of justice. Therefore, said **Desmond Tutu**, "To perpetrators of injustice everywhere we say, 'You've already lost. How can you take on God?'"

A crowd of 2,000 people packed into Duke Chapel Jan. 20 and were mesmerized by the Anglican Bishop of Johannesburg, who preached on the Gospel and how it applies to the problem of evil and injustice in general, and to the apartheid system of South Africa in particular.

The recipient of the 1984 Nobel Peace Prize took time to thank everyone for their prayers for him. He mentioned a California woman's letter and said: "I am prayed for at 2 a.m. in the woods fo California. What chance does the South African government have?"

He was at Duke in the midst of a hectic U.S. tour to raise funds for the South African Council of Churches, of which he is a past general secretary.

The Feb./March *Communicant* will carry a full report of Bishop Tutu's Durham talk.

Wholeness a religious quest?

IN HIS BOOK "The Man who Wrestled with God," author/analyst **John Sanford** described Jacob, Joseph and Moses as human beings whose stories show how they "developed in such a way that their lives could express God's pattern for them. . . ."

Sanford will be in Charlotte Sunday, Feb. 23, to speak on another great biblical sufferer and seeker, Jonah. "Through the Belly of the Whale" is the title of Sanford's half-day session (3-8 p.m.) in Myers Park Baptist Church. St. John's Episcopal Church, the **Rev. Robert Haden**, rector, is co-sponsoring the event.

As a Jungian analyst, Sanford is concerned with the process of becoming a whole person. Carl Jung called this process "individuation," and Sanford says that it is essentially a religious process.

The deepest urge in every living creature, Sanford has written, is to fulfill itself. For humans, fulfillment requires "the forging of a unified personality, in which the conscious mind and the unconscious mind are acting in unison and not in opposition to each other."

The $20 reservation fee for the event includes the evening meal. For registration and information, contact: Lucy Davis, 434 Mammoth Oak Dr., Charlotte, NC 28226. Checks should be made to Charlotte Friends of Jung.

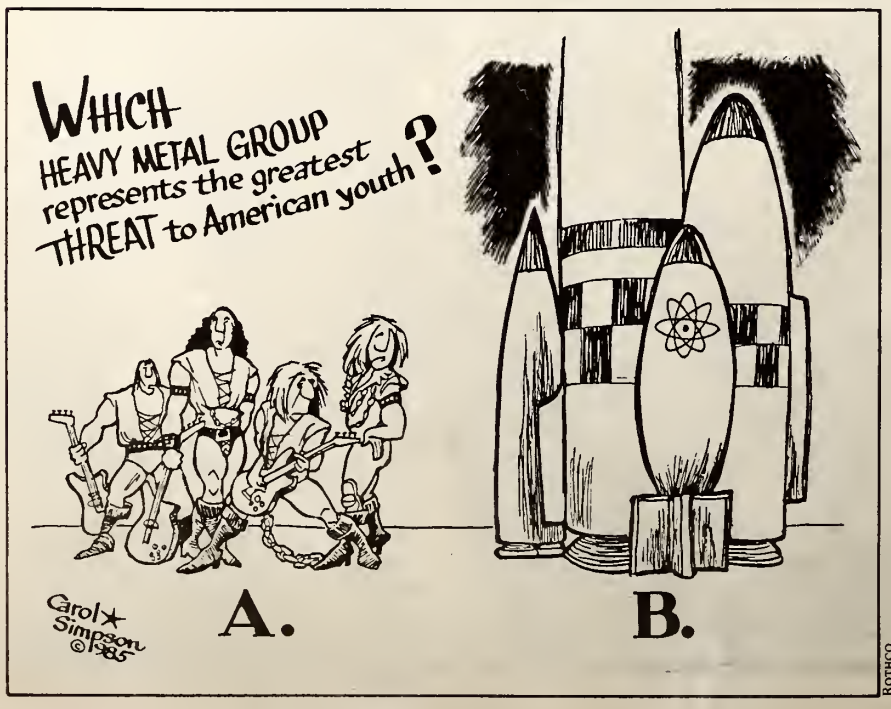
Friends of the Penick Home

TEA FOR 2,000 will be served at the Penick home on Jan. 29 if everyone accepts her or his invitation. The occasion is a planning meeting for Friends of the Penick Home, a group that will provide auxiliary services and other help for the facility. The meeting will be held at 3 p.m. in the lounge of the new North Building of the home.

The meeting will begin the process of electing officers. Also, recognition will be given volunteers who've helped the Penick Home during the last 20 years, and guided tours will be given of the new wing.

"New needs are developing at the home," said **Mrs. William P. Davis**, whose idea it was to start a group to augment services to the facility. She mentioned making life at the Penick Home as comfortable as possible, bringing more of the outside community into the home, new equipment and enlarging the Penick Home's participation in community affairs as among those needs.

The Penick Home—owned and operated by the diocese, but open to anyone 60 or older—has just opened its North Wing and is thinking about beginning construction of more residences.



1986 ANNUAL REPORT

REPORTS

Report of the Commission on Ministry

THE COMMISSION ON MINISTRY of the Diocese of North Carolina met five times in 1985. Twelve persons were recommended to the Bishop for an Intern year, 12 persons were recommended for Postulancy, four persons were recommended for ordination to the Priesthood and five were recommended to the Diaconate. Three persons were recommended for Candidacy to Holy Orders. There are now five persons who are Candidates attending Episcopal Seminaries. There are four persons who are Postulants attending seminaries, three Postulants attending Duke Divinity. There are at present 12 persons in the Vocational Diaconate Program directed by the Reverend Earl Brill.

This year (1985) Bishop Vest has assumed responsibility for those who are in their Intern year. During the Intern year those who aspire to ordination either as Priests or as Vocational Deacons serve in a parish of this Diocese for one year. They work (primarily on weekends) for 12-14 hours per week under the supervision of the Rector of a parish. Interns engage in all available lay activities and are evaluated by their supervisors. The Intern year is begun at an orientation and training session planned by the Bishop and held overnight at the Conference Center at Browns Summit.

The Commission on Ministry meets regularly for interviews with persons seeking ordination at regularly scheduled times. Our schedule through 1986 is as follows: Jan. 5-6, March 25, April 6-7 and Nov. 23-24.

In February the Chairman of the Commission on Ministry attended the Annual Meeting of the Chairpersons of the Commissions on Ministry of the 4th Province. There are at present 16 persons serving on the Commission on Ministry which is divided equally between clergy and laity. These persons should be recognized for the faithful and diligent manner in which they serve our Diocese.

The Rev. B. Daniel Sapp, Chairman

Report of the Commission on Liturgy and Worship

JAN. 24-26. PLANNED and assisted with services held during the 169th Annual Convention in Greensboro.

Feb. 13. The Commission met at the Conference Center

Feb. 13-15. Assisted with a Liturgy and Mission Workshop at the Conference Center, sponsored by the Division of Ministry and Mission of the Executive Council.

Feb. 23. Led a Lay Reader's Workshop for Sandhills area churches, at Emmanuel Church, Southern Pines.

Mar. 23. Participated in the Share Fair in Burlington, sponsored by the Diocesan Education and Training Committee.

Apr. 16-17. Led Music Workshop at the 103rd Annual Meeting of the Episcopal Churchwomen of the Diocese at Saint Paul's Church, Winston-Salem, and assisted with the Eucharist.

May 19. Planned and assisted with the Ordination of Frank Harris Vest., Jr., as a Bishop, at the Duke University Chapel, Durham.

June 10. The Commission met in Albemarle with the Rev. Charles E. Hocking, a representative of the North Carolina 2000 Commission.

June 23-28. Sponsored the annual Worship and Music Camp for Children at the Conference Center, with some 60 children attending.

Sept. 6-7. The Commission sponsored a Workshop on the Hymnal 1982 at the Conference Center, with Raymond Glover and Carolyn Darr as leaders. Some 180 persons participated.

Nov. 2. Planned and assisted with the Acolyte Festival Eucharist at Duke University Chapel, Durham.

Nov. 4-7. Commission was represented at the annual meeting of the Association of Diocesan Liturgical and Music Commissions in Rochester, Minnesota.

Nov. 10. Assisted with the planning of the Service of Dedication for the Outdoor Chapel at the Conference Center.

The Commission has consulted with clergy and congregations throughout the year about liturgical and musical concerns, including Ordination Services, the Celebration of a New Ministry, and the Visitation of the Bishop. The Commission also assisted the Conference Center Board with the design of the new Outdoor Chapel.

The Commission commends and thanks Letty Magdanz, Diocesan Treasurer and Business Administration, and her office, for the excellent organization of our Diocesan Purchase Plan to order the *Hymnal 1982*. Our congregations ordered 12,760 hymnals under this plan.

The Rev. Philip R. Byrum, Chairman

Report of the Communications Commission

THE PURPOSE OF the Diocesan Communications Commission is to provide direction to communications efforts in the diocese which will enhance and spread the work of the ministry of the church and diocese in Jesus Christ, and to support the Communications Officer of the diocese via advice, counsel, and encouragement. The Annual Diocesan Convention 1986 marks the third complete year for the Commission. This year our thrust has been to branch out beyond just overseeing the printing of *The Communicant* and the *Diocesan Journal*.

In addition to *The Communicant* and *Journal*, we have looked at such items as workshops of various kinds, video coverage of the Diocesan Convention, satellite communications, telephone communication at the Diocesan House, video coverage at the Conference Center, a workshop at the Share Fair in Burlington, a seminar on computers, and video coverage of the Vest Consecration.

We haved also entered into a new and exciting arrangement with Meredith College, St. Augustine's, and North Carolina State University, in that we have used interns from each of these institutions in helping us in the Communications Office, and also in making some of our video productions.

The commission is pleased with the results of the second Newsletter Workshop, which was held in Charlotte and attended by many individuals who edit and publish local parish newsletters.

This year has seen the purchase of two video cassette recorders which have been placed in the Central Convocation and the Southwest Convocation. Workshops have been planned around the use of the recorders, which will be available for the local churches to use at their pleasure, and at no cost but transportation. In the Southwest Convocation, four churchmen have been trained to operate the Diocesan video camera, and will be available to record diocesan events in that area.

The latter half of the year has focused its attention on developing a promotional video on the Conference Center, under the direction of Dr. Ruth Anderson of State and her intern Ann Gibson. At the same time, members of the Commission worked with the staff of the Adam's Mark to ensure a top quality convention coverage production and resource materials through their closed circuit television cable.

The Commission, in its advisory capacity, evaluated the content and style of each issue of *The Communicant*. We have found that the newspaper is covering the activities of the Diocese quite well, and we applaud John Justice for the fine work he is doing.

At the same time, in our advisory capacity, we also have worked very hard to develop a realistic and timely schedule for the production and printing of the 1986 Diocesan *Journal*. We feel that it will be avilable to the Diocese much earlier than this past year. We have worked very closely with the Computer Committee of the Diocese and will be providing seminars and workshops on computers and programs which the Computer Committee feels will be advantageous to our diocese.

The Commission will continue to hold workshops, will continue to monitor the variety of communications in our Diocese, and will bring to the Diocese new means of communications to evaluate for implementation.

The members of the Commission have worked long and hard, meeting over six times this year. Each has had the interest of the Diocese and better communications at heart, and it has been an enjoyable year.

The Rev. Robert L. Sessum, Chairman

Report of the Commission on Historic St. John's, Williamsboro

THE COMMITTEE FOR ST. JOHN'S had a very exciting year with four special services, including orchestral music for the Annual Lessons and Carols Service. Another service was an Ascension Evensong service with the sermon by the Rev. Ernest Parker of Roxboro/Yanceyville. Our annual service, which is always on the second Sunday in October, had a very special address made by Professor William Powell on the ministry of the Rev. James MacArtney, one of the earliest missionaries of the Society for the Propogation of the Gospel, who served St. John's in the colonial period.

In August of this past year the committee hosted a regional service so that Episcopalians from throughout the northern region of the Central Convocation would have an opportunity to meet our new Suffragan Bishop.

The exterior of the church was painted this past year and improvements were made on the grounds. We were able to host Sunday afternoon tours through the work of the Committee and Guild members from May to October. We intend to do this again in the coming year from 2-5 o'clock each Sunday during those summer months. We have welcomed other Episcopal churches of the diocese who have come to St. John's for their own "homecoming services," or brought their Sunday School classes for a visit.

The committee encourages everyone to come and visit this "mother church" of the diocese, the oldest frame church in North Carolina, where Bishop Ravenscroft first administered his diocese.

The Rev. Harrison T. Simons, Chairman

Manuscript illumination, 1045-6, from the Gospels of Heinrich III. Christ walks on the water.

Report of the Thompson Home

SOMETIMES THE GENERAL public imagines church agencies to be rigid, intractable institutions. Some naively believe that church-related children's homes are especially self-serving, desiring to maintain a cloistered, unnatural existence for children. The history of Thompson Orphanage and Training Institution explodes such myths. The story of Thompson's first century of service (1886-1986) is replete with courage and daring as those called to its mission have sought to serve the most pressing needs of children amid unfavorable climates.

The early founders without promise of continuing funds risked themselves to serve the orphans of North Carolina in the late 1800s. After enduring several economic depressions,

two World Wars, the Korean War, the Vietnam War and the advent of the Nuclear Age, the spirit of Thompson Children's Home is still strong. Thompson's services are now centered upon rehabilitation and treatment of emotionally disturbed children and their families. A church children's home is far more than buildings, an endowment or an established way of operating. Its vision must be a call to mission. This mission requires continuous reevaluation and rededication. In 1986, a Long-Range Planning Committee is exploring the needs for the beginning of our next century. New programs are being studied that will expand the agency's ministry to needy and troubled children. For one hundred years the reason for our ministry has not changed, but its specific services have evolved from orphan care to specialized care for children and families.

Perhaps Thompson Children's Home's uniqueness is its open, welcoming environment blended with an intensive therapeutic program. Our residential programs at our Charlotte campus and Goldsboro Group Home incorporate a variety of professional disciplines and methods yet these are unified into an individual plan for each child and his family. In our Christian tradition, we know that God's love for us has inherent energy and potential that we cannot fully understand. We do know, also, that church agencies like Thompson are commanded to help give hope and support to dejected families and hopeless children so that they can begin to see themselves as persons of worth who can give and share love and concern for others.

The course of Thompson's ministry in its next century is uncertain. However, a review of its first hundred years shows that men and women have come forth to discover God's will for this special ministry at critical times of change and progress.

Thompson's story is not dull history, but a pilgrimage of faith and hope in a loving God. If we will but follow the example of our

founders, a future Convention of the Diocese of North Carolina will likely celebrate Thompson's bicentennial in 2086 as the agency prepares for its third century of change.

John Y. Powell, Ph.D., Executive Director

Report of the Hunger Commission

During 1985 the Hunger Commission spent much of their time together seeking ways to develop the Hunger Network in the Diocese of North Carolina and offering more support to the programs of individual congregations. Several new members joined the Commission bringing with them skills and experience that have been very valuable.

In April we invited all the parish hunger representatives to join the Commission members for a one-day conference at Elon College. Ron Sider keynoted this event which was sponsored by the Allied Churches of Alamance County. The conference focused on topics including hunger, energy, lifestyles and peace, and gave us an opportunity to network with other hunger groups across the state.

In October several commission members attended the annual provincial meeting which was held in Atlanta. The staff from the National Hunger Office presented a study on the concept of development as it relates to hunger work. They shared models that demonstrated ways this concept can be used to go beyond relieving hunger problems to preventing the problems from reoccurring.

A diocesan spring conference is being planned to offer parish representatives an opportunity to gain information from people who have developed soup kitchens, food banks, clothing closets, night shelters and other programs relating to hunger issues. It will offer support and information to congregations who have established or struggling programs as well as those who wish to begin a hunger project. Information about this confererence will appear in January.

The Hunger Commission has helped support a feeding program for migrant workers and plans to offer small amounts of seed money for hunger projects in the diocese during 1986.

Nancy D. Craig, Chairperson

Report of the Special Committee on Congregations

This Committee, established by the 169th Annual Convention, was not organized until July 16, 1985, when the members met with the Bishop: James B. Craven III (Commission on College Work), Christopher C. Gray (Bishop's appointee), the Rev. Carl F. Herman (Commission on Constitution and Canons), Mrs. Douglas House (Small Church Committee), Mrs. John Jester (Department of Finance and Business Methods), Henry W. Lewis (Standing Committee), Frank M. Montgomery (Department of Mission and Outreach), and Bruce H. Rinehart (Bishop's appointee). Mr. Lewis was named chairman and the Rev. Mr. Herman secretary. We have met monthly, pursuing the issues assigned to us: (a) whether the Diocese desires to draw distinctions between congregations with different characteristics; and (b) if so, what criteria should be used in distinguishing them; and (c) what authorities should be accorded some congregations and withheld from others.

We have focused on existing distinctions between parishes and missions, canonical and actual, and the rationale for them; the ways in which the subject is dealt with in dioceses comparable to this one; and the attitudes within this diocese on the subject.

The fact that the Committee's organization was delayed has meant that it is not prepared to make recommendations to the 170th Annual Convention as was anticipated by the establishing resolution. Unless otherwise directed by the Convention, we will make our report in 1987. In the meantime, interested persons are urged to communicate their ideas to the Secretary or Chairman of the Committee, whose addresses appear below.

Henry W. Lewis
The Rev. Carl F. Herman

Report of the Clergy Deployment Commission

In 1985 the Clergy Deployment Commission continued its ministry of assisting clergy in registering with the Church Deployment Office (CDO) in New York and in assisting parishes in their searches for clergy.

All active diocesan clergy were contacted by mail or in person and urged to register or update with the CDO. Many clergy took advantage of this invitation and conferred with members of the Commission.

The Clergy Deployment Officer assisted in the search for eight parish clergy, two chaplains and the Suffragan Bishop. Search Committees, with the aid of the Search Consultant Network are making increasing skillful use of the resources of the CDO.

The Diocese of North Carolina will host a conference for East Coast deployment officers in March 1986 at Browns Summit.

The Commission looks forward to continuing its assistance to the clergy and laity of our Diocese in 1986.

The Rev. William E. Smyth

Report of the Historiographer

It is a pleasure to report that all of the chapters for the History of the Episcopal Church in North Carolina have been turned in. The manuscript is now in the process of being edited for publication. Mr. Matthew Hodgson, a member of the Church of the Holy Family in Chapel Hill, has generously agreed to undertake this important work.

In June of this year I attended the annual meeting of the National Episcopal Historians' Association in Seattle, Washington. Historiographers from twelve dioceses were present for the meeting.

One parish history has been written and published during the past year: *The Church of the Good Shepherd, Asheboro, North Carolina, 1935-1985.*

Lawrence F. London, Historiographer

Report of APSO

The Appalachian People's Service Organization is the Episcopal Church's expression of mission and ministry in Appalachia. It is a coalition of fourteen dioceses working together with the National Church and others to do the work of the Gospel. The dioceses extend from Bethel, Pa., to Atlanta, Ga., including the Diocese of North Carolina.

APSO works through four program units:

Intramont: A ministry of leadership training and development of lay and ordained ministries in Appalachia. It is a cooperative effort of local congregations, dioceses, seminaries and the National Church. Intramont is working with Appalachia Ministry Education Resource Center of the Commission of Religion in Appalachia (CORA), which is coordinating a training program in Appalachia to begin in the summer of 1986 at Berea College in Kentucky with 40 seminarians.

Urban Program: This unit of APSO helps urban parishes and dioceses respond to the plight of the urban poor, with special attention to urban Appalachians, that is, those who have migrated from the mountains in search of work. Mike Maloney, program coordinator, has helped staff two conferences on urban ministry in this diocese.

Social and Specialized Ministries: This unit of APSO is a ministry of education for the Episcopal Church done in cooperation with CORA to address the pressing issues that affect the lives of individuals and communities in the Appalachian region.

Youth: This program enabling unit works to utilize the ministry of young people in Appalachia. Last summer workcamps were held at Barnes Mountain, Ky.; Newport, Tenn.; and Cullowhee, N.C., where the youths worked with the elderly.

Last spring a youth training conference was held in West Virginia, with four youths and three adults attending from North Carolina. In November the workshop, "Think Globally, Act Locally—Parallels between Appalachia and Third World Nations," was held at Camp Wesley Woods near Knoxville, Tenn. Mike Larsen of Charlotte is youth coordinator.

In May, APSO and CORA held its 20th anniversary celebration at Lutheridge Conference Center in Arden, N.C. This was a time for remembering, reflecting, learning and recommitment. Bishop William E. Sanders, first APSO president and also past chairman of CORA, was present for the service "Celebration of Hope."

Laura L. Hooper

Report of the Department of Business and Finance Methods

It is the responsibility of the Department of Finance and Business Methods to direct, coordinate, and administer the business affairs of the Diocese not vested by canon in other officers and agencies and not otherwise assigned by the Council. Given this area of responsibility the Department of Finance and Business Methods took the following actions for the year 1985:

1. Recommended to Council a job description for the Business Administrator and Treasurer of the Diocese.
2. Reviewed the diocesan insurance program and considered alternative insurance carriers. This included exploring the possibility of a self-insurance program for the Diocese.
3. Recommended to Council that it encourage congregations to pay full family medical insurance coverage for clergy with families.
4. Recommended to Council a program for providing medical insurance for the spouses of deceased clergy.
5. Recommended to Council that the existing canons regarding congregations with delinquent audit reports be rigorously enforced.
6. Prepared budget and salary recommendations for which the Department is responsible and presented them to the Department of Budgets.
7. Reviewed the Diocesan quota system and the Diocesan Convention resolution of 1985 pertaining thereto. The Department, after reviewing the existing quota system and the convention resolution, recommended no change.
8. Recommended to Bishop Estill that the Diocese form a land procurement committee which would consist of persons with expertise in such areas as law, finance, real estate development, investment, community planning, planned giving, and demography.
9. Assigned a member of the Department to serve on the special committee to study the status of congregations.
10. Recommended that Council endorse the General Convention resolution on stewardship.
11. Worked with Treasurer of the Diocese in overseeing the spending of Diocesan funds.

The Rev. Dr. Glenn E. Busch, Chairman

Report of the Commission on Marriage

The purpose of the Commission on Marriage is to review and report on current diocesan policies and practices respecting Holy Matrimony, to consider means of revitalization of the sacramental and redemptive qualities of marriage, continuing-education procedures and practices for clergy and laity, including children and young adults, prenuptual guidance and instruction, continuing parish support, guidance in childbearing and rearing, and the role of the clergy and the marriage partners in failed marriages, as well as to review the existing Canons on marriage, and to report these findings to the Standing Commission on Human Affairs and Health in time to permit it to study and review the findings during the triennium preceding the 69th General Convention.

The results of the 1984 survey of diocesan clergy concerning policies and practices respecting Holy Matrimony were distributed to the clergy at the 169th Annual Convention. Further material, including written comments and resource suggestions, will be sent early in 1986, along with a survey to be distributed to several lay members of each parish. This survey, now being designed, will be a diocesan-wide sample to determine the policies and practices of the Church regarding Holy Matrimony from the viewpoint of lay persons. The survey enquires into their experience with canonical and parochial requirements, prenuptial counselling, the wedding ceremony, support for marriage and family life, divorce and remarriage, as well as soliciting their views and opinions on these issues. The assistance of the clergy in distributing the surveys will be greatly appreciated.

The Commission plans for 1986 include tabulation and dissemination of the results of this survey, as well as to sponsor an education workshop on Holy Matrimony, to compile a manual of resources for clergy, and to design an informative brochure for lay persons.

The Rev. Nancy Reynolds Pagano

Report of the Small Church Commission

The Small Church Commission has met several times during the past year, and its members have done a lot of work on their own time. Our work has focused around two major areas. One has been the appointment

Painting, 1444, by Konrad Witz, at the altar of St. Peter, Geneva. The Adoration of the Magi.

Report of the Investment Committee

THE INVESTMENT COMMITTEE is responsible for the investment of the Common Trust Fund of the Diocese, which is a pooled fund for a large number of individual trusts, and a Fund for the Thompson Orphanage. These two funds are actively managed by the Trust Department of the North Carolina National Bank and have been for a number of years.

The primary goal of our Investment Policy is the preservation of capital, with a secondary goal of achieving sufficient capital appreciation to protect against the erosion of economic inflation. Our specific investment objectives, which are reviewed at each meeting of the Committee, are to obtain a total return (current income plus capital appreciation or depreciation) of 9% measured over the most recent five-year period; with a minimum annual income level of 5½%. In spite of substantial fluctuation in the level of interest rates during this period, these objectives were exceeded in the most recent five-year period.

Listed below is a comparison of the value and income on each share of the Common Trust Fund for the last five years as of September 30th:

	1981	1982	1983	1984	1985
Number of Shares	214,221	214,130	214,730	216,794	220,825
Net Annual Income	$291,053	$279,691	$249,666	$232,891	$252,811
Net Income per Share	$1.37	$1.31	$1.16	$1.07	$1.14
Market Value per Share	$16.03	$17.14	$19.64	$18.81	$19.98
Income Yield per Share	8.5%	7.6%	5.9%	5.7%	5.7%

Net income per share was $1.14, an increase of 7¢ per share over the prior year. Even though the income per share increased during the year the percent return on the ending marketing value remained at 5.7%. This is so because the per share principal value increased to the highest level in many years at $19.98 per share.

During the course of the past year ending September 30, there were large fluctuations in the quarterly amounts paid out. In an effort to make income receipts more predictable to facilitate budgeting by the participating funds, NCNB will, in the future, pay to the Diocese for distribution to the participating Funds an equal amount each quarter. At the end of the year the Investment Committee will determine the actual earnings and an additional payment will be made. In the beginning the payment will approximate 29¢ per unit per quarter. This amount will vary slightly depending on the number of units outstanding. The amount of variability will be small compared to the large swings occurring this past year.

As of September 30, 1985 the funds supervised by the Investment Committee were invested as follows:

	Carrying Value	Market Value
DIOCESAN COMMON TRUST FUND:		
Principal Cash	$ 45.46	$ 45.46
Revolving Note	897,401.00	897,554.75
Government Bonds	1,171,882.89	1,228,388.50
Corporate Bonds	639,162.50	614,352.50
Common Stocks	1,315,329.60	1,672,512.50
	$4,023,821.45	$4,412,853.71
THOMPSON ORPHANAGE:		
Principal Cash	$ 44.58	$ 44.58
Revolving Note	617,400.00	617,400.00
Government Bonds	1,298,203.13	1,330,747.00
	$1,915,647.71	$1,948,191.58

Edgar P. Roberts, Chairman

of liaison teams between the Commission and the new small churches of the diocese. This enabled us to regularly consult with some of them and try to be a very supportive arm as they begin to expand their outreach in ministry. Although no new churches will probably be received by the Convention this year, there are at least two groups of Episcopalians who are in the process of organizing to begin new mission congregations. One is in the Clemmons area near Winston-Salem, and the other in northwest Raleigh.

Our second major emphasis of attention has come from our three years of experience in new church development. Through the use of a consultant we have become aware of the rapid expansion of the growth in the diocese and the inability of the church to meet that growth with new property and long range planning. We are urging the diocese to begin to make funds available to purchase property sites as these growth areas can be determined. To encourage the local congregations to be responsible and involved in this procedure, we have formed six regional areas, each with a coordinator. The coordinator has been responsible for convening clergy and lay representatives of congregations in each region to meet and study their future growth anticipations; and recommend improvements and long range needs for the development of future congregations. Most of these committees will be continuing the oversight of this work in the coming year while the Small Church Commission finalizes our diocesan strategy for new congregations so that we can prioritize immediate and long range goals for future congregations.

The Commission urges other communicants to be aware of the need for this branch of Christ's Church to work together and support the development of new congregations in a rapidly expanding diocese and that such can best be achieved by a clear diocesan strategy with local support and funding. Much of the initial costs of any new congregation can be greatly reduced by the gift of property being made available and we encourage such gifts to be offered for possible acceptance and use.

The Chairman expresses his gratitude to the many members of the commission and the original study groups who worked so hard and faithfully this past year.

The Rev. Harrison T. Simons, Chairman

Report of the Planned Giving Committee

DURING 1985, THIS COMMITTEE continued its work toward the implementation of a full-time position for the area of planned giving. Initial plans were for a pooling of efforts and resources by the three Dioceses of North Carolina; one person would be employed by the three Dioceses to work in the area of deferred or planned giving, and this person would be responsible for the entire state. Realizing that the geographical area of the entire state is too large, plans are now underway to secure a person to work in planned giving in the Diocese of North Carolina. Because of very limited funds, serious consideration is being given to raising the necessary funds by special donations to endow such a position. Specific recommendations will be made to the Diocesan Council in order to implement a full-time position in the area of planned giving for this Diocese.

The planning of this Committee for a full-time Planned Giving Officer has been greatly assisted by Mr. Glenn Holliman, the Planned Giving Officer for the three Dioceses of Tennessee. Mr. Holliman will continue to assist this Committee and advise it as progress is made toward the implementation of such a position for this Diocese.

A series of special meetings is planned across the Diocese in order to acquaint the clergy and key lay people with the long range plans of this Committee and to solicit their support in the work of planned giving. Members of the Planned Giving Committee and ultimately a Diocesan Planned Giving Officer will be available as resource people to assist the parishes with their own planned giving efforts.

Preliminary efforts are underway to form an Estate Planning Council for the Diocese. This Council will have representation from the various parishes acress the Diocese.

Ivory relief, c. 970. Christ heals the man of Gerasa.

Early in 1985, this Committee accepted from Mr. and Mrs. H. G. Nicholson, Raleigh, the first deferred gift generated through the work of this Committee. Mr. and Mrs. Nicholson contributed a life insurance policy for the Unrestricted Endowment of the Diocese.

In addition to John Thomas, Chairman, the Committee is indebted to the other members, Phyllis Barrett, Henry Bernhardt, Royal Dedrick, Mahlon DeLoatch, Howard Ellington, Gilly Nicholson, Hoke Pollock and Neff Powell who have contributed much during 1985.

John Thomas

Summary Report of the Commission on the State of the Church

OUR STUDY OF the Diocesan structure and organization has brought us to the conclusion that this is operating well, with one possible exception. That exception was duly noted in the report of the Department of Mission and Outreach to the Convention last year, which read "... we hope to address the issue, raised by the enormous scope of our work, of dividing our Department into two smaller departments." At the time of this writing, we have not seen what proposals may be in the offing, but we concur with such a plan.

Nearly every program area of our Diocese falls under the vast umbrella of the Department of Mission and Outreach. We believe that two more manageable and smaller departments would be an improvement for planning, policy and budgeting purposes.

With respect to planning, we commend the Bishop for establishing the North Carolina 2000 Committee. In its efforts to propose plans for the remainder of this century, it has sought information from every congregation thus encouraging involvement and dialogue. This is a sign of health.

In one of the preliminary reports of those congregational surveys, there was evidence of increasing interest in small groups of many kinds to incorporate and nurture parishioners more effectively.

Yet there is not merely self interest being shown in the Diocese, but a concern for others, through the many congregations sponsoring an increasing number of special service ministries.

With accelerated growth and development taking place across our Diocese, the Land Stewardship Commission is also to be commended for its intensified efforts to remind the Church of our land resources which during 1986 will focus on Charlotte, Durham and Hillsborough.

In spite of these signs of health, however, the Commission is concerned about the relatively stagnant growth rate of the Diocese. Data from 1980-1984 indicates an increase of 1,971 communicants or 493 new communicants per year. Total Sunday School enrollment increased just 272 persons per year during the same period.

This Commission is troubled that our congregations place so little emphasis on seeking new members and believes the following reasons for our stagnant growth pertinent: Our church programs need to attract families with young children as well as others. We urge a renewed emphasis upon the EYC and Sunday School for all ages. We are concerned that congregational leaders allow communicants to stay away from church without contacting them except on Stewardship Sunday. We appear to have poor systems of maintaining contact with all our communicants. We seem to do a very poor job in reaching the unchurched in our parishes. We are slow in planning new congregations in growing areas and leave this rich harvest for others. As we write this, we note that no new congregations have been established in our Diocese in the past two years. We also urge more creativity in planning the worship, to avoid a dull sameness each week.

Concerning our congregations. The Commission would encourage them to communicate more with one another. We encourage parishes and missions to cooperate in serving the poor and in trying out ideas together.

Finally, we urge all congregations to cooperate with the Department of Records and History as it seeks to implement a "parish historians plan" to help us share our common histories and heritage.

As we enter 1986, we believe the Diocese is broadening its base of collaborative lay and clergy leaders capable of providing a balance of respect for the past, concern for the present and vision for the future.

The Rev. Rod L. Reinecke, Chairman

Report of the Archdeacon and Director of Program

MY MINISTRY IN the Diocese continues to be varied, exciting, and fulfilling for me. I work most directly with and for the following committees, commissions, and organizations: The Department of Mission and Outreach, Education and Training, Small Church, Stewardship, Planned Giving, NC 2000/Long-Range Planning, Scouting, the Conference Center Board, and oversee the work of the volunteer Youth Coordinator, the Rev. Robert R. McGee. I work more indirectly with several other groups such as the College Work Commission and the Evangelism Commission. My

work as Secretary of the Diocese is covered in a separate report.

Fundamentally, I work to coordinate, generate, enhance, and smooth the work of many different program ministries in the Diocese. Each group with which I work functions differently and uses my skills and gifts differently. For example, with the Education and Training and Small Church Committees, I function as a regular member, with expertise in these fields, and provide backup secretarial help. For the Department of Mission and Outreach, I function as secretary, assisted by my secretary.

I have assisted in putting on and setting up several conferences during the year, especially the Senior Warden's Conference, the Stewardship Conference, Clergy Conference, and the Secretaries' conference.

I was honored to be invited to serve on the staff of the Kanuga Christian Education Conference. For my continuing education, I attended the Kanuga Small Church Conference, which led to my being asked to direct that conference in 1986. I commend it to all who work in and with small churches.

Please Note, a monthly newsletter to the clergy family of the Diocese and including a calendar of Diocesan events, plus inserts of flyers and bulletins, is produced by this office.

By invitation, I preached on Sundays at 22 different churches. In addition, I was invited on several occasions to meet with vestries or parish groups, primarily regarding stewardship, Christian education, or small church matters. One day-long session was spent with the directors of Christian Education and heads of Sunday Schools for the Greensboro area churches.

The Resource Center continues to grow. This is a library of books, magazines, Sunday School curriculums, audio tapes and video tapes. We also have a video cassette recorder for loan. The most popular items this year have been the video tapes "Will Our Children Have Faith?", featuring John Westerhoff and

"What Episcopalians Believe." I expect especially to expand the video resources in 1986.

In the areas of stewardship, small church, and Christian education, I often represented the Diocese of North Carolina at regional and national meetings.

It continues to be a pleasure to work in the Diocese of North Carolina and especially with Bishop Estill.

The Ven. F. Neff Powell

Report of the Standing Committee

THE COMMITTEE ORGANIZED following adjournment of the 169th Annual Convention, electing the Rev. G. Kenneth Henry president and Henry W. Lewis secretary; it has met eleven times since the Convention. It has interviewed 6 persons applying for admission to Holy Orders, recommending 4 (1 for the vocational diaconate); 5 persons seeking ordination to the Diaconate, recommending 4 (1 for the vocational diaconate); and 4 persons seeking ordination to the Priesthood, recommending all.

As provided by canon, the clerical members of the Committee advised on and consented to the Bishop's acceptance of a priest's renunciation of the ministry.

The Committee consented to the election of bishops coadjutor in 3 dioceses and to a suffragan bishop in 1; it consented to the ordination and consecration of bishops coadjutor in 3 dioceses but declined to consent in 1 instance, and it consented to the ordination and consecration of bishops suffragan in 4

dioceses (including North Carolina).

The Committee elected Mr. Lewis as its representative to the Special Committee on Congregations established by the 1985 Convention.

Twenty-one proposals to sell or encumber real property were considered and dealt with. 16 from parishes and 5 from diocesan institutions. The Committee has reviewed and advised the Bishop on 4 applications for grants to the Coalition for Human Needs and 1 to the United Thank Offering.

In conjunction with the Bishop, the Committee has monitored parish and mission compliance with canonical requirements for maintaining status and union with the Diocesan Convention.

This report covers the Committee's activities through December 1; actions taken at subsequent meetings prior to the 1986 Convention will be covered in its final report to that Convention.

Henry W. Lewis

Report of the Companion Diocese Commission

"GO YE THEREFORE into all the world . . ."

This has been the underlying theme of the Companion Diocese Commission this past year.

The Companion Diocese Relationship between the Diocese of North Carolina and the Diocese of Belize was officially established in February, 1984. The Diocese of North Carolina is involved in this relationship through the Companion Diocese Commission, as well as convocation and parish committees. This is an exciting venture for *both* dioceses to reach out and to witness to people outside of their own boundaries.

Numerous meetings of the commission have been held, and many commission members have given talks or participated in various programs throughout the diocese. There have been many articles written about Belize and a brochure was printed concerning our companion diocese relationship.

One of the major emphases of our companion diocese relationship has been to establish "people to people" relationships. In January, 1985, Mrs. Keith A. McMillan (wife of Bishop McMillan), Mr. Ernest W. Fuller, OBE, and the Rev. LeRoy Flowers were able to visit with us. They were in North Carolina for a week and were our official visitors from Belize attending our diocese's 169th Annual Convention. In May, the Right Reverend Keith A. McMillan was present and participated in the ordination and consecration of the Reverend Frank Harris Vest, Jr.

In late June/early July, the Rev. Wilson R. Carter, from our diocese, and his son, Brooks, were able to spend a month in Belize. They lived and worked with the people of Belize. Lay ministry was the theme of his message. In August, the Reverend Grant O. Folmsbee, a retired priest within our diocese, left to spend a year in Belize. He is presently working within Belize City as well as ministering to missions in the South.

In November, a team of nine from our diocese visited Belize. They had the opportunity of seeing the country, being with the people and visiting many of the churches and schools. One of the highlights of the trip was the presentation of a check for $30,000 which was presented to Bishop McMillan on behalf of the Diocese of Belize to aid in the construction of schools as well as helping with other educational materials.

There is a lot of excitement about our ongoing relationship as we look towards 1986. Plans include:

- a youth trip in the summer.
- a business seminar.
- a joint clergy conference to be held in Belize in November.

Another major area includes the continuation of raising monies for the schools. The Commission has set $125,000 as its goal.

One of the other imperatives of this commission is to be aware of and work with other mission areas. Four scholarships were provided to Ecole Professionnelle St. Espirit in Haiti.

"Go ye therefore into all the world . . ." is our response to mission. And by going and joining hands, by working and sharing together, a true partnership has begun with mutual trust and understanding.

Martha B. Alexander, Chairman

Summary Report of the Parish Grant Commission

SINCE 1972, when the Parish Grant Commission was created by the Diocesan Council to carry out the mandate of that year's Convention, 124 different grants to congregations have been made for a total expenditure of $325,000.

Over the past fourteen years Parish Grants have helped such projects as the following to get underway:

Soup kitchens, hospices, Homes for runaways, Day-care centers, Meals-on-wheels, Group homes, Educationsl programs for retarded or phusically handicapped, Child and Spouse abuse care facilities, Adult day-care, Women's centers, Food banks and Night shelters. A full listing of all these projects and many others with the amount of each grant is appended to this year's Convention Report.

The Parish Grant program has provided seed money to congregations of this diocese to help them in their efforts to become involved in social outreach in their local communities, with an emphasis on member participation and ecumenical co-operation. Filling in the application forms, available from the Diocesan House, requires careful planning so as to meet Council's criteria, which it is the task of the Commission to monitor. The specific guidelines of the program stipulate that innovative pilot projects are particularly to be encouraged and that assurances are to be given that future funding has been considered. Vestries and Mission Committees are required to supervise the expenditure of grants and the Parish Grant Commission receives year-end evaluations of each program.

Through 1985, funds have originated either from diocesan trust monies or from budget surpluses, sources that are rapidly diminishing and increasingly unreliable. For the first time since the inception of the Parish Grants, therefore, Convention is being asked to approve a line item in the Program Budget of $25,000. The least active year for Parish

Painting, c. 1570, by Federigo Barocci. The Nativity.

Grants was 1973 when only $8,140 was spent; most active was 1983 when grants totalled $55,500. In 1984 the total came to $38,800 and in the past year $24,500 was available for allocation, leaving four additional applications (for a total asking of $13,500) not able to be considered.

The following observations are among those made by people closely associated with this program:

1. Of the many projects first funded by Parish Grants very few have not continued past the experimental stage; to grow and expand in their impact on local communities and to generate funding from other agencies and institutions, often on a scale way beyond what was originally envisioned. They have proven to be excellent investments.

2. So successful has the Diocese of North Carolina been in the Parish Grant Program that many other dioceses have sought to emulate us and, to a significant degree, the national Church's Jubilee Ministry has taken its cue from us. We can be justly proud of this.

3. The genius of the program lies in its utilization of skillful and committed managers (the members of Episcopal Vestries and Mission Committees) to help formulate, implement, oversee and evaluate projects in their own local communities. Accountability is stressed.

4. In many communities, the programs begun with Parish Grants are the most significant manifestation of the church's concern for the needy. Christian mission begins at home.

During 1985 the following grants were made:

Crisis Ministry Center	
Good Shepherd, Rocky Mount	$5,000
Hospice of Harnett County	
St. Stephen's, Erwin	3,000
Conflict Management Education	
St. Bartholomew's, Pittsboro	2,000
Emergency Housing	
St. Peter's, Charlotte	5,000
Hospice Support	
Galloway Memorial, Elkin	2,000
Habitat for Humanity	
Chapel of the Cross, Chapel Hill	3,000
Suicide Crisis Service	
Holy Comforter, Burlington	2,000
Harbor of Johnston County	
St. Paul's, Smithfield	2,500
TOTAL:	$24,500

Unable to be considered for lack of funds were:

Shared Housing for the elderly	
Chapel of the Cross, Chapel hill	$5,000
Area Congregations in Ministry	
The Oxford Churches	2,000
Prisoner Visitation/Prisoner Families Anonymous	
St. Philip's, Durham	1,500
Retirement Life Care Center	
St. Francis, Greensboro	5,000
TOTAL:	$13,500

Keith Reeve, Chairman

Report of the Commission on College Work

THE COMMISSION ON COLLEGE WORK met four times during 1984 on the various campuses at which the diocese maintains chaplaincies in order to assist, review and evaluate the work of the church in this important ministry. It is the opinion of the Commission that the college work of the diocese is growing in vigor and influence on our college campuses and provides an important presence for the church at a crucial period of development in the lives of those to whom it ministers.

The diocese has historically sponsored chaplaincies at four colleges and universities: UNC-Chapel Hill, UNC-Greensboro, Duke and North Carolina State.

This year, pursuant to the direction of the 1984 Convention, an Episcopal chaplaincy was established in Winston-Salem to serve the four campuses of Wake Forest University, Salem College, Winston-Salem State College and the North Carolina School of the Arts.

In addition, the diocese provides program funds for college ministries at UNC-Charlotte, Bennett, A&T, Saint Andrews College, and North Carolina Central. Saint Mary's and Saint Augustine's Colleges maintain and support their own Episcopal chaplaincy programs.

After a thorough investigation of a request from churches in the Charlotte area, the Commission found that there was a need for an Episcopal chaplain there and recommended to the Diocesan Council the establishment of a Charlotte college ministry to serve the campuses located there if funding were available. However, the Council did not recommend funding in its 1986 budget and referred the matter back to the Commission for its continued consideration.

This year, college chaplains are serving as follows:

- The Reverend Charles M. Hawes: UNC-Greensboro
- The Reverend Earl Brill: Duke University
- The Reverend Cyril C. Burke: St. Augustines College
- The Reverend David Stanford: UNC-Chapel Hill
- The Reverend William Brettman: N.C. State University

After an extensive search procedure in which the Commission actively participated, the Bishop appointed Robert Rector McGee to the chaplaincy at Winston-Salem, commencing July 1, 1985.

The Reverend Janet Watrous assumed the chaplaincy at St. Mary's College on November 1, 1985.

During this year a process of communication was initiated by the Commission with representatives of local ECW Chapters involved in college work. The Commission is seeking to encourage and support parish-based ministry to college campuses where there is no established Episcopal College Chaplaincy program.

J. Ward Purrington, Chairman

Report of the Missioner to the Deaf

THE CHRISTIAN MINISTRY among the deaf in the United States was begun by the Episcopal Church in 1850 with the ordination of Thomas Gallaudet and the establishment of the first church for the deaf, St. Ann's, New York City. In 1879 Dr. Gallaudet expanded this ministry by touring the South in hopes of establishing new work. After his visit a group of local deaf mill workers who yearned for more of the message about Jesus Christ approached the rector of St. Philip's, Durham, the Rev. Sidney S. Bost, who sponsored the formation of a Bible class. A young local deaf man in that class, Roma C. Fortune, became licensed as a lay reader in 1907, was made a deacon in 1918, was ordained a priest in 1929, and served the Diocese until his death. In 1944 Fortune's son James was ordained and expanded this ministry until 1977 when the Rev. J. Barry Kramer became the Missioner to the Deaf and assumed the responsibilities of this one-hundred year tradition.

The mission objective is "to preach Christ among the deaf" and to provide opportunities for worship, education, fellowship, leadership training, and development of independent judgment skills, using the Sign Language of the deaf community. In order to achieve this objective the Rev. Mr. Kramer serves more than 50 hearing-impaired families throughout the Diocese, schools for the deaf and deaf/blind and various community service organizations such as the North Carolina Association of the Deaf, the North Carolina Council for the Hearing Impaired, and local interpreter organizations. In Raleigh/Durham and Burlington deaf Episcopalians are organized into two independent missions with their own officers, budget responsibilities and a full vote at Convention. In other areas such as Greensboro and Winston-Salem deaf persons are members of hearing parishes, attending both interpreted and signed events. All adult deaf communicants are also members

of the Episcopal Conference of the Deaf (ECD), a national church agency which coordinates deaf work throughout the Episcopal Church.

Ministry to the Deaf is fully supported by the Diocesan Program Budget. At the same time the two independent deaf missions pay Diocesan Assessment and full Quotas, based on their individual budgets. Both missions also assume a portion of the Missioner's salary by contributing to the Program Budget beyond their assigned quotas. All other deaf members contribute through regular pledge systems in their own parishes. Expenses for programs beyond the parish level are augmented by Diocesan funds for such items as interpreter's fees, convention expenses, communications, annual retreat, educational materials and resources to parishes, lay/intern training and local program support in the form of seed money for new projects.

Recent successes include expansion of worship opportunities for the deaf in the Raleigh/Durham area; a well-attended weekend retreat led by an inspiring leader; participation of the Missioner and a young deaf man from Winston-Salem in a national church program that trains trainers to develop leadership in small churches (a project financially supported by a grant from Venture in Mission funds through the ECD); and continuous participation in events such as the Adult Summer Conference, ECW meetings, and the Consecration of our Suffragan Bishop.

The Tradition continues . . .

The Rev. J. Barry Kramer

Report of the Commission on Aging

NEARLY 100 PERSONS participated in the Conference, "The Greatness of Growing Old," April 28-29, 1985, at Browns Summit. A panel of older adults, moderated by the Rev. Philip S. Brown, shared their experiences of aging. The keynote address was delivered by Dr. Dan G. Blazer, Associate Professor of Psychiatry, Duke University Medical Center. Workshop sessions were held on the following topics: (1) A parish-based model of ministry with older adults (Holy Trinity, Greensboro). (2) Share-A-Home, an alternative housing model for extension of independent living, including examples from Albemarle, Burlington, Greensboro, and Winston Salem. (3) Randolph County Senior Adults Association, Asheboro, a community model for a public and private cooperative effort providing advocacy and services for older adults. (4) Rehabilitation and Support Services, Cone Hospital, Greensboro, a new direction for a hospital model providing extended support services. (5) Hospice, a team approach to the physical and spiritual needs of the terminally ill. (6) Spiritual Needs, a close look at the spiritual needs of the elderly and ways local parishes can meet these needs, led by Bishop Estill. And (7) Reminiscence Program by the American Association of Retired Persons, a community-based program to help older persons maintain or re-establish their feelings of worth by sharing their life experince with others.

Plans are under way for another conference, "The Third Age," at Browns Summit, April 27, 28, 1986. Bishop Vest will open the conference with a talk on the meaning of life for older persons. The keynote address will be delivered by Mrs. Elaine Stoops, Assistant Secretary, N.C. Division on Aging. Workshops will be offered by Dr. Robert A. Day (coping skills among the "sandwich generation"), Dr. Wesley D. Hood (the stages of life), and Ms. Lisa Gwyther, ACSW (needs of the frail elderly). Bishop Vest will also be available for spiritual counsel. The conference is designed to focus on various practical aspects of the aging process, to assist both those who are aging and those who are attempting to minister to their needs.

One of our members, Natalie Ling, attended a conference, "The Third Age," at Fordham University, sponsored by the Episcopal Society for Ministry on Aging, Inc. (ESMA). The conference provided leadership training for ministry among older adults, emphasizing health, finances, support systems, and support for care-givers.

The Commission sponsors a Network of persons from local parishes who are involved with and committed to ministry with older adults. The purpose of the Network is to exchange information, foster self-help to share resources, and to transmit information. The Network is structured so as to identify persons in the parish who are working, or would like to work, with the elderly, to share ideas and address concerns about aging and how it affects the parish, how to begin in the parish, where to seek help, and to offer mutual support and encouragement in these endeavors. The Network met at the April 1985 Conference in June, and in November, when nearly 50 representatives were in attendance.

The Commission has written the Conference Center Board on suggestions for improving accessibility of the Conference Center for the aged and handicapped.

Future plans include a survey of parishes to determine what programs and needs exist for ministry among the aging, and a compilation of resources available for such ministry.

The Rev. Nancy Reynolds Pagano

Report of the Land Stewardship Commission

THE LAND STEWARDSHIP COMMISSION, in its second year of operation, focused on its role in the church and explored the most effective ways of increasing awareness of our responsibilities for good land use and the need for exercising care of the land.

The slide show the Commission put together, which premiered at the 1985 Diocesan Convention, has been widely used across the diocese by church groups as well as other agencies. Its use as a consciousness raising tool and as the basis for discussion and action surpassed our expectations. It will continue to be a resource and one that can be updated from time to time; the advantage of this type of media presentation. The slide show is available to any congregations and the good news is that it is self-contained and designed so any novice can use it.

At this year's meetings, the Commission, seeking to become better informed, heard presentations on the use of herbicides and toxic chemicals and the dangers from their imprudent use, a report on land taxation, and studied the Land Stewardship Council's land use ethic document.

Believing that education is part of the role of the Commission, pilot programs were developed including a workshop for representatives from targeted churches in Charlotte, Durham and Hillsborough who agreed to be part of the project. From the learnings of these programs, models will be developed for congregations throughout the diocese who wish to address the issue from the Christian perspective in adult forums and study groups. A Speaker's Bureau has been established and speakers on various facets of land stewardship are available from the Chairman of the Commission or the diocesan office of Christian Social Ministries.

By action of the Diocesan Convention in 1983, all members of the Commission sit on the Advisory Board of the ecumenical Land Stewardship Council of North Carolina. This Council was begun in 1980 by the Bishop of North Carolina, the Rt. Rev. Thomas A. Fraser, who recognized the dangers to the land in rapidly developing areas in North Carolina. Believing that Christians and Jews are called to be stewards of all God's creation, he called together heads of judicatories to explore their roles in the expanding use of the land and a Christian response. This Council has become a model of ecumenical cooperation and today is made up of eleven judicatories and a representative from the Jewish community who fund its work in varying amounts. During the year 1985, the Executive Board has been restructured enabling the judicatory heads to designate an emissary to the Board, if they so desire. Bishop Estill designated the Chairman of the Land Stewardship Commission as his representative to this body. The Board held an overnight meeting in November to work on by-laws, program, and new materials in process. New officers were also elected and will form an Executive Council.

The Council believes that while land must be developed to keep up with the rapid expansion of industry and its support systems, it should be done well so that it is not destructive to God's creation. As Christians, we have a responsibility to try to see that this happens.

The "Land Ethic for North Carolina," written by Episcopalian Jim Hinkley, Executive Director of the Land Stewardship Council of North Carolina, was published this year and has been in great demand throughout the United States. If funding can be found, it is ready to go into a second printing. A new chapter is ready to add to the Church School curriculum and Jewish curriculum is ready for the printer. The Christian curriculum has been used not only by Episcopalians, but also by Presbyterians, Lutherans, Roman Catholics, Methodists, Baptists, Moravians, etc. Increased interest in the topic on the part of Christians and Jews is rewarding. Could it be the result of the visible proof of increased land use in our state?

Funding from our diocesan budget has helped make these programs and materials available. The Land Stewardship Council's work has benefited from Episcopal Church support; it is work that members of our denomination can own; they are justified in feeling a sense of pride and thanksgiving for the vision of our Bishop who led the way. The issues the Council and the Commission address are of prime importance for the continued ecological health of our state and our spiritual health as stewards of God's creation.

Scott T. Evans, Chairman

Report of the Commission on Admission of Congregations

THE COMMISSION ON Admission of Congregations has heard from three congregations interested in coming into union with convention. To date (Dec. 9) we have received no applications but expect two very shortly. The third may wait a year before applying. Upon receipt of applications the commission will meet and determine if all canonical requirements have been met before notification of approval for recommendation is given.

The Rev. Mark House, Chairman

Report of the Trustees of the Diocese

JANUARY 24, 1985: The Trustees of the Diocese executed a deed conveying Lot Number 1 Books of Maps 1911, page 49, Office of the Register of Deeds for Wake County held for the benefit of Saint John's Mission, Wake Forest, to the Trustees of the South Main Street Baptist Chapel Church, Wake Forest, Saint John's Mission having erected a new church building for its use.

April 17, 1985: The Trustees executed an amendment to lease between Duke University and the Trustees of the diocese in respect of the property at Duke University used partly as an Episcopal Student Center.

July, 1985: The Trustees received a deed from the Vestry of Christ Church, Charlotte, North Carolina conveying 4.53 acres more or less according to survey prepared for H.B. Booth by Earl L. Lineburger on December 17, 1976 being the property conveyed to the Wardens and Vestry of Christ Church in Deed Book 4559, Page 229 Mecklenburg County Registry. Said property is to be held for the benefit of Saint Margaret's Mission, Mecklenburg County.

May 30, 1985: The Trustees of the Diocese received a deed from Dr. Robert L. Phillips and Linda F. Phillips conveying 13.469 acres of land, shown as Lot Number 1 in the survey hereafter referred to, adjoining lands of the Diocese in Simpsonville Township, Rockingham Conty and Monroe Township, Guilford County located on the western side of the Conference Center. In exchange for said above referred to acreage the Trustees of the Diocese executed a deed conveying to Dr. Robert L. Phillips 10.498 acres on Spearman Road shown as Lots Numbers 3, 4 and 5 on a survey by Marvin L. Borum & Associates dated April 4, 1985, retaining however a permanent easement of the ingress and regress for the benefit of the Diocese over said property conveyed to Spearman Road.

August 21, 1985: The Trustees executed a lease for one year of property belonging to All Saint's Episcopal Church, Warrenton, North Carolina being a renewal of a lease of the parish house and grounds of that Mission with the Area Mental Health, Mental Retardation and Substance Abuse Program of Vance,

Warren, Granville and Franklin Counties.

August 21, 1985: The Trustees approved a request of the Reverend George A. MaGoon for the withdrawal of $675.00 from the account of the Holy Trinity Church, Townsville to be used for painting the church building. The Trustees also authorized the fund held for the benefit of the Holy Trinity Church, Townsville be transferred to the Common Trust Funds of the Diocese.

October 17, 1985: The Trustees of the Diocese executed a consent judgement terminating an action pending in the Superior Court of Mecklenburg County for the condemnation of certain properties belonging to the Thompson Orphanage. The civil action is identified as Department of Transportation, Plaintiff, against, A.L. Purrington, Jr., Joseph B. Cheshire, Jr., Henry A. Haywood, Trustees of the Diocese of North Carolina, Charlottetown, Inc., Lessee, et all, 73-CVS-16362. The signed judgement was forwarded to Jeffrey J. Davis, Esquire of Moore, Van Allen, Allen and Thigpen, Charlotte, North Carolina who represent the Trustees of the Diocese. The Trustees of the Diocese are not entitled to any part of the proceeds of said judgement because adjustment of the Trustees interest in the matter has been made previously.

A. L. Purrington, Jr.

Painting, 1538, by Lucas Cranach the Elder. Christ blesses the children.

Report of the Stewardship Commission

THE PRIMARY MISSION of this Commission, which is in its fourth year, is to heighten the awareness of real stewardship throughout the Diocese.

With this mission in mind, the major activities of the Commission in 1985 included the following:

- Reaffirmed the biblical tithe as the standard of giving as adopted by the Episcopal Church at the 1982 General Convention.

• Sponsored the Third Annual Spring Stewardship Conference on March 16, 1985, which was hosted by St. Mary's in High Point. The Rev. Ronald L. Reed, Staff Officer for Stewardship of the Episcopal Church, reviewed the theory and theology of stewardship and offered suggestions for developing practical year-round stewardship programs. This conference was attended by seventy (70) clergy and laity representing twenty-six (26) parishes and missions. This compares to fifty-nine (59) attendees in 1984.

• Sponsored a special conference for priests on May 21, 1985, at Browns Summit entitled "Preaching Stewardship Throughout the Year." It was received well by the twenty (20) attendees and may be repeated in 1986.

• Sponsored a Diocesan Resolution at Convention to encourage each vestry or mission committee to discuss the 1982 General Convention's Resolution on tithing and to develop its own annual stewardship statement sharing it with the parish and the Commission. Forty-four (44) our of one hundred twenty-three (123) parishes and missions have complied.

• Requested that the Diocesan Council affirm the General Convention resolution on tithing which they did in their meeting of June 1985.

• Continued to serve as a resource to congregations who seek our help by providing consultation, resources, and personal visits for stewardship addresses and Sunday sermons. The Venerable Neff Powell of the Diocesan Staff and Commission member carried the major portion of this effort.

For 1986, the Spring Stewardship Conference will be Feb. 28 and March 1 at Browns Summit. The Rev. Charles H. Murphy III from All Saints' Parish, Waccamaw, Pawleys

Island, S.C., will be the program speaker and is considered by many to be one of the best speakers in the country on stewardship. Mark your calendars now. This conference is intended for the clergy and pertinent vestry/parish members interested in stewardship.

As stewardship awareness gains momentum throughout the Diocese, the Commission feels that certain fundamental precepts must continue to guide our thinking:

• That stewardship is far more than raising money. It's a spiritual affair. Genuine stewardship encompasses a way of life that calls for a year-round response to our Lord in teaching, preaching, serving, and giving.

• That the stewardship commitment of members of a parish will not rise above the level of commitment of its leaders—clergy and vestry.

• That stewardship is fundamentally and essentially a matter of how we honor God with our lives and substance.

The Commission looks forward to expanding our offerings as a resource to congregations in 1986. Those wishing assistance should contact Archdeacon Powell at the Diocesan House or myself. I trust that each parish and mission will continue to develop its own stewardship statement annually and to develop a viable year-round stewardship commitment.

Richard L. Barefoot, Chairman

Report of the Convocation Boundaries Committee of Diocesan Council

THE CONVOCATION BOUNDARIES COMMITTEE was established by Diocesan Council in the fall of 1984 with the express purpose to redefine convocation boundaries in accordance with Canon 18. At the 169th convention an open hearing was held to receive input from congregations throughout the Diocese. Eighteen congregations attended and explained their economic and social ties to various metropolitan areas in their vicinity. With these expressions in mind, we designed new convocation boundaries composed of seven convocations, replacing the present five.

Our recommendations were based on the following premises:

1. Our study indicated it to be impractical to try to arrange the boundaries so as to make the several proposed convocations equal in communicant strength, this in view of the locations of the several congregations of the Diocese.
2. We proposed dividing the old Central and Northwest Convocations and making the four resulting ones smaller for these reasons: (a) The smaller geographical area in each case will reduce the travel time necessary to attend meetings. (b) The smaller groups, we think, will encourage participation by more individuals, especially laity from the smaller congregations. We hope this will make the Convocations more useful and effective.

We also recommended that the seven new convocations be named in this manner: The name of the convocation would be determined by the name of the city within it which met two or more of these criteria:

1. The largest city.
2. The city with the largest number of Communicants.
3. The most central city.

In view of this the committee recommended to Council that the new convocations be named thusly:

Northeast Convocation would become Rocky Mount Convocation.
Central Convocation would be split and become Raleigh Convocation and Durham Convocation.
Sandhills Convocation would become Southern Pines Convocation.
Northwest Convocation would be split and become Greensboro Convocation and Winston-Salem Convocation.
Southwest Convocation would become Charlotte Convocation.

After receiving feedback from the Deans and Wardens and the Fall Convocation meetings, the Committee reviewed its recommendations and made one change—placing Albemarle and Stanly County back within the Charlotte Convocation.

The Committee further requested the Diocesan Council to ask the Convention to have a mandatory review of these convocation boundaries in three years.

This report was made to the Diocesan Council at their meeting on December 2, 1985. The Council unanimously accepted the recommendations of the Convocation Boundaries Committee.

The Rev. Mark House, Chairman

Summary Report of the Secretary of the Diocese and of Diocesan Council

1985 HAS BEEN my start-up year as Secretary of the Diocese and Secretary of the Diocesan Council. I have sought diligently to carry out my duties as outlined in Canon 5, the Rules of Order and elsewhere in the Constitution and Canons of the Diocese of North Carolina.

One aspect of this ministry is to be Secretary of Council. This includes taking minutes at all Council meetings and preparing Pre-Council and Post-Council meeting materials to assist the work of the members of the Council in 1985. A few of the highlights of the five meetings in 1985 are as follows:

• February 18, 1985. Bishop Estill announced the appointments of chairpersons and members of the Departments of Council. From the Trust Income Reserve, $23,858 of unexpended Church's Program Reserve Funds from 1984 was allocated to the Parish Grant Commission.

• April 22, 1985. $50,000 of unrestricted Episcopal Maintenance Fund Reserve was allocated for the purchase of office equipment. Mr. Smith reported on the proposed shifts in investments and read a news release from North Carolina National Bank Corporation regarding South African investments.

• June 10, 1985. The first order of business was the welcoming and seating of Bishop Vest. Dr. Busch also presented and Council approved the endorsement of the 1982 General Convention resolution on stewardship and tithing. Bishop Estill reported his plans including a discussion with the Standing Committee for a three month sabbatical, May through July 1986.

• September 23, 1985. Mr. Riggall presented the Church's Program Budget which was approved. A resolution regarding a loan to St. Mark's Episcopal Parish from the Episcopal Church Building Fund and affiliates in the amount of $90,000 was approved.

• December 2, 1985. The 1986 Maintenance Fund Budget was approved in the amount of $553,628. The Church's Program Fund Budget for 1986 was reduced by $14,347 making the proposed total $1,182,092.

Allow me to recognize the work of Mr. John Justice, Communications Officer, who actually published the Journal of the Convention. We have had several meetings together and with both the Rev. Robert Sessum of the Communications Commission and the Department of Records and History seeking to make the publication of the 1986 Journal more timely than the 1985 Journal. The cooperation of the treasurers and clergy in filing parochial reports greatly helps this work.

Much of my work involves preparing for and following up on the work of the Annual Convention of the Diocese. Lists and mailings are the heart of it. The Pre-Convention Time-Table provides only the skeleton. Thanks to my predecessor, the Rev. Carl F. Herman, and others who have monitored my mailings and made several helpful suggestions. A special thank you to Miss Bridget Lawhorn, the secretary to the Secretary, who labors daily to make sure that my work is done accurately and thoughtfully. And thank you to all of you who have been most patient with me in this my first year as Secretary.

The Ven. Frank Neff Powell,
Secretary of the Diocese

Report of the Penick Home

THE YEAR 1985 has been an exciting year of growth and expansion with the opening of the new residential/nursing care facility to serve 74 additional residents. The demand for such accommodations increased to the point that the Board decided that it was economically feasible to build an additional wing to serve another 40 residents. Construction began in November with occupancy scheduled within a year.

The Penick Home will then be enabled to consolidate its nursing facilities for the campus in the one building, making for a more efficient and manageable unit. The State of North Carolina approved the expansion and authorized its financing under the Health Financing Act (Tax Exempt Bonds). Bonds were sold in August 1985 to cover the expansion and the advance refunding of the first tax-exempt bond issue. The Home will be serving about 265 people by early 1987. While the number of residents increases, the Home has been careful to strengthen its creative program of care for older adults, as a means of confirming the Home as a valid ministry of the Church. A new chaplain was added to the staff in August, the Reverend Edward Conklin. In addition, a new volunteer support group has been chartered, called "The Friends of Penick." It will provide opportunities for people to assist in the program of care, saying by their presence—"You, the resident, are the most important person."

The financial position of the Home has been stable, building security in the program of care for the future. A summary of 1984-85 is as follows:

CURRENT CENSUS: as of 9/03/85

122	Residents in Residential Section
33	Residents in Skilled Nursing Center
155	Total

ADMISSIONS/DISCHARGES:

Residential—

10	New Admissions
6	Apartment/Cottage

Skilled Nursing—

14	Admissions from Residential Section

Discharges—

12	Residential Section or Hospital
9	Deaths

RESIDENT CARE PROVIDED IN 1984-85:

44,000	days of care (Residential Home)
11,989	days of care (Skilled Nursing)
55,989	Total Days of Care

FINANCES:

Funds Provided— 9/30/85

$1,467,417	Resident Fees
80,676	Miscellaneous Income
374,633	Admission Donations
12,650	Application Donations
82,853	Contributions
$2,018,229	TOTAL

Funds Applied—

$1,506,148	Resident Care
94,571	Benevolent Assistance*
454,768	Building and Maintenance**
3,437,212	New Property and Maintenance
(3,474,470)	Working Capital (Required)
$2,018,229	TOTAL

*Benevolent Assistance included those residents who lacked the financial resources to pay for the customary charges for care.

**Includes depreciation of $171,378.

The Home has been faced with the possible erosion of its exempt status from local property taxes. The County Commissioners have validated its tax exempt status, while the Town of Southern Pines has been actively considering the possibility of taxing the Penick Home. The Home is seeking legislation that might clarify the vagueness of the law by the passage of Senate Bill 460. The Board has also granted seat and voice on the Board of Directors to the President of the Penick Home's Residents' Council. This was

Painting, c. 1505. The flight into Egypt, with the legend of the miracle of the harvest.

made in direct response to a request from the Residents' Council. In so doing, the Home recognizes the need for residents to have a voice in the formation of policy which directly affects their lives.

The Home shall face all the challenges of the present and future, as a means of being the very best mission of the Church to, for, with and by older adults. The residents, staff and Board of Directors express their joint appreciation for the support of time, talent, and dollars for its ministry. Such support enabled the Home to provide in excess of $200,000.00 of charitable services.

W. Clary Holt, President,
Board of Directors

Report of the Property Management Department of the Diocesan Council

THE PROPERTY MANAGEMENT DEPARTMENT of the Diocesan Council met four times during the year.

The Department devoted most of its efforts during the year to an extensive review of the Reserve Funds. The properties and equipment of the Diocese were examined to determine what replacements and renovations were needed and whether reserves should be maintained. Recommendations were made to the Diocesan Council which adopted Reserve Funds with respect to the properties and equipment of the Diocese in June.

Further study continued and recommendations were made to the Diocesan Council in September for reserves with respect to the Maintenance and Program Funds which were adopted at that time and revised based on recommendations of the Department in December (see attached).

The loans from the Episcopal Church Building Fund and affiliates to St. Mark's Raleigh were reviewed and revisions of the conditions of the loan were amended by the Diocesan Council upon recommendation of the Department.

Finally, the Department considered the use and possible disposition of the property located at 1308 Diehl Street, Raleigh, and made recommendations to the Standing Committee.

RESERVE FUNDS: In response to the discussion and action at the 1985 Convention, the Diocesan Council and its Department of Property Management studied the Reserve Funds throughout 1985 and considered and revised drafts of policies relating to the funds throughout the year.

The Reserve Funds began as a result of action at the 1943 Diocesan Convention which was painfully aware of the Depression when the very survival of the Church and the well-being of its clergy was threatened. In 1953, the Diocesan Convention determined that the purpose of the Reserve Funds was to protect the basic program of the Church against a serious loss of income. At that time, it was determined that the Reserve Funds should be maintained at 100% of the average of the budgets for the prior three years.

In 1985, the Diocesan Council determined that, with the aging of certain of its facilities and equipment, reserves should first be established for the maintenance and renovation of its buildings and equipment. Then, it was determined that reserves for operations should be substantially reduced to provide that the Maintenance Fund Reserve be 50% of the current Maintenance budget and the Program Fund Reserve 30% of the current Program budget.

The policy on Reserve Funds has been adopted by the Diocesan Council and will be presented for ratification at the 1986 Diocesan Convention.

POLICY FOR BUDGETING AND MAINTAINING RESERVES:

1. *Maintenance and Program Funds,* Building Repair and Renovations Reserves. An amount equal to 5% of the higher of cost, appraised value or insurance value of all Diocesan buildings. The Reserves are to be used only to the extent that current budgeted amounts for building repair and renovation in the Maintenance Fund and Program Fund budgets are insufficient. Any deficiency shall be replenished within two years from the Maintenance Fund or Program Fund budgets.

2. *Maintenance and Program Funds,* Equipment Replacement Reserves. An amount equal to 15% of the higher of cost, appraised value or insurance value of all Diocesan equipment. The Reserves are to be used only to the extent that current budgeted amounts for equipment replacement in the Maintenance Fund and Program Fund budgets are insufficient. Any deficiency shall be replenished within two years from the Maintenance Fund or Program Fund budgets.

3. *Maintenance and Program Funds,* Capital Improvements Reserves. Amounts designated by Convention or the Dicoesan Council shall be held for specified purposes.

4. *Maintenance Fund,* Designated Operating Reserve. An amount not less than 50% of the current Maintenance Fund budget shall be maintained as a reserve. Any deficiency shall be replenished within two years from the Maintenance Fund budget.

5. *Program Fund,* Designated Operating Reserve. An amount equal to 30% of the current Program Fund budget. Any deficiency shall be replenished within two years from the Program Fund budget. In no event shall the balance in this reserve be less than 50% of the current balance on loans from the National Episcopal Church and affiliates on which the Diocese is obligated.

6. *Undesignated Fund Balances.* Shall be used as determined by Convention or the Diocesan Council from time to time.

7. *Earnings on Reserves.* Earnings on the above Reserves shall be used in accordance with the following priorities: (a) To offset shortfalls in Maintenance Fund and Program Fund revenues. (b) To meet expenses of an emergency nature. (c) For other uses as determined by Convention or the Diocesan Council.

8. *Camp and Conference Center.* This policy does not apply to the Camp and Conference Center.

A. Zachary Smith III

Christian Social Ministries Report

1. THIS YEAR AN unusually large amount of time has been spent in migrant ministry. Because the migrant population lies within both dioceses, ours and the Diocese of East Carolina, we have set up a joint diocesan committee to both plan programs and administer funds. Phyllis Kalk of Emmanuel Church, Southern Pines, chairs this committee. It presently oversees an outreach worker, the migrant bus schedule, transportation pool to Memorial Hospital, Chapel Hill, and the general supervision of two discretionary funds. The clothing shelter continues to dispense clothing, utilizing many volunteers from 25 to 30 parishes in both dioceses. Our latest project is to put up a building in order that the ministry will have a base from which to expand. New programs beginning there will include: day camp for children, English as a second language, nutrition and merchandising classes, lending library, children's toys and book bin, hobbies, crafts, etc. There will be two bathrooms plus an office for the outreach worker and a small kitchenette. We were to have this building up early summer but federal land purchasing by the clinic has delayed construction, which is now set for no later than February 1, 1986.

2. All spin-off commissions continue to provide needed ministries in their respective areas which are: aging, alcoholism, hunger, and, most recently, the Land Stewardship Program which has just introduced a pilot educational component into several parishes over the diocese. We will know more about this in the late spring.

3. The Task Force on Women's Issues is active in many areas, including encouraging all of us to help more ordained and lay women get placed on both the parish and diocesan levels. It is chaired by Sally Cone of Holy Trinity Church, Greensboro.

4. CSM, in conjunction with Continuing Education, recently sponsored a Conference on Central America resulting in a diocesan committee being organized to study the church's responsibility in that area. It is chaired by Bill Bryant of Southern Pines.

5. An Integrity chapter has been organized and supported by the Durham clergy. The chapter is made up of gay and lesbian Episcopalians who feel alienated from the church because of their sexual orientation.

6. CSM applauds St. Philip's, Durham, and St. Paul's, Cary, for being officially named Jubilee Centers by our national council.

7. CSM recently began an AIDS Task Force which is now in the process of informing itself and attempting to learn what the church's responsibility is to the AIDS victims, as well as what sensible and realistic precautions are needed at the parish level. It is chaired by the Rev. Stephen Elkins-Williams at the Chapel of the Cross, Chapel Hill.

8. CSM office now has five sound and slide shows on videotape. They are: Soup Kitchen,

Manuscript illumination, 1025-35.

Migrant Ministry, Alcoholism, Land Stewardship Council and Hunger.

9. Vickie Sigmon of St. Anne's, Winston-Salem, is our diocesan consultant on prison work and her work with Yokefellow and other areas of incarceration is exemplary.

10. So much of the work of CSM had its initial funding from the Parish Grant Fund. The Parish Grant Fund has an amazing track record now for ten or twelve years and is the envy of many other dioceses. I rejoice that it is finally a line item in the budget, but am disappointed it was cut back. In my opinion, it should be the highest priority and virtually untouchable.

11. Real life has both good news and bad news. I have reported on the good news; the bad news is that good friend and faithful secretary of three and a half years, Lynn Bradley, has resigned in favor of a position which will use *all* of her many talents. It is a fine opportunity for her but a definite loss for the Diocese of North Carolina.

These are some of the areas of Outreach going on within our Diocese but certainly not all! I am indebted to both Bishops, the Council and the Convention for allowing me to continue in this exciting work.

The Rev. Lex S. Mathews, Director

Report of the Advisory Committee to the Registrar and Historiographer

THE ADVISORY COMMITTEE has observed that the duties of the Registrar are, in fact, included among the duties assigned to the professional Diocesan Archivist at the Diocesan House in Raleigh. As such, they have been carefully and well carried out, to the satisfaction of the Registrar and of the Advisory Committee. The two members of the Advisory Committee who sit on the Department of Records and History have participated in discussions related to record-keeping, publication of the Diocesan *Journal*, and the encouragement of parish historians and the collection of information on women's history in the diocese. All is in good order. The Advisory Committee wishes to go on record in support of the fine work of the Archivist in meeting the needs of the Registrar, and to urge strong financial support for all the work of the Archivist.

The chief responsibility of the Advisory Committee this year has been to aid the Historiographer in readying for publication the manuscript of the history of the Episcopal Church in North Carolina. At the beginning of the year, two chapters were not completed. They have been finished. Footnotes to all thirteen chapters have been rewritten for conformity, and a twenty-three page bibliography has been compiled. At least one third of the manuscript has been retyped. Prefaces have been written by Bishops Thomas A. Fraser, under whom the project was begun, and Robert Estill, under whom it will be finished.

Two persons are searching for appropriate photographs. A volunteer has offered to make satisfactory arrangements for printing 1500 copies initially. Bishop Estill has appointed a special Committee to accept contributions and to make sales recommendations. Publicity will be handled through *The Communicant* and in cooperation with the papers of the Diocese of East Carolina and the Diocese of Western North Carolina, each of which has a chapter on progress since separation from the mother diocese. The Diocesan Council has advanced moneys from which payment may be made for publication expenses until donations and sales can replace these funds. It is anticipated that a small profit will be realized.

The chairman of the Advisory Committee and the Historiographer extend their most sincere thanks to Patricia Rosenthal, Frank Leslie Grubbs, Jr. and Matthew Hodgson for their special contributions past, present and yet to come.

The Advisory Committee congratulates the Historiographer as he enters his 50th year in that position and compliments him on the multitudinous questions and items of research he has fielded for inquirers both in and out of the Diocese.

Dr. Sarah M. Lemmon, Chairman

Summary Report of the Chancellor

THE CHANCELLOR'S 1985 report in full is being made to the Bishop and to the Convention, and will appear in the 1986 Journal. The following is a summary of said activities.

As he is charged in the Canons, the Chancellor has been available at all times during 1985 "to advise regarding any questions of law which may arise in the administration of Diocesan affairs." In the discharge of this duty he has, at various times during the year, advised the Bishop, the Diocesan Business Administrator, and other Diocesan and parochial officials, clergy and lay, on a good many matters. Included, among others, are the following: (a) the validity of "single shot" voting in parish elections; (b) the right of a parish to issue unsecured revenue bonds; (c) limitations on the Council's power to expand

or otherwise alter the Diocesan budget adopted by the Convention; (d) in two different instances, advised as to the proper use by a parish of restricted gifts; (e) the necessity of Bishop and Standing Committee consent for a parish to initiate a designation of its property as an "historic site;" (f) the canonical prohibition against absentee or proxy voting in parish elections; (g) the canonical requirements for a previously divorced couple to remarry each other; (h) the right of a parish, with the Bishop's permission, to allow part-time use of its property by a Roman Catholic mission; (i) the right of the trustees of the Murdoch Memorial Society to use its funds for the education of the ministry of young women as well as young men; (j) the right of the Bishop to allow a Methodist minister to participate with our clergy in the laying on of hands at the Ordination to the Priesthood of a Deacon, the son of the minister; (k) the ownership status of papers and other material deposited by Bishop Fraser with the Southern Historical Collection at the time of his retirement; (l) examined for the Bishop and approved the present By-Laws of the Thompson Orphanage; (m) advised the Holy Family, Chapel Hill, on a real estate matter; (n) approved documents involved in a land exchange between Dr. Robert L. Phillips and the Conference Center; (o) approved the deed involved in the purchase of a lot in Tarboro by St. Luke's Mission; (p) advised St. Stephen's, Oxford, as to its proposed new By-Laws; (q) advised that the Diocese has no further interest in the William A. Smith trusts.

As Chancellor and Parliamentarian of the Convention, attended all sessions of the 1985 Diocesan Convention. Also during the year: served as an ex officio member of the Diocesan Commission on Constitution and Canons; at its request, attended and participated in an orientation meeting for new members of the Standing Committee; at the Bishop's request, attended the Diocesan Conference of Wardens and spoke on some of the

duties of wardens and vestries; attended and read the "Canonical Testimony" at Bishop Vest's consecration; at its request, attended a meeting of the special Committee on Congregations; attended the General Convention as a lay deputy and, while there, atttended a meeting and dinner of the chancellors of the various dioceses of the Church.

Joseph B. Cheshire, Jr., Chancellor

Report of Saint Mary's College

SAINT MARY'S, proud to be the only Episcopal women's college in America, is pleased to announce the appointment of the Rev. Janet Watrous as chaplain. Chaplain Watrous, who replaces the Rev. John W. S. Davis, relates well to our students. Because she is adept at juggling the many roles—professional, mother, wife—that today's woman finds herself filling, she is an excellent role model for all who come into contact with her. She has approached her chaplaincy with boundless energy and a contagious enthusiasm that are certain to strengthen our tradition of a strong religious program combined with the highest academic standards.

The College has begun a new program of required community service which serves to reinforce our teachings that every citizen has a responsibility to give something back to the community from which she receives. The program places students in volunteer positions with handicapped children, senior citizens, hospital patients and others who need either services or just friendship. Students are becoming more aware of their civic duty and

are establishing a pattern of volunteerism they will carry with them when they leave our campus.

Some badly needed renovations and redecoration projects were tackled this summer. Holt Dorm was painted and papered in a feminine motif. The central heating-and-cooling system in Smedes was completed, making the building safer and more energy efficient. Professional interior designers were hired to create a traditional, but up-to-date, look for the Registrar's Office and the Development Complex.

Despite a shrinkage in America's college-age population, Saint Mary's is becoming stronger as the decades pass. The College's 144th session opened with 407 students, a figure which is less than optimum. However, the quality of students enrolled more than compensates for any decline in numbers. We have been preparing for this decline for more than a decade, and our decision was never to sacrifice quality for quantity. Due to foresight and careful planning, the current Saint Mary's woman is a superior student, for only the most promising applicants were admitted.

The faculty, staff and students have used the smaller student body to the College's greatest advantage. In a community where a family atmosphere has always prevailed, bonds are even closer this year. Smaller classes have ensured personal attention for each student and an opportunity to form friendships that will last a lifetime. A situation that could have been damaging has been used to make this a semester of personal and intellectual growth for the entire community.

We feel very strongly that we have a great deal to offer young women. But to continue providing a strong educational experience, the College needs the help of all of its friends. This is particularly true when the competition for students is so great. We need our friends encouraging outstanding young women to apply to Saint Mary's, and we need you to support us financially.

Because Saint Mary's has a long heritage as a church-related women's school, people tend to view the College as immortal. In reality, the same characteristics that make it special also make your support critical. Old buildings cost more to maintain and need renovating more often; single-sex institutions are rapidly disappearing or becoming co-educational; and the Episcopal Church gives the College very little financial support.

Last year gifts from the five dioceses in the Carolinas totaled only $23,744. This is less than one percent of the annual $4,200,000 operating budget. It costs more than $11,000 daily just to keep the doors open; therefore, the Church kept them open for only two days last year!

We are grateful to the Diocese of North Carolina, its individual parishes and ECW branches for gifts totaling $12,076 last year. However, this represents gifts from only eight percent of your parishes and ECW branches.

Saint Mary's is the only Episcopal women's college left and it has been an entity of our Church for more than 14 decades. Saint Mary's graduates have gone on to be leaders in the Church—at the mission, parish and national levels. As Episcopalians we are in a unique position. We have the opportunity to support our one-of-a-kind institution, and by doing so, to help ensure the future of our Church.

John T. Rice, President

Report of Christ the King Center

CHRIST THE KING CENTER is an urban ministry of the Episcopal Church based in Optimist Park, Charlotte. Established by the Diocese of North Carolina in 1968 as a response to urban upheavals and social problems, the Center is a ministry of partnership with the Diocese, local parishes, and individuals. The Center is under the direction of Brother Richard Banks of the Church Army Society and the Center Council which is comprised of representatives from Charlotte parishes.

Programs directly sponsored by the Center include Senior Citizens, Adult Basic Education, High School Completion Scouts, Youth Athletics, Camp-at-Home Summer Programs, English Second Language classes, and Community House ministry.

New Programs in 1985 are Job Skills Training for young adults, Optimist Park Youth Group, Christ the King Weekday School, and Junior High Intervention and Advocacy Program.

Affiliate programs which we house and support are Habitat for Humanity of Charlotte, Energy Committed to Offenders (E.C.O.) Halfway House, Optimist Park Community Organization, and the Charlotte Organizing Project.

Diverse ministries of the Center nurture partnership between the inner city and the larger community, creating an environment and the means for sharing resources. Our goal is to lift up spiritual, economic, educational, and vocational needs of the urban community through advocacy, sponsorship, and community organization in the context of service.

Brother Richard Banks

Report of the Board of Directors of the Conference Center

YOUR CONFERENCE CENTER has been in operation now for four and one-half years and its Board of Directors are proud of the progress which has been made in that time. We hope that the people of the Diocese—and the many others who are using it—enjoy its quiet beauty and the opportunity it offers.

The Center *is* being used. Various Diocesan parishes, committees, and other groups held 139 events here during the year, an increase of 15 over 1984; there were also 172 conferences held by outside groups, an increase of 46. The total number of events in 1985 was 311, vs. 250 in 1984.

Our gross sales increased 8.7% to $342,326, compared to $314,923 in 1984, with almost 60% coming from the outside groups (their rates are higher than Diocesan rates by 23.3%).

Bed nights were about the same, though the number of meals served increased by 1,171 to a total of 31,988.

We regret to report that we will have an operating loss for 1985, despite the increase in sales. Expenses have gone up generally and, in addition, adjustments were made to equalize the hours of some personnel, requiring more part-time employees and an increase in payroll costs. Because of these increases, we are having to raise 1986 rates for both Diocesan groups and the outside ones by 13.3% and 13.5% respectively (the latter was increased 6% in 1985).

Illustration, c. 1190. Christ heals a crippled woman.

Efforts to attract more groups to the Center have accelerated, and we must also examine more closely our operating costs and efficiency.

We are pleased to report that a Board of Visitors has been organized and the first annual meeting was held on April 19-21 with Emmett Sebrell of Charlotte as Chairman. There were 30 guests plus the Board of Directors. Emmett did a wonderful job of seeing that the Visitors learned about the Center. It is planned to make these meetings an annual affair.

A continual stream of gifts has made possible additional improvements. An outdoor chapel was completed this fall and dedicated by Bishop Estill on Nov. 10. The chapel was begun as a gift from St. Thomas' Church in Reidsville in honor of the Rev. James S.F. Abbott, and additional contributions came from the ECW of Holy Trinity in Greensboro.

Other additions include extension of the nature trails; a basketball goal; and paintings and pictures in the cottages and conference rooms.

During the year, $46,947 was given for capital improvements (undesignated) and $11,214 for designated items.

The Center has acquired, through a swap of our land, a tract on which can be located a youth center, since we hope there will be progress to develop one for our young people, not as a camp, but as a year-round attraction.

We again urge the parishes to make their plans and reservations early for their weekends and other dates at the Center.

The Board loses seven of its members at the end of 1985: the Rt. Rev. Frank H. Vest, Jr., the Rev. C. Phillip Craig, the Rev. I. Mayo Little, Jr., the Rev. Harrison T. Simons, Mrs. Tyndall P. Harris, Mr. J. Emmett Sebrell, and Mr. Don Blanton. We will miss all of them and the contributions which they have made in our development.

The Board again, on behalf of the entire Diocese, expresses its appreciation to Dick Hord, Betty Brown, Phil Whitacre, Bob Nordbruch, and the other members of the staff for the dedicated services which they are rendering to you, the Diocese, and the Conference Center.

Marion G. Follin

Report of the Church Pension Fund

THE SUMMARY SHOWN below reflects the aggregate annual benefits being paid by the Church Pension Fund on a church-wide basis as of August 1, 1985:

	Number of Beneficiaries	*Amount of Annual Benefits*
Retired clergy	2,527	$17,182,480
Disabled clergy	361	2,379,011
Surviving spouses	1,848	7,039,412
Children	222	225,888
TOTALS:	4,958	$26,826,791

Total benefits increased 19.8% over last year. This increase takes into account the benefit improvements implemented this past year as well as an increase in the number of the Fund's beneficiaries and a rising Highest Average Compensation for the clergy as a whole. The annualized rate of return on the Fund's total investment portfolio has been computed at 19.9% a year, comparing very favorably with the performance records of other similar funds. In fact, the median rate of return for the same period for 1,100 similar balanced funds studied by SEI Funds Evaluation Services was 18.7% and the median rate of return for 200 comparable funds studied by Merrill Lynch was 18.5%. Assets of the Church Pension Fund as of the end of fiscal 1985 had increased to $899 million, 15% more than the Fund's 1984 level of $783 million. Consequently, the Fund has announced that for the fifth straight year, benefits will be improved as of January 1, 1986; details of these benefit improvements are contained in the July 19, 1985 *Perspective* which was mailed to all clergy, beneficiaries and parishes.

Grants in force during 1985 for the Diocese of North Carolina as reported by the Church Pension Fund are as follows:

	Number of Beneficiaries	*Amount of Annual Benefits*
Retired clergy	27	$200,180
Disabled clergy	2	16,555
Surviving spouses	23	90,186
Children	3	1,947
TOTALS:	55	$303,868

On the legislative front, after widespread opposition from our church and virtually every other religious denomination, the Treasury Department decided to withdraw its proposal to repeal the law that allows clergy to exclude what they receive as housing or parsonage allowances from their taxable income. Separately, Internal Revenue Service has deferred until January 1, 1987 the imposition of what the Fund feels is an unfair and discriminatory ruling which will not allow income tax deductions for Mortgage interest and real property taxes paid by clergy who receive housing allowances. Clergy who no longer live in the home that they owned and occupied on January 2, 1983 already have been deprived of any such deductions as of the date on which they moved from that home.

H. Gilliam Nicholson, Chairman

Report of the Department of Youth

THE FOURTH OF JULY fireworks are an image that comes to mind as I try to find words to describe this year's Youth Program. The Youth Commission members began the year with hopes and dreams and they have worked hard to make their vision of Youth Ministry a reality. Please take a moment to read the names of this year's Youth Commission members. The Commission's commitment to working for Youth of this Diocese has made being the Youth Coordinator a delightful, if sometimes hectic job. The continued and growing support for Youth Ministry in this Diocese I think is a direct response to the hard work and involvement of our youth and their leaders. They are to be commended. Each year the highly successful Acolyte Festival brings together the single largest number of young people and their adult leaders in this Diocese. Even heavy November rains could not daunt the spirits of over 1200 youth as the celebration of Christ's presence was dramatically enacted in Duke Chapel with Bishop Estill as Celebrant and Bishop Vest as the Preacher.

After three successful conferences this year, the Department of Youth plans to add a Junior High Conference the weekend following the Senior High Conference in February. The popular Fall and Spring Conferences will remain inclusive of the Junior and Senior High students, while Winter Retreats will allow our Youth chances to explore faith and life issues in ways which may be age specific.

Jane-Waring Wheeler represented the Diocese at the National Adult Leadership Training Event at Kanuga in May. The theme of the seminar was Relational Ministry, and specifically addressed issues confronting youth resources for youth ministry, and Diocesan design skills.

Eighteen young people and four adults from our Youth Commission attended the Province IV Youth Event at Kanuga in June. The conference provided training and affirmation to empower young people to go forth as ministers. During the week long work sessions the Youth Commission established goals and the 1986 Youth Conference which included specific emphasis on supporting

local EYCs. The young people then developed the budget based on projected actual costs of implementing their program.

Of special note for our Diocese, at the Province IV Youth Event at Kanuga in June, one of our young people was chosen to represent this province in planning the next National Youth Event in 1986. Michael Rodriguez of St. Christopher's, Charlotte, already met with the national planning group and I'm sure will be glad to share what he knows of our National Church's ministry to youth. The first National Youth Event two years ago was a major success.

For myself and on behalf of the Youth Commission I wish to thank you for your support of Youth Ministry in this Diocese.

The Rev. Robert McGee, Youth Coordinator

Report of the NC 2000 Commission

In 1983, Bishop Estill appointed the NC 2000 Committee to be responsible for "long-range planning for congregations and the Diocese of North Carolina." The Committee was later made a Commission. For two years information has been gathered about North Carolina, its projected needs and the needs and goals of congregations in the Diocese.

The 168th Diocesan Convention directed each congreagation to use the "S.W.E.E.P." (Nest Step in Mission) process by June 1, 1984. This is a long-range planning process for congregations and is recommended by General Convention, the Presiding Bishop and our Bishop. S.W.E.E.P. encourages planning in the areas of Service, Worship, Education, Evangelism and Pastoral Care.

Fifty-eight congregations reported their results, and a summary of the collated responses was reported in the summer of 1984. The priorities and goals listed by these congregations from all convocations formed the basis for the development of a draft Diocesan Mission Statement and proposed goals and strategies. In spring 1985, these were sent to Dicesan committees, commissions and many others in the Diocese for comment and critique. There were thirty thoughtful responses to the drafts.

These responses have been incorporated into a rewritten proposed Mission Statement, goals and strategies, which are presented here for your consideration and action.

Goals and strategies, NC 2000 Commission. Mission Statement of the Diocese of North Carolina.

We fulfill our baptismal covenant by:

- Deepening our spiritual lives as part of the worshipping community.
- Being faithful stewards of all that God has entrusted to us.
- Witnessing boldly to the Gospel in the world by word and example.

I. *Deepening our spiritual lives as part of the worshipping community.*

A. Offer ongoing educational assistance to congregations through appropriate Diocesan resources, i.e., the Education and Training Committee.

1. Continue and expand the Education for Ministry (EFM) program.
2. Develop a program of education in scripture and tradition that requires less that the four year commitment of EFM, using Diocesan and convocational resources.
3. Provide current and creative educational resources, i.e., videotape.
4. Develop a Lay Academy to enhance the practical skills in the areas of pastoral care, teaching and evangelism.

B. Assist people in identifying and using their gifts and personalities for ministry.

1. Prepare an annotated list of appropriate existing curriculum resources.
2. Develop an appropriate Diocesan level curriculum.
3. Provide leadership training for these materials users.

C. Develop spiritual and liturgical instructional models and resources.

1. Provide materials specific to Baptism, Confirmation, Holy Matrimony and the ministry of lay persons, bishops, priests and deacons.
2. Encourage the establishment of a western Diocesan center for spiritual retreat and direction.
3. Develop a network for training and support of laity and clergy as spiritual directors.
4. Conduct workshops to show the variety and richness of services in the Book of Common Prayer.
5. Develop a liturgically-oriented church school program.
6. Develop models for training lay participants in the liturgy—acolytes, chalicists, lay readers, altar guilds.

D. Continue to strengthen Diocesan and congregationally-based youth ministries.

1. Provide opportunities for young people to understand and carry out their ministries.
2. Recruit and train youth consultants to start new programs and strengthen existing ones.
3. Establish youth leadership training conferences for adults working with young people.
4. Complete the Browns Summit Conference Center youth facilities.

E. Expand ministries with young adults and college students.

1. Strengthen ministries at residential colleges.
2. Develop ministries at non-residential colleges.
3. Expand ministries with young single adults.

F. Address minority congregations' needs.

II. *Being faithful stewards of all that God has entrusted to us.*

A. 1. Encourage an understanding that vocational life is ministry.

a. Provide gift identification and training.
b. Provide training to be a servant leader in the world.
c. Develop and promote the utilization of parishioners' talents and positions of influence to assist the needy.

2. Respond to population and cultural changes, seeking opportunities for ministry both in growing and declining areas.
3. Enhance the Diocesan volume and level of female leadership, both clergy and lay.

B. Become faithful stewards of property and land.

1. Identify locations for new congregations and assist in acquiring land and/or buildings.
2. Continue to participate at state, national and world levels in land use policy.
3. Be active in over-all environmental concerns.
4. Develop a means to recognize and respond to the distribution of wealth and resources.

C. Become faithful stewards of finances.

1. Continue to see the tithe as the minimum Biblical standard of giving.
2. Review regularly congregational and Diocesan budgeting processes in light of the Biblical standard of giving.
3. Provide resources and trainig for congregational financial giving.
4. Develop a system for congregationally-based planned giving.

III. *Witnessing boldly to the Gospel in the world by word and example.*

A. Witness boldly through systems that affect people's lives.

1. Influence local, state and national legislation to enhance human welfare and protect human rights.
2. Create teams in parishes to deal with social concerns, e.g., unemployment, hunger, problems of teens and care of the elderly.
3. Provide creative education, giving Christian perspective, and giving Episcopal Church stance on major social issues.
4. Encourage parishioners to have direct participation in social ministry.

B. Promote individual and parish memberships in the creative agencies that assist needy people.

C. Schedule forums and round-table discussions with persons of various disciplines to talk about social issues and possible solutions.

D. Encourage congregational sharing of significant portions of budgeted income with outreach ministries.

E. Broaden and enhance our ministry in the areas of peace, justice, and human rights.

F. Enhance and support plans for ministries in urban and rural areas.

G. Expand prison ministry.

H. Support and broaden existing evangelism and renewal efforts.

1. Develop—out of the Anglican tradition meshing with liturgy and parish—an indigenous model for renewal that shows ways to witness to the faith.
2. Provide incentives for Episcopal intra- and extra-denominational cooperation in evangelism.

I. Re-examine the plan for support and expansion of mission work.

1. Expand our international concerns by relating ourselves to other dioceses.
2. Broaden and strengthen our ministry overseas.

The Rev. E. Dudley Colhoun, Jr., Chairman

Painting, c. 1475, by Hugo van der Goes. The Nativity, with shepherds and angels.

Report of the Deacons' Training Program

The Deacons' Training Program completed a very successful initial year under the guidance of the Reverend W. Derek Shows, Ph.D. as Interim Director. During the year the Reverend Earl H. Brill, Ph.D. assumed the position of Director of the Program and his design for the three-year course of learning was approved by the Commission on Ministry.

Four participants are enrolled in the first year of the program and four in the second. The academic portion of the program has been conducted on Saturdays in the Episcopal University Center at Duke University. Biblical studies have been conducted by the Reverend Franklin Young, Ph.D. and the Reverend Jonathan Glass, M.Div. Historical and theological studies are led by the Reverend William Brettmann, M.Div. and the Reverend John Borrego, M.Div. Participants are also assigned to field placements where they carry on various forms of servant ministry under supervision. The combination of academic and field-based learning is intended to provide participants with both experience in ministry and a conceptual framework for understanding and interpreting that ministry.

Earl H. Brill, Director

Report of the North Carolina Episcopal Church Foundation

The North Carolina Episcopal Church Foundation, Inc. was established in 1955 for the purpose of aiding the expansion of the Church in the Diocese. Funds are available to parishes and missions and to other institutions owned by the Diocese for: erection of buildings, acquisitions of buildings and property, and repairs, renovations and improvements to existing facilities.

Low-interest-rate loans are available to parishes and missions up to a maximum of $60,000, repayable in ten years. During 1981, for wholly-owned diocesan institutions, the Board of Directors raised the maximum limit

of loans to $200,000. Grants are also available on a limited basis, up to a maximum of $5,000 for the same purposes. All applications are reviewed on an individual basis and decisions based on the need for the application and funds available. Currently, the interest rate for parishes and institutions is six percent and for missions five percent.

During the past year, the Board of Directors of the Foundation approved the following:

Loans:	
St. Thomas, Reidsville	$ 12,115
Calvary Church, Tarboro	60,000
St. Mark's, Raleigh	60,000
St. Mark's, Wilson	7,500
Chapel of the Cross, Chapel Hill	50,000
Grace Church, Lexington	60,000
	$249,615

Grants:	
St. Paul's, Smithfield	$ 5,000
Diocese of N.C. for Duke Chapel	5,000
	$10,000

The Wachovia Bank and Trust Company, N.A. serves as fiscal agent and Treasurer. The Foundation enjoys a sound financial operation. As of October 31, 1985, the face amount of loans amounted to $1,060,775, with a principal balance due of $748,734. Total assets at market value and their current yield as of October 31, 1985 are:

	Assets	*Yield*
Cash and Equivalents	$ 95,142.35	10.5%
Common Stocks	174,892.52	5.4%
Bonds	266,942.30	11.9%
Balance Due on Loans	556,386.28	5.2%
	$1,093,363.45	7.2%

In order that the Foundation be maintained and grow, it must look to bequests and gifts from individuals or corporations in the Diocese. At the present time, 63% of our total assets are committed in 31 loans to missions

and parishes. At the present rate of loan approvals, the Foundation will soon be faced with a shortage of funds and the resulting necessity of not being able to further assist expansion in our Diocese.

The Foundation welcomes inquiries from parishes, missions and wholly-owned Diocesan institutions.

George Watts Carr, Jr., Chairman

Report of the Education and Training Committee

THIS ACTIVE DIOCESAN committee has had a very full year. It has been involved in developing and giving conferences and workshops, training events and programs; plus consultations to congregations, vestries and Christian Education committees.

The committee continues to sponsor two major programs for development of lay ministry. One deals with theological concepts for active lay ministry through the four-year Sewanee Education for Ministry program. Under the leadership of Mary Kay Hildebrandt there are about 20 groups that meet almost weekly for nine months out of the year. A number of them completed their training this year and were commissioned in a service at the Church of the Holy Family in Chapel Hill. Over 200 communicants are currently involved in this program and nearly that many have graduated since the program began.

The second major program is the Middle Atlantic Training Consulting Association. The diocesan supervisor is the Rev. Roderick Reinecke of Burlington, who is also a Director of the MATC Board. As a member organization, we received reduced rates for clergy and laity, including all those being trained to serve on the Diocesan Consultants Network. This Network serves congregations and vestries in vacancy sharing, vestry retreats, leadership training and development. In addition to this Consultant Network, we have utilized every additional training slot available to us from MATC for over 20 clergy and laity, affording more local congregations strong training leadership.

Through CLAY (Clergy and Laity Together in Ministry) special study programs for lay ministry have been offered congregations throughout the diocese. The effectiveness of the CLAY program has led us to increase our support and participation in it.

The Committee had two major conferences this past year. Susan Brooks coordinated a Share Fair conference attended by nearly 100 persons involved in Church School and Christian Education in their local churches. The value of that conference encourages us to consider another resource type fair in 1986. The Rev. Gary Gloster coordinated the Summer Adult Conference at the Conference Center. Fifty participants attended this conference which was led by the Rev. Conrad Hyers.

In recognition of our Committee's commitment to Christian Education and Training our diocese had more individuals than any other diocese invited to a special conference on leadership ministry. This was held at Kanuga by our Episcopal Church Staff in New York. So helpful was it that the Committee is designing a special conference on Ministry of Leadership and Leadership of Ministry, which will be held next May at Browns Summit.

This year we put special emphasis on education resources. Linda Earnhardt of Oxford coordinated a resource packet of program organizations, retreat and conference centers available throughout the diocese, and each congregation received this packet. The Resource Center at the Diocesan House was expanded and the Education/Liturgy Resource Center bookstore in Oxford has outgrown its room. We are indebted to St. Stephen's, Oxford, which is so committed to this ministry of book exhibits and direct mailing that it is enlarging its parish hall to provide adequate space for the continuance of this specialized ministry.

Through our Scholarship program we have enabled 16 lay persons to attend conferences at our diocesan center, Kanuga, and in the Province, bringing back new skills and learnings to their own congregations. We continue to support the Province IV Education work and one of our members is a coordinator of that organization. Other members of the Committee are studying other education programs, for future use in this diocese.

This chairperson gratefully acknowledges the ministry volunteered and given by the 20 active members of this committee, plus the other additional clergy and laity who have helped in special projects, conferences and workshops. Such commitment has given to our diocese provincial and national recognition of Christian Education and Training in the Episcopal Church.

The Rev. Harrison T. Simons, Chairman

Report of the Commission on St. Andrew's, Woodleaf

SERVICES: The annual homecoming was held on August 25, 1985. The service was conducted by the Rt. Rev. Frank H. Vest, Jr., Suffragan Bishop of the Diocese of North Carolina, assisted by the Rev. Willis Rosenthal, Church of the Good Shepherd, Cooleemee, and the Rev. Mayo Little, St. Luke's, Salisbury.

The Communion Service from the Book of Common Prayer, 1789 edition, was used, this being the book in use when St. Andrew's was consecrated on the last Sunday in August, 1840. An antique pump organ and a hammer dulcimer provided special music. After the service, an old fashioned picnic was enjoyed by more than 250 people.

RESTORATION PROGRESS:

1. Latches for the shutters have been received.
2. Repairs to the roof and floor were made.
3. Hand rails at the doors have been installed.
4. A wooden door lock, circa 1800, was donated and installed.

FINANCIAL ACTIVITY:

Regular checking account balance (12/1/84):	$ 3,069.05
Remainder of grants (2):	1,912.93
Offering, Memorials, Interest, etc.:	1,261.73
Certificates of Deposit, plus interest:	11,216.31
TOTAL:	$17,460.02
Expenditures, Dec. 1, 1984 to Nov. 30, 1985	1,092.46
BALANCE:	$16,367.56

PLANS FOR 1986:

1. Dead trees and undergrowth will be removed from the unused section of the graveyard.
2. Gravestones will be repaired and leveled in the graveyard.
3. Repairs will be made to the church yard entrance and driveway.

During the year, several groups interested in Rowan County history held meetings at the Church, including groups from the Veterans Medical Facility at Salisbury and the Rowan Museum, Inc. St. Andrew's is one of the historic sites on the Rowan County windshield tour. Visitors are always welcome and group tours may be arranged by appointment.

Guy W. Etheridge, Chairman

Report of the Continuing Education Grants Committee

THE CONTINUING EDUCATION Grants Committee of the Diocese was re-formed and reorganized by Bishop Estill in January 1985 under the chairpersonship of the Rev. William Sims Brettmann, Director of Continuing Education.

The Committee, which meets three times a year to evaluate grant applications and to award grants, consists of five clergy members representing the five Convocations and four at-large lay members. Clergy members are William Wells (Northwest), Cyril Burke (Central), Charles Penick (Northeast), William Coolidge (Sandhills), and Gary Gloster (Southwest). Lay members are Vivian Varner of Chapel Hill, Fleming Bell and Cecil Patterson of Durham, and Sealy Cross of Raleigh.

During 1985, grants in the amount of $13,212.00 were awarded to twenty-one clergy and five clergy spouses. The Committee, in consultation with Ms. Letty J. Magdanz, Diocesan Business Administrator and Treasurer, has taken a close look at available income from existing trust funds and discovered that in future years only $6,000.00 will be available for theological continuing education, and only $2,000 for training events. These financial realities will dictate a closer scrutiny of grant applications and awards made in lower amounts (previously the maximum award was $750.00).

William Sims Brettmann, Chairperson

Report of Kanuga Conferences, Hendersonville, N.C.

KANUGA CONFERENCES experienced another good year in 1985, one in which attendance continued to increase, more physical improvements were completed, and a capital funds campaign for $1,500,000 surpassed its goal by more than $100,000.

I. Conference attendance continued to grow, surpassing the 1984 total. Camp Kanuga for Boys and Girls was over capacity and had a waiting list of 45. Guest Period also took a big step up, moving from 1702 in 1984 to 2087 in 1985. Total attendance in 1985 passed 16,000.

In addition to Kanuga-sponsored events, the Center also hosted the following Church and Church-related events: National Youth Leadership Training, the Synod of Province IV, Women of Province IV, the Roundtable Church Leadership Conference, a conference on Evangelism and Renewal, one on spiritual formation featuring Tilden Edwards and Gerald May, one entitled Journey into Wholeness and Church-related groups such as Faith Alive, Daughters of the King, and Worker Sisters of the Holy Spirit.

Parish Family Weekends from the Diocese of North Carolina held at Kanuga are All Saints', Concord; St. Paul's, Winston-Salem; Holy Trinity, Greensboro; St. Paul's, Monroe; Christ Church, Holy Comforter, St. John's, St. Martin's, and St. Peter's, Charlotte. The following parishes have held vestry and/or choir retreats at Kanuga: Christ Church, Holy Comforter and St. John's, Charlotte.

II. Improvements to the property continued. By June another twelve of the old cottages were renovated, bringing to twenty-three the number which have been completed. Sixteen more remain to be done, and work on six of them began after Labor Day. Eight of the cottages have been insulated and heated for year-round use, bringing the winter capacity of the conference center to 250.

Just begun is construction of a new road which by-passes the conference center. This road, to be paid for with a portion of campaign gifts will be given to the state of North Carolina in exchange for the present road which dangerously bisects the main program and residential area of the Center. Closing that road, on which through traffic has increased so enormously in recent years, will make Kanuga a much safer place for its guests, and will insure a greater measure of privacy.

III. The capital funds campaign, launched by the Board of Directors at its October 1984 meeting, ended on June 15, 1985. Included as major needs to be met by the $1,604,000 secured, were renovations of the remaining old cottages, the Grove classrooms, construction of the new road to divert through traffic around the conference center, the purchase of 200 acres which provide Kanuga's watershed, hiking trails and campsites, the creation of an endowment fund, dining room enlargement, and the construction of two buildings, one for administration, the other for program purposes.

IV. Members of the Board of Directors from North Carolina include Bishop Estill; the Rev. E. Dudley Colhoun, Jr., David Michal and Bob Neill of Winston-Salem; Richard D. Austin, Warren Owen, and G. Kenneth G. Henry, Charlotte; J. Melville Broughton, Jr., Raleigh. Warren Owen serves as treasurer of the Corporation and Dudley Colhoun as a member of the Program Coordinating Committee. Both are also members of the Executive Committee of the Board of Directors.

Albert S. Gooch, Jr., President

Report on the Brotherhood of St. Andrew

THIS HAS BEEN a very good year for new chapter installations, and the following have been made:

St. Mary's Episcopal Church – High Point, North Carolina.
St. Stephen's Episcopal Church – Durham, North Carolina.
Episcopal Church of our Savior – Rock Hill, South Carolina
Church of the Good Shepherd – Rocky Mount, North Carolina
St. Francis' Episcopal Church – Rutherfordton, North Carolina

In addition to the above, a new chapter has been chartered at the Church of the Redeemer in Shelby, North Carolina, and it will be installed soon by Elmore Hudgens. He is also responsible for the formation of Brotherhood chapters in Rock Hill, South Carolina, and Rutherfordton and Shelby, North Carolina.

As the representative of the Brotherhood of St. Andrew in the Diocese of North Carolina, I now sit on the Evangelism and Renewal Commission and have attended four meetings. Also, I plan to spend next weekend at the Church of the Good Shepherd in Raleigh, North Carolina, at our Diocesan Renewal Weekend with Dr. John Guest as the speaker.

I attended the National Council Meeting at the Stanley Hotel in Estes Park, Colorado, from February 14-February 17 of this year, as well as Diocesan weekend meetings of Renewal Groups and Bishop's Retreat and

Painting, c. 1455, by Andrea Mantegna. The presentation in the Temple.

Quiet Time at Browns Summit conference Center.

I hope to attend the Executive Committee meeting at Clearwater, Florida, in February and the National Convention at Boston, Massachusetts in August, 1986.

Julian W. Clarkson,
Regional Vice President of Province IV

Report of the Commission on Constitution and Canons

THE COMMISSION ON Constitution and Canons will report to the 1986 Diocesan Convention on several items about which its advice was solicited, will propose amendments to one Article of the Constitution, five canons, and two Rules of Order, and, in an effort to bring our Constitution and Canons into conformity with new definitions of church membership in the amended Title I. Canons 16 and 5 of the General Convention will also propose editorial changes in 29 places involving three Articles of our Constitution and 18 of our canons.

The amendments to be proposed, that are unrelated to our conformity with changes in the General Canons, would:

1) refer to the "neighborhood" of a parish, instead of parish "limits", within which a mission might be organized with the consent of the rector (Art. IX, Sec. 2);

2) add a specific reference to the Diocesan Archives (Canon 8, Sec. 2);

3) effect the repeal of Canon 26, Sec. 6, which now allows an agreement between a vestry and a rector to limit a rector's tenure;

4) authorize action by the Standing Committee to specify the Suffragan Bishop as the Ecclesiastical Authority (Canon 40); and

5) provide editorial changes in Rule of Order XIX to make it consistent with a new Rule of Order XX, which would require that a convention resolution substantially affecting diocesan finances be referred to two committees prior to consideration by the convention.

Amendments of an editorial nature to conform our diocese to changes in the General Convention's new definitions of church membership will be highlighted and flow from a substantially re-written Diocesan Canon 30, Section 3 and 4 (Definitions, Registers, and Reports). The proposed revision of this canon is to be presented in detail at pre-convention Convocations in January by members of the Commission.

The Rev. Huntington Williams, Jr.,
Chairman

Report of Saint Augustine's College

SAINT AUGUSTINE'S COLLEGE, founded in 1867 under the auspices of the Freedmen's Bureau of the Protestant Episcopal Church, is still valiantly striving to remain faithful to the vision and aspirations of its founders.

We continue to be unequivocal in our proclamation of the Christian faith within the context of our academic life together. We urge our students to become involved in some faith community. Our resident chaplain is an Episcopal priest and worship is conducted according to the liturgy of the Episcopal Church. The chapel is available at other times for ecumenical worship and for other Christian groups.

We also urge our many Muslim students to attend worship at the Islamic Center in Raleigh. We respect and affirm the rights of our students who do not wish to be involved in religion.

Our total enrollment for this academic year is approximately 1700 students, who have come to us from twenty-five (25) states, the District of Columbia, and twenty-one (21) foreign countries. We are excited by the fact that for the first time in our history the number of out-of-state students exceeds the number from within North Carolina. We think that speaks well for the future of Saint Augustine's College.

We are also happy to report that we have received a higher number of applicants for the 1985/86 academic year than ever before. We are excited by the fact that the current freshman class has the highest SAT scores of any previously entering class. We are pleased and delighted by the calibre of students that are attempting to matriculate at Saint Augustine's College.

Unfortunately, due to limited scholarship funds at the College, we found it financially impossible to admit many deserving and

Illustration, c. 1260. Peter hooks the fish.

desirable students, for whom we were unable to put together appropriate scholarship assistance. This has caused the administration a great deal of consternation.

We have begun construction of a new residence hall capable of accommodating three hundred (300) young persons. The major funding for this building has come through a loan from the office of Housing and Urban Development (HUD). This building will alleviate our severe housing problem.

The College has also embarked on a major marketing program which will target specific areas both in North Carolina and other states and specific foreign countries, not only as a student recruitment tool, but as a total marketing program.

The College is nearing the culmination of a major fundraising effort which will benefit the college's growing endowment program, and assist with other priority projects as well. These include construction and renovation as well as program development.

Our chapel, which was built in 1895 by our students, is in dire need of major repairs. The estimated cost is approximately $150,000. The U.T.O. has given us a grant of $26,500 towards the renovation of the chapel. It is extremely difficult to raise money to repair the chapel. As you know, most foundations are unwilling to support such activities. We at Saint Augustine's have established the renovation of the chapel as a great priority, and thus, we elicit your prayers and your support.

Once again, we are proud to report that Saint Augustine's College has operated in the black for the eighteenth straight year.

We thank all of you who visited our campus over the last year. We have been overjoyed by your interest and your visits. Please regard this as an open invitation to visit our campus. We shall do all in our power to accommodate you.

We thank so many churches and people within this diocese for your support. We pray that we shall continue to merit your prayers and your contributions.

Prezell R. Robinson, President

Report of Friends of St. Mary's Chapel, Hillsborough

SERVICES: During 1985 there were two weddings and the annual homecoming service in the Chapel, but other services have not been feasible due to restoration work. The homecoming service was held on October 13, 1985, with the Reverend Jerry Fisher of St. Matthews' in Hillsborough conducting and ministering the service. Approximately 60 persons enjoyed the service and "dinner-on-the-grounds" in the St. Mary's County Day School Cafeteria.

FINANCIAL ACTIVITY AND CONTRIBUTIONS: From 1967-1980, Friends of St. Mary's gave approximately $15,000. In 1980, contributions slightly exceeded $21,000. In 1981, the Chapel fund received from the Diocese the proceeds of the sale of land to the St. Mary's Country Day School, some years ago, in the amount of $5,900. Receipts from a fund-raising letter and the annual homecoming Service in 1981 were approximateley $2,500. During 1982, through homecoming day, receipts were about $5,500. In June of 1983, an anonymous donor offered to contribute $2,500 if matching money was contributed by others. This goal was met and resulted in a little over $5,000 being contributed. In 1984 contributions were $2,880, and a total of $2,021 has been received in 1985.

PROGRESS AND PROPOSED GOALS: Although in 1984 the foundations were water-proofed, it appears that the moisture problem has not been solved. This is an item of first priority for 1986. Once the interior moisture problem is resolved, the remaining interior work can be accomplished with dispatch.

All chancel and altar items have been restored and are truly beautiful. In addition, a reed pump organ has been restored and donated by four friends of St. Mary's.

It is hoped that all work of "first priority" will be completed in 1986 and thus make the Chapel easily operational for numerous services.

Mr. Wallace Bacon, Chairman

Summary Report of the Murdoch Society

THE FRANCIS J. MURDOCH Memorial Society awarded two loans this year to seminarians from the Diocese of NC. A loan of $2,000 was awarded to Virginia Norton Herring for study at Duke Divinity School. Jeffrey D. Murph again this year received a loan from the Society, this time for $1,000, to study at Virginia Theological Seminary. The Society was also able to clarify the definition of eligibility for loans.

Funds available in 1986 will be $6,118.41, plus any interest distributed before the end of 1985. The fund should earn approximately $2,300 in 1986.

The Society is a vital asset to seminary education, and persons interested should consult their Rectors, and then seek further information and the necessary form from the Convener of the Society for 1986. Loans from the Society are payable within five years, but are cancelled upon ordination to the diaconate.

Contributions are welcome, and needed to further this fine work. Please contact the Treasurer of the Diocese concerning possible gifts.

The Rev. John G. Steed, Convener

Report of the Department of Records and History

ALL ACTIVITIES OF the Department of Records and History, the Advisory Committee to the Historiographer, and the Ad Hoc Committee for the publication of the diocesan history have been channeled towards the goal of collecting, maintaining, and making available the records and history of the Episcopal Diocese of North Carolina so that the present and future directions of the church may emerge from a strong sense of where we have been, who we are, and by whom we have been led. Activities and projects during 1985 have included:

1. The delivering of the completed manuscript, *The Episcopal Church in North Carolina, 1701-1959*, to a publisher and the commencement of plans for marketing the book by December 1986.

2. The establishment of the diocesan Parish Historian Society.

3. The securing of a comprehensive and permanent place in the diocesan structure for the archival program.

4. The continuance of attracting significant historical papers and books for the archives and insuring their preservation and orderly access.

5. The implementation of the Women's History Committee, a project initiated by the National Episcopal Church.

6. The periodical projection of interesting data through *The Communicant*.

Our considerable progress this year largely has been due to the expertise and commitment of the archivist, Michelle Francis, and the professionalism of the members of the Department of Records and History.

Ann Elliot, Chairwoman

Report of the University of the South

THE RT. REV. FURMAN C. STOUGH, Bishop of Alabama, ended his six-year term as chancellor in May. The trustees elected the Rt. Rev. Judson C. Child, Jr., Bishop of Atlanta, to succeed Bishop Stough.

The Very Rev. John E. Booty resigned as dean of the School of Theology, his resignation to be effective in the summer of 1985. The search for a successor is being spearheaded by an advishory search committee, and the Rev. Donald S. Armentrout, professor of church history at the Seminary, was appointed interim dean. In the fall of 1986, John Booty will return as a Seminary faculty member.

Both the College and the School of Theology continued to have full enrollment, with 34 of the College's 1051 students being from the Diocese of North Carolina. The theology school has one student from the Diocese enrolled for the 1984-85 year.

As of June, $44 million of the targeted $50 million Century II Capital Funds Campaign had been raised. Large grants were received from the Mellon and Hewlett foundations, and grants were received during the year to endow chairs in political science and English and student internships in political economy.

Student aid was increased, but scholarship aid remains below the level of need. In 1984-85, 36 percent of College students were receiving some form of need-based aid. While $2,991,375 in aid was awarded during the academic year, Barbara Hall, director of financial aid, stresses that it is becoming increasingly hard to meet financial aid needs. Basic tuition at the College was $7,700 in 1984-85, with books, room, board and fees being extra. Seminary tuition was $4,800. College tuition will rise to $8,350 in 1985-86, and the Seminary's will rise to $5,150.

The Diocese of North Carolina gave Sewanee $23,296 in calendar 1984, as compared with $13,851 in 1983. Forty-one diocesan congregations made the Honor Roll by giving at least one dollar per communicant to Sewanee. Trustees from the Diocese are Bishop Robert Estill and Suffragan Bishop Frank Vest, the Rev. Robert Haden of Charlotte, Dr. Edward McCrady III of Greensboro, and George Atkins of Eden.

Sewanee is grateful for the support given it by all of the dioceses and their parishes. As of summer 1985, Sewanee had received

$225,687 from the Sewanee-in-the-Budget plan. During the same time (July, 1984-Summer 1985), the 1982 General Convention's One Percent program yielded $180,000 for the school.

Robert Ayres, Vice-chancellor

Report of Cursillo

ONE HUNDRED AND thirty-four persons, both lay and clergy, made their Cursillo over the total of five weekends during 1985. Possibly just as important is the additional participation of 192 team members in each of these weekends. While those weekends are the most visible part of the Cursillo Movement, we try to keep in mind that our main purpose and focus is to train lay people to bear witness to Christ in our daily environments.

We lead this effort through our Secretariat which is made up of four clergy and 12 lay persons, all of whom serve with enthusiasm, dedication, and distinction. It, in turn, is divided up into a number of commissions or committees designed to carry out the spirit and intent of Cursillo. During 1986 we met six times. Five of our members represented us at the National Cursillo Seminar in Atlanta in October. Kay Shields will be the new chairman beginning in 1986.

Operating costs rose significantly causing individual candidate and team costs to rise to a level that can discourage broadly based participation. We will develop and implement creative programs designed to reduce these costs for all participants.

As a result of a special request to our total membership, we received enthusiastic support in response to our financial concerns. A major portion of these funds were directed to an endowment. The income from this endowment will be used primarily to reduce candidate and team fees. Hopefully, this endowment will grow over the years so that

financial concerns will not strongly influence Cursillo participation.

We discovered that with five weekends each year we were stretching our people and overhead resources too far with almost constant preparation. We will try three weekends, instead of five, during 1986 and reevaluate following this period.

On Sept. 21, 1986 at Browns Summit, the Cursillo organization will celebrate its 10 years of existence in the Diocese of North Carolina. This will be a joyful occasion and require substantial organization. The Rev. Hall and Charlotte Partrick have agreed to manage this day for us.

As I retire from the Secretariat, I can reflect that being one of God's many instruments, while not always easy, is certainly always joyful.

Henry S. Craumer,
Chairman of Secretariat

Report of the Episcopal Churchwomen

THE ECW IS a place for women of all ages and backgrounds, with differing ideas and ministries. It is an organization where women can find support and encouragement, share concerns, and learn to identify and affirm their gifts—gifts which are greatly needed by others.

This year our annual meeting had a unique emphasis, "Art in the Church." Bishop William Swing of the Diocese of California was the keynoter and our inspiration. In the city of the arts, Winston-Salem, the ECW presented workshops on integrating one's wholeness through the use of the arts in worship. It was

an outstanding program encouraging us to use our talents, imagination, skills and grace to the glory of God in liturgical art form.

To be cognizant and concerned with the issues of the day is important to us; therefore, the Churchwomen join the Task Force on Women's Issues in working toward this goal. A year ago these two groups co-sponsored a conference at Browns Summit which explored solutions to problems plaguing women. In July, we will co-sponsor a Leadership Training Program designed by the Women in Ministry of the National Episcopal Church. A third mutual and exciting project is the creation of a scholarship for women who are re-entering the job market and find themselves untrained and virtually helpless.

Seven years ago the Working Women's Committee was formed to accommodate today's generation of busy women. Two highly successful workshops offered in 1985 were "Management by Objectives" and "Handling Stress." However, the cancellation of one seminar, "Sessions on Survival III," because of lack of registered participants, served to highlight the continuing difficulty of reaching working women. This problem parallels what has long been true in involving the working men in the extended life of the church.

In our local communities our churchwomen continue to reach out through emergency and crisis relief, hospice, feeding programs, and ministries to migrants, prisoners, the elderly, abused women and children, and the homebound. One of our major concerns, as always, is child care, for which contributions this year totaled more than $14,000. Reaching beyond the local community, we have sent approximately $8,000 to both Haiti and to our companion diocese of Belize and over $9,000 to the Presiding Bishop's Fund for World Relief. Our missionary support is ongoing and our Epiphany Fund this year goes to Fr. Archer Torrey of Korea. We encourage all parishes of our diocese to give an Epiphany offering to the North Carolina missionary designated each year by the ECW.

The United Thank Offering continues to offer individuals and families the opportunity to deepen their faith by encouraging daily prayers of thanksgiving combined with gifts of small coins. Monies from all dioceses are united to support new mission work around the world. This year our diocesan gift, a record amount of over $60,000, helped bring the national total to over $2.8 million. One recipient of this money was our own St. Augustine's, which received $25,000 for restoration of their chapel.

Since its inception, the Diocesan Conference Center has been our special interest. In a three-year period we accomplished the goal of a $100,000 ECW cottage and at present we are focusing on our dream of a youth facility. Out of the $20,432.46 given for the facility thus far, $14,107.74 has been given by the Churchwomen. The ECW was also responsible for the completion of the Conference Center's new outdoor chapel that was dedicated in November.

Personal spiritual growth is a priority of Episcopal Churchwomen. In February Bishop Estill conducted our annual winter worship retreat and the fall study seminar was taught by Bishop Vest. A Second School of Prayer Day, led by Father Wessinger of St. John's House, was held in November. The purpose of these three events is that the individuals attending return to a busy and demanding world armed with renewed serenity and peace.

We are in the midst of study and change as we examine our structure and program. We want to carefully cling to the relevancy of the past but accept the challenge of new options that will assure us of a viable and effective organization. Our assurance lies in our trust in the Lord as we seek His way for the extension of His kingdom.

June Gregory, President

Report of the Ecumenical Relations Commission

IN THE AREA of ecumenical activity, there are three thrusts of major interest to this Church: 1) The official statement of response of the Anglican Communion to the twelve years of conversations and work between ourselves and the Roman Catholic Church to be made by the Lambeth Conference in 1988. 2) The official direction the Episcopal Church in the United States takes in regard to the continuing progress of the Churches involved in the Council on Church Union, commonly known as COCU, and 3) Our continuing relationship of cooperation and interim sharing of the Holy Eucharist with three Lutheran Churches in this country.

In the Episcopal Church, responses have been gathered from all Dioceses regarding our opinions as to our agreement or disagreement with the official documents published as the "Agreed Statements" of the recently concluded Anglican-Roman Catholic International Commission meetings. These responses have been forwarded to the Rev. William A. Norgren, Ecumenical Officer of the Episcopal Church, who will draw them together and send our collective response to the Anglican Consultative Council which will collate the responses from the entire Anglican Communion and forward them to Lambeth. Lambeth will then make the response for the entire Church to the Roman Church. New conversations between ourselves and the Roman Church are already underway dealing with difficult areas of concern not resolved by the twelve years of meetings by the Anglican Roman Catholic International Commission.

The Council on Church Union has produced a theological document, *The Cocu Consensus: In Quest of a Church of Christ Uniting.* The stated purpose of this document is to provide a doctrinal basis for convenanting between or among member Churches of the Council. The document is extensive and the General Convention of this Church just concluded approved it for study. Just how we might go about this will be part of the agenda of the Episcopal Diocesan Ecumenical Officers meeting in Hartford, Ct., next spring. A continuing concern in the official ecumenical circles of the Episcopal Church is: "How can we continue to move toward Rome and the Lutheran Churches on the one hand, and toward COCU on the other, considering the theological and liturgical polarities represented?"

Lutheran-Episcopal relations, made official by actions of our Church, the Lutheran Church in America, the American Lutheran Church and the American Evangelical Lutheran Church in 1982, appear to make a great deal of sense liturgically and have

Illustration, tenth century. The Annunciation.

garnered much interest since their inception. It has been demonstrated, especially over the last three years, that we can function together liturgically and in areas of social concern. However, differences and friction remain in theology and in the theology of ministry. A high degree of interest is present in this ecumenical relationship but the next step we might take together remains somewhat obscure. Many persons on both "sides" ask the question, "Where do we go from here?" The three Lutheran Churches mentioned above are in the process of a merger into one denomination and judicatory. Once this has happened, and when the problems within the new Lutheran denomination created by the merger have been resolved, perhaps we will be able to move forward in a very positive way together.

The Ecumenical Commission applauds the continued support of the Diocese of North Carolina in the North Carolina Council of Churches. This respected organization is very active in many areas of social concern common to us all and enables the participating Churches to extend their ministries and effectiveness into areas that, individually, would be very difficult for any one church to reach in any depth. One member of the Ecumenical Commission represents us on the NCCC Executive Board and three have seats in the NCCC House of Delegates.

The Ecumenical Officer invites questions, inquiries and opportunities to speak on the subject of Ecumenical relations. He is also available to advise, in consultation with the Bishop when necessary, on matters of liturgical sharing with other churches.

The Rev. Hugh A. Whitesell
Ecumenical Officer

RESOLUTIONS

Resolution on the Arms Race

RESOLVED: That this 170th Convention of the Diocese of North Carolina support and affirm the following resolution approved by the recent 68th General Convention of the Episcopal Church requesting:

A) support and work for a verifiable bilateral nuclear freeze, and the continuation of the Salt II accord;

B) review and revise budgetary plans to reflect peace and justice priorities;

C) designate the first Wednesday of each month as a day of action and reflection on peace-making;

D) continue an active program of education and dialogue about peace and justice issues both within the Anglican communion and with other groups;

E) influence Government leaders and the producers of military technology and hardware to examine their moral and social responsibility; and

F) advocate economic conversion of our national resources, especially our labor, to the production of materials and services needed to enhance life.

EXPLANATION: The Church must speak out about the injustices in our world and be responsible for God's creation.

The House of Bishops in 1982 called the nuclear arms race the most compelling moral issue of our time.

The issues of peace and injustice are inseparable.

To escalate the nuclear arms race is to risk the possible extinction of life as we know it today.

Lex S. Mathews, Director
Christian Social Ministries

Resolution on the Strategic Defense Initiative

RESOLVED: That this 170th Convention of the Diocese of North Carolina affirm and support the following resolution approved by the 68th General Convention of the Episcopal Church that we

1) Express opposition to President Reagan's *Strategic Defense Initiative* known popularly as *"Star Wars;"* and

2) Request members of Congress to withhold funds for study of the feasibility of this proposed "umbrella" that some contend could be built to remove the threat of nuclear war; and

3) Direct the Secretary of this Convention to communicate this resolution to the President of the United States, to the members of Congress, and to the American Association for the Advancement of Science.

Lex S. Mathews, Director
Christian Social Ministries

Resolution on Meditation for World Peace

WHEREAS: The catechism (p. 855) proclaims that the church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace and love, be it

RESOLVED: That this 170th Convention request its parishes and missions to include one minute of silent meditation for world peace with justice in their principal weekly worship service during the Prayers of the People or other appropriate part of the service.

Lex S. Mathews, Director
Christian Social Ministries

Resolution on South Africa

RESOLVED: That this 170th Convention of the Diocese of North Carolina support and affirm the following resolution approved by the recent 68th General Convention of the Episcopal Church requesting that:

In obedience to our call "fearlessly to contend against evil and to make no peace with oppression" and with the desire to demonstrate moral leadership in our society mandate that the Executive Council divest all holdings in companies doing business in South Africa and Namibia; and be it further

RESOLVED, that the General Convention urge the Church Pension Fund, all dioceses, parishes and affiliated institutions of the Episcopal Church to examine their portfolios with a view to identify and divest any holdings of companies doing business in South Africa and Namibia.

Lex S. Mathews, Director
Christian Social Ministries

Resolution on Nutrition

RESOLVED: That this 170th Convention of the Diocese of North Carolina affirm and support the following resolution approved by the 68th General Convention of the Episcopal Church:

Viewing with deep concern the increasing trend in federal budgeting away from meeting basic human needs both at home and abroad, in preference to increasing the defense establishment, we affirm the call of the 67th Convention for a re-ordering of federal budget priorities by

- restoring funds in federal food nutritional programs, including Food Stamps, Child Nutrition and Elderly Nutrition projects;
- increasing the funding for the Special Supplemental Food Program for women, infants and children (WIC) so as to enable the caseload to serve more effectively the nine million estimated eligible recipients;
- increasing the demonstrably inadequate Food Stamp allocations to more humane levels; and, as an initial minimum measure, enacting the recommendations of the President's own Task Force on Food Assistance;
- instituting a federally funded and admin-

istered program to gather comprehensive information regularly on diet and nutrition as related to health problems all over the nation, providing such data on a timely basis, and be it further

RESOLVED, that the National Hunger Committee, the Public Issues Office and the Washington Office work with other Church Center units and ecumenical groups to devise strategies to work toward the goals expressed herein, and be it further

RESOLVED, that the Secretary of this Convention be charged to inform the President of the United States and members of the Congress of these concerns of the Episcopal Church.

Lex S. Mathews, Director
Christian Social Ministries

Resolution on Pastoral Concerns on Homosexuality

IN ACCORDANCE WITH Resolution D082s of the 1985 General Convention of the Episcopal Church,

BE IT RESOLVED, clergy and lay concurring, that Bishop Estill is charged with:

1. Establishing a pastoral concerns committee on homosexuality to foster better understanding, dispel myths and prejudices about homosexuality, to provide pastoral support, and to give life to the claim of homosexual persons "upon the love, acceptance, and pastoral care and concern of the Church" as recognized by the General Convention resolution in 1976, and

a) that the created pastoral concerns committee on homosexuality be a standing committee till such time as the General Convention of the Episcopal Church removes all barriers to the ordination of persons because of sexual orientation, and

b) that Integrity-Triangle occupy a seat on that standing committee.

The Rev. Lex S. Mathews
Christian Social Ministries

Resolution on AIDS Concerns

IN ACCORDANCE WITH Resolution D062s of the 1985 General Convention of the Episcopal Church,

BE IT RESOLVED, clergy and laity concurring, that Bishop Estill is charged with:

1. The creation of a special committee to develop diocesan program(s) along the lines stated in the national resolution, i.e., development and funding of programs of awareness, education and prevention concerning AIDS; identification and funding of programs for ministry to all persons affected by AIDS; and further, that the special committee be directed to have some contact with the Durham-based Lesbian and Gay Health Project which has been in the vanguard of AIDS education.

2. Announcing our own diocesan Day of Prayer and Healing, with special intentions for AIDS research and all AIDS victims, that Day of Prayer to be observed by all churches, parochial schools, and religious orders in the diocese.

3. To communicate to the President of the United States that this diocese endorses and encourages continued, significant funding for AIDS research and education.

The Rev. Lex S. Mathews
Christian Social Ministries

Resolution on the Establishment of a Commission on Women's Issues and Family Concerns

WHEREAS, because "society today recognizes the many inequities facing women in the spheres of biology, economy, education, tradition and religion," and

WHEREAS, it is patently the duty, responsibility and challenge of our church to confront such inequities honestly and to respond to them, and

WHEREAS a task force on Women's Issues and Family Concerns was formed for such purposes in August, 1983, and adopted as a goal the evaluation of the economic, legal, social, and religious issues of women and families, and has undertaken the task of serving as advocate in the Episcopal Church of the needs of lay and ordained women and seeking ways to address these needs, and

WHEREAS the Task Force has done much work—a survey of 880 women in 61 parishes, planning for a scholarship for women re-entering the workforce, providing leadership and growth opportunities for women in the diocese by sponsoring conferences and workshops, and

WHEREAS the membership of the Task Force is broadly representative, including Episcopal Churchwomen, the Working Women's Committee, and others, and

WHEREAS Bishop Estill and the Office of Christian Social Ministries have encouraged the Task Force to seek commission status to address the needs of women in a permanent, systematic fashion,

THEREFORE BE IT RESOLVED that the 110th Diocesan Convention of the Episcopal Diocese of North Carolina establish a Commission on Women's Issues and Family Concerns, the commission to have a broad-based membership of men and women from all convocations, with membership not to exceed 21 persons who will be appointed by the Bishop, and

BE IT FURTHER RESOLVED, that this Commission on Women's Issues and Family Concerns be charged with identifying concerns, planning, developing and implementing a network to share models of ministry to respond to these concerns and to identify resouces for programs and actions for parishes to implement as desired.

Sally S. Cone, Chair
Task Force on Women's Issues

Resolution on Migrant Farmworkers

WHEREAS the North Carolina Farmworker Council was established pursuant to General Assembly 143 B-426.30 and was charged with the task of developing recommendations for legislative action to improve the living and working conditions of farmworkers, and one of the five statutory duties of the Council is to seek effective methods for the improvement of living, working, and related problems affecting migrant farmworkers; and

WHEREAS eight of the Council's eleven members are appointed by the Governor, the Lt. Governor, and the Speaker of the House, and the Council is presently composed of five farmers and not farmworkers or representatives from advocacy groups; and

WHEREAS advocacy groups successfully petitioned for an anti-slavery bill and appealed to the North Carolina Department of Labor for drinking and handwashing water in the fields;

THEREFORE BE IT RESOLVED that this 170th Convention of the Diocese of North Carolina respectfully requests that the Governor, Lt. Governor, and the speaker of the House appoint both farmworkers and advocates for farmworkers to the N.C. Farmworker Council; and

BE IT FURTHER RESOLVED that a copy of this resolution be sent to the Governor, the Lt. Governor, and the Speaker of the House.

Lex S. Mathews, Director
Christian Social Ministries

Resolution on Farmworker Sanitation Regulations

WHEREAS North Carolina farmworkers face continuing health risks through lack of adequate sanitary facilities in the fields; and

WHEREAS the North Carolina Commissioner of Labor initiated the rules to require handwashing and drinking facilities in the fields in 1983 and has the authority to amend the current OSHA field sanitation regulations for agricultural workers in North Carolina;

THEREFORE BE IT RESOLVED that this 170th Convention of the Diocese of North Carolina respectfully requests the North Carolina Commissioner of Labor to initiate regulations requiring toilet facilities within a reasonable distance of agricultural fields where hand labor activities are being performed by groups of migrant and seasonal farmworkers; and

BE IT FURTHER RESOLVED that a copy of this resolution be sent to Mr. John Brooks, North Carolina Commissioner of Labor.

Lex S. Mathews, Director
Christian Social Ministries

Resolution on Black Missions

WHEREAS most black missions in towns or cities of North Carolina where there are white parishes were organized to perpetuate racial segregation,

THEREFORE BE IT RESOLVED that all black missions in towns or cities of North Carolina where there are white parishes be dissolved and the members integrated into the nearest white parish.

The Rev. George B.S. Hale
St. Timothy's Church, Raleigh

Resolution on Minority Delegates

BE IT RESOLVED that any parish having four (4) or more delegates at the Diocesan Convention must have one delegate representing a racial minority other than the majority of the race of the parish. Failure to do so would result in the loss of one delegate.

The Rev. George B.S. Hale
St. Timothy's Church, Raleigh

Resolution on Racial Problems

WHEREAS the Episcopal Diocese of North Carolina has solved its racial problems,

BE IT RESOLVED that this Convention now instruct the government of South Africa to solve its racial problems.

The Rev. George B.S. Hale
St. Timothy's Church, Raleigh

Resolution on the Policy for Budgeting and Maintaining Reserves

RESOLVED, that the Policy for Budgeting and Maintaining Reserves for the Episcopal Diocese of North Carolina adopted by the Diocesan Council on December 2, 1985 is hereby ratified and approved; and

FURTHER RESOLVED, that all actions of this Convention and the Diocesan Council heretofore taken with respect to the Reserves inconsistent with the aforesaid Policy are hereby rescinded.

A. Zachary Smith III

Resolution on Belize

WHEREAS the Diocese of North Carolina and the Anglican Church of Belize have entered a Companion Diocese Relationshiop; and

WHEREAS the Anglican Church in Belize is responsible for not only the spiritual needs of her people but also the public education of children; and

WHEREAS the Diocese of North Carolina wishes to learn about the life and needs of our sister diocese as well as provide offerings

to assist in their ministry, and receive their offerings to assist in ours,

NOW THEREFORE BE IT RESOLVED that the 170th Annual Convention of the Diocese of North Carolina declare Lent of 1986 to be a time given to the study of the history of Belize, and that we ask assistance from Belize in the preparation of this study; and

BE IT FURTHER RESOLVED that the Lented Mite Box Offerings together with a special Easter Offering be given to the Rt. Rev. Keith A. McMillan, Bishop of Belize, for use in the schools of that Diocese.

Martha B. Alexander, Chairman
Companion Diocese Commission

A Resolution of Conscience and Concern

WHEREAS North Carolina and the nation have seen an increase in Ku Klux Klan (KKK) and neo-Nazi activity in recent months, and

WHEREAS the KKK and neo-Nazi groups have a clear record of violent and intimidating acts against innocent persons, and

WHEREAS the KKK leadership has approached school boards endeavoring to promote their ideas, and

WHEREAS the KKK holds public rallies where racist propaganda is displayed for dissemination, firearms are worn openly, and crosses are burned on public and private property, and

WHEREAS the actions of the KKK and the neo-Nazi groups have distorted the moral and religious values of our nation and have had and will have an adverse effect on promoting industry and economic growth, and

Painting, c. 1503, by Giorgione Barbarelli di Castelfranco. The Adoration of the Magi.

WHEREAS the KKK and neo-Nazi principles and philosophy are in stark contrast to the gospel of Jesus Christ and do not represent the views of the vast majority of the citizens of North Carolina,

THEREFORE BE IT RESOLVED that the Episcopal Diocese of North Carolina respect the value, worth, dignity, and rights of all persons; that we oppose unequivocally the dehumanizing principles and intimidating tactics of the KKK and neo-Nazi groups, and

BE IT FURTHER RESOLVED that we support and encourage every agency, with whom there is authority, to limit legally, control lawfully, and monitor openly all events of the KKK and neo-Nazi groups in our state in an effort to protect all citizens from intimidation and threat, and

BE IT FURTHER RESOLVED that we urge all citizens of North Carolina who do not and will not condone violence or threats against any of our people to oppose publicly and openly the principles and activities of the KKK and the neo-Nazi groups by writing letters to the newspapers, speaking to public officials, and influencing members of religious, business, and civic groups to do all that is possible to curb KKK and neo-Nazi activity in our state, and

BE IT FINALLY RESOLVED that the delegates of this 170th Convention of the Episcopal Diocese of North Carolina further endorse this resolution by seeking vestry adoption of this or a similar statement, and to carry out its mandate in each local area, and to encourage persons, organizations, groups, and/or agencies in North Carolina also to go

on record and state publicly that the values, philosophy, and activities of the KKK and the neo-Nazi groups are not consistent with the beliefs and values of the citizens of the state of North Carolina.

Thomas A. Fanjoy, Senior Warden
The Rev. Robert S. Dannals, Rector
Trinity Church, Statesville

Resolution of the Long Range Planning Commission

WHEREAS Rt. Rev. Robert W. Estill, Bishop of the Diocese of North Carolina, initiated the process of long range planning at the 167th Annual Convention of the Diocese of North Carolina,

WHEREAS the North Carolina 2000 Commission has worked since 1983 to provide long range planning for congregations and the Diocese,

WHEREAS many congregations have participated in this process by using the national "S.W.E.E.P." (Next Step in Mission) program and by responding to the North Carolina 2000 preliminary report,

WHEREAS many other committees, commissions, institutions, and agencies of the Diocese have participated by responding to the preliminary report,

WHEREAS it is the intention of the North Carolina 2000 Commission that long range planning be a continuing process, therefore be it

RESOLVED that each congregation, convocation, institution, committee, commission, and agency of the Diocese of North Carolina be instructed to

1. Discuss the Mission Statement of the Diocese of North Carolina and adapt it to the work of its specific group
2. Identify specific areas in the report applicable to that group
3. Respond in writing on its own long range plans in light of the NC 2000 Commission's Mission Statement, and it be further

RESOLVED that this report will be sent to the NC 2000 Commission by September 1, 1986, so that the NC 2000 Commission may report to the 171st Annual Convention, and it be further

RESOLVED that at the 171st Annual Convention the Bishop be requested to appoint a new Commission to monitor the ongoing work of long range planning in the Diocese of North Carolina.

The Rev. Dudley Colhoun, Chairman
The Long Range Planning Commission

Resolution on the Diocesan Seal

WHEREAS the ninety-eighth convention of the Diocese of North Carolina meeting at the Church of the Good Shepherd, Raleigh, in 1914 adopted the official seal of the Diocese, replacing a seal with a similar design first adopted in 1890; and

WHEREAS the one hundred thirty-sixth annual convention of the Diocese, meeting at St. Martin's Church, Charlotte, in 1952, approved the design of the official flag of the Diocese, which incorporates the Diocesan Seal; and

WHEREAS no written description of the Seal was included in either of the motions which resulted in the above actions; and

WHEREAS Berta Allen Summerell has included a detailed description of the Seal in her mimeographed document entitled *The History and Symbols of the Seal of the Diocese of North Carolina*, dated June 1983; now therefore be it

RESOLVED that the official description of the Seal of the Diocese of North Carolina be and hereby is the description of the Seal as taken from Ms. Summerell's aforenamed document, viz.:

"The Seal is in the shape of the *vesica piscis*, a pointed oval. The overall vertical dimension is 1.3 times the overall horizontal dimension. The field occupies .80 of the vertical dimension with the remaining .20 equally divided as a border of .10 around the vesica. The field is divided by a curved line which at its uppermost point at the vertical center separates the upper segment (.23) from the lower segment (.57).

The border is outlined on both its inside and its outside edge with dark gold; inside the outline on both edges is a lighter gold band, approximately twice the width of the outline. The band on the inside of the perimeter is constant in width, but the band of the outside perimeter varies to accommodate the height of the letters and numbers of the legend. The border background is blue.

In modified Old English Text, beginning on the right of a Cross Fusilee at the base point of the border, the legend in dark gold reads: "Seal of the Diocese of North (apex) Carolina Organized A.D. 1817."

In the uppermost segment of the field is a red mitre decorated with gold, and with a gold Maltese Cross at its peak. Bold fanons extend from the mitre through the handle of a gold key on the left, and behind the handle of a gold key on the right. The left key handle is rectangular, centered by an open cross; the right key handle is circular with seven spokes dividing the open center into seven segments. The background of the upper field is white.

The lower segment of the field depicts a ship, with sails set, the banner of St. George flying from its cross-shaped mast. The ship is sailing on a stormy blue sea toward the green land on the left horizon. White clouds are behind the ship, and blue sky above the clouds. The ship, its mast, and the spar are brown; the outline of the white sail is black, as are the lines holding the sail, and the four oars of the oarsman.

There are seven figures, dressed in brown, in the ship; the figure in the bow is extending a cross (black) in his right hand toward the land."

Ann Elliot, Chairman
Records & History Department

Manuscript illumination, c. 980, Codex Egberti. The Adoration of the Magi.

NOMINATIONS

Board of Directors, Episcopal Conference Center

Clerical Order (1 year term):

The Rev. John S. Akers. Age: 53. Position: Assistant to Rector, Holy Trinity, Greensboro. No. of years since ordination: 23. No. of years in the Diocese: 1. Nominator: Diocesan Council.

The Rev. George B. Holmes. Age: 66. Position: Rector, Calvary Church; Priest-in-Charge, All Souls', Wadesboro. No. of years since ordination: 34. No. of years in the Diocese: 3. Diocesan offices, current or past: Parish Grant Commission (Dio. of N.C.); Standing Committee (East Car.), Chair. Dept. of Evangelism, Nom. Bishop (East Car.), Dept. of Youth (SW Va.), Stewardship Commission (East Car.), Ecumenical Council (East Car.), Executive Council (East Car.), General Convention (Miami), Refugee Commission (Haiti, Cuba), Del. Provincial Meeting. Nominator: Diocesan Council.

Clerical Order (3 year term):

The Rev. Philip R. Byrum. Age: 44. Position: Rector, Christ Church, Albemarle. No. of years since ordination: 18. No. of years in the Diocese: 18. Nominator: Diocesan Council.

The Rev. Robert C. Johnson. Age: 47. Position: Rector, St. Luke's Church, Durham. No. of years since ordination: 20. No. of years in the Diocese: 21. Nominator: Diocesan Council.

The Rev. William E. Smyth. Age: 38. Position: Rector, All Saints' Church, Roanoke Rapids. No. of years since ordination: 5. No. of years in the Diocese: 2. Nominator: Diocesan Council.

The Rev. Sam Walker. Age: 42. Position: Rector, Emmanuel Church, Southern Pines. No. of years since ordination: 17. No. of years in the Diocese: 2. Nominator: Diocesan Council.

The Rev. David H. Wright. Age: 63. Position: Priest-in-Charge, St. Matthew's, Kernersville. No. of years since ordination: 10. No. of years in the Diocese: 10. Diocesan offices, current or past: Chairman of the Committee on the Administration of the Diocese, 1983 and 1984. Nominator: Diocesan Council.

Lay Order (3 year term):

Mr. Newton Colston. Age: 43. Parish or Mission: Grace Church, Lexington. Occupation: Vice President, Black and Veatch, Inc.; Environmental Engineer. How long confirmed: 31 years. Nominator: Diocesan Council.

Mr. Willie J. Long. Age: 63. Parish or Mission: All Saint's, Roanoke Rapids. Occupation: retired. How long confirmed: 52 years. Parish or Diocesan offices, current or past: Convention Delegate; Diocesan Council; NC 2000; Standing Committee, Department of College Work; Convention Committee; Vestry. Nominator: Diocesan Council.

William Arthur Stockdale. Age: 70. Parish or Mission: St. Thomas' Church, Reidsville. Occupation: Retired (Former Commander, US Navy). How long confirmed: 27 years. Parish or Diocesan offices, current or past: Junior Warden, Senior Warden, Lay Reader, Chair: Search Committee, Chair: Long-range Planning Committee, Chalice bearer and Chair:, Lay Readers.Nominator: W. Verdery Kerr.

Mr. Lawrence Tomlinson. Age: 66. Parish or Mission: Christ Church, Charlotte. Occupation: Insurance Consultant. How long confirmed: 54 years. Parish or Diocesan offices, current or past: Senior Warden; Treasurer; Every Member Canvas; Vestry; Foundation of Diocese; Kanuga Board; Executive Council. Nominator: Diocesan Council.

Mrs. Beverly Wright. Age: early 40s. Parish or Mission: Christ Church, Raleigh. Occupation: Real Estate. Parish or Diocesan offices, current or past: Diocesan Council; Senior Warden; Every Member Canvas, Chairman. Nominator: Diocesan Council.

Penick Home Board of Directors

Clerical Order:

The Rev. Robert L. Sessum. Age: 42. Position: Rector, All Saints' Parish, Concord. No. of years since ordination: 16. No. of years in the Diocese: 12. Diocesan offices, current: Standing Committee; Chairman, Communications Commission of the Diocese; Dean, Southwest Convocation; Cursillo Secretariat member; Computer Committee; Board of Directors, Penick Home; General Convention Deputy. Diocesan offices, past: Diocesan Council; Board of Directors, The Conference Center; Finance Committee of the Diocese; Diocesan Education and Training Committee; Diocesan Young Adult Committee; Executive Committee, North Carolina Episcopal Clergy Association; Coordinator of Diocesan Summer Christian Education Conferences for 2 years; Clergy Conference Planning Committee; Former Diocesan Convention State of the Church Committee and Credentials Committee. Nominator: Louis C. Melcher, Jr.

Lay Order:

E. E. (Jack) Carter. Age: 70. Parish or Mission: Christ Church, Raleigh. Occupation: School Supplies. How long confirmed: 58 yrs. Parish or Diocesan offices, current or past: Vestry; Renewal Committee; Director, Penick Home. Nominator: Louis C. Melcher, Jr.

William P. Davis. Age: 73. Parish or Mission: Emmanuel, Southern Pines. Occupation: Retired. How long confirmed: 20 yrs. Parish or Diocesan offices, current or past: Vestry; Director, Chairman of Expansion Committee, Penick Home. Nominator: Louis C. Melcher, Jr.

Mary Katavolos. Age: 59. Parish or Mission: Emmanuel, Southern Pines. Occupation: Retail Clothing How long confirmed: 59 years. Parish

or Diocesan offices, current or past: E.C.W., Vice President; Penick Home Board, President, Assistant Treasurer. Nominator: Louis C. Melcher, Jr.

Kirby Kilpatrick. Age: 40. Parish or Mission: Emmanuel, Southern Pines. Occupation: Physician. Nominator: Louis C. Melcher, Jr.

Margaret K. Motsinger. Age: 60. Parish or Mission: Galloway Memorial, Elkin. Occupation: Farmer. How long confirmed: 46 years. Parish or Diocesan offices, current or past: Diocesan Council, 3 terms; President of Diocesan E.C.W.; Diocesan Director, U.T.O.; Department of Missions; Delegate to Triennial; Mission Committee; Director, Penick Home; Delegate, Diocesan Convention. Nominator: Louis C. Melcher, Jr.

Francis I. Parker. Age: 62. Parish or Mission: Christ Church, Charlotte. Occupation: Attorney. How long confirmed: 49 years. Parish or Diocesan offices, current or past: Vestry, Secretary; Executive Committee, Thompson Home; Director, Acolytes; Director, Penick Home. Nominator: Downs C. Spitler, Jr.

Charles W. Pinckney. Age: 62. Parish or Mission: Redeemer, Greensboro. Occupation: Retired (Former College Professor and Administrator). How long confirmed: 35 years. Parish or Diocesan offices, current or past: Vestry; Jr. Warden; Treasurer; Board of Visitors, Conference Center; Director, Penick Home. Nominator: Louis C. Melcher, Jr.

Richard E. Thigpen, Jr. Age: 54. Parish or Mission: Christ Church, Charlotte. Occupation: Attorney. How long confirmed: 20 years. Parish or Diocesan offices, current or past: Vestry; Every Member Canvass Chairman; Lay Reader, Chairman of Lay Readers; Director, Penick Home. Nominator: Louis C. Melcher, Jr.

Paul Wright, Jr. Age: 74. Parish or Mission: St. Stephen's, Durham. Occupation: Retired (Former Banker). How long confirmed: 50 years. Parish or Diocesan offices, current or past: Vestry; Senior Warden; Every Member Canvass Chairman; Chairman, St. Stephen's Foundation; Director, Penick Home. Nominator: Louis C. Melcher, Jr.

Diocesan Council

Lay Order:

Mahlon W. Deloatch, Jr. Age: 50. Parish or Mission: Calvary Church, Tarboro. Occupation: Bank Trust Officer/Attorney. How long confirmed: 27 years. Parish or Diocesan offices, current or past: Vestry (9 years); Senior Warden (1973,

Painting, c. 1410. The Adoration of the Magi.

1986); Delegate to Diocesan Convention (10 years); Board of Directors, Penick Home (1975-present); Diocesan Planned Giving Committee (1982-present). Nominator: Douglas E. Remer.

Ann A. Hardin. Age: 48. Parish or Mission: Holy Comforter, Charlotte. Occupation: C.P.A. How long confirmed: 36 years. Parish or Diocesan offices, current or past: Delegate to Diocesan Convention, 3 years, Diocese of Atlanta; Parish ECW President, Atlanta; ECW Diocesan Officer, Diocese of Atlanta; Vestry, 1984-1986, Holy Comforter, Charlotte; Chairman, Finance Committee, 1985; Delegate, NC Diocesan Convention, 1984-1986. Nominator: Sally T. Boger.

Jane R. House. Age: 61. Parish or Mission: St. Paul's, Louisburg. Occupation: Housewife. How long confirmed: 48 years. Parish or Diocesan offices, current or past: Senior Warden, St. Paul's, 1980; Alternate Deputy to General Convention, 1985; Cursillo Secretariat, 1983-1985; Lay Warden, Central Convocation, 1983-1986 (Mission and Outreach); Small Church Commission, 1982-1986; Bishop's Special Committee on Congregations, 1985-1986. Nominator: Frank M. Montgomery.

William E. McCrary. Age: 56. Parish or Mission: All Saints', Concord. Occupation: Senior Vice President, First Charter National Bank. How long confirmed: 16 years. Parish or Diocesan offices, current or past: 1984-present, Long Range Planning Committee, Chairman; Finance Chairman 1979-1983; former Vestry member; former Senior Warden; President, Methodist Episcopal Senior Housing Project Board of Directors and Chairman of the Board; Member, Committee for Administration of the Diocese. Nominator: Kenneth G. Henry.

Anne Tomlinson. Age: 55. Parish or Mission: Christ Church, Charlotte. Occupation: Housewife. How long confirmed: 33 years. Parish or Diocesan offices, current or past: Deputy to the 1982 and 1985 General Convention; Former member Diocesan Council; Former Chairperson Diocesan Finance Committee; Former General Chairman of 1980 Diocesan Convention; Former Junior Warden, Christ Church; Member of present vestry, Christ Church. Nominator: J. Emmett Sebrell.

Clerical Order:

J. Gary Gloster. Age: 49. Position: Priest-in-Charge (Interim Rector), Christ Church, Charlotte. No. of years since ordination: 24. No. of years in the Diocese: 5½. Diocesan offices, current or past: Member, Diocesan Commission on Alcoholism and Drug Abuse; Member, Committee on Education and Training; Member, Committee on New Congregations; President, Standing Committee (Dio. S.W. Va.); Chairman, Education and Training Committee (Dio. S.W. Va.); Member, Board of Directors, Hemlock Haven (Dio. Conference Center, S.W. Va.). Nominator: J. Emmett Sebrell.

Diocesan Trustees, University of the South

Clerical Order:

The Rev. Paul D. Martin. Age: 35. Position: Assistant to the Rector, St. John's, Charlotte. No. of years since ordination: 10. No. of years in the Diocese: 5½. Diocesan offices, current or past: Diocesan Youth Commission; Diocesan Commission on Evangelism and Renewal. Nominator: Robert L. Haden, Jr.

Ernest Russel M. Parker. Age: 67. Position: Priest-in-Charge, St. Mark's Church, Roxboro and St. Luke's Church, Yanceyville. No. of years since ordination: 1. No. of years in the Diocese: 5. Diocesan offices, current or past: Stewardship Committee. Nominator: Mrs. May M. Gibson.

Standing Committee

Clerical Order:

The Rev. Mark House. Age: 50. Position: Rector, Christ Church, Rocky Mount. No. of years since ordination: 15. No. of years in the Diocese: 7. Diocesan offices, current: Chairman, Commission on Admission of Congregations; Member, Francis J. Murdoch Society; Member, Church Home for the Aging (Penick Home) Board. Diocesan offices, past: Member, Education and Training Committee; Member, N.C.E.C.A. Board; Member, Diocesan Council; Member, Small Church Committee; Chair, Subcommittee of Council for New Convocation Boundaries; Spiritual Advisor, Cursillo Secretariat. Nominator: Marion Newton.

The Rev. Joshua Tayloe MacKenzie. Age: 55. Position: Rector, St. Stephen's, Durham. No. of years since ordination: 24. No. of years in the Diocese: 20. Diocesan offices, current or past: 2 terms on Diocesan Council (1973-75, 1979-81); Overseas Missions Committee (1975); 6 years on Liturgy and Worship Commission (1977-83); Committee on New Parishes (1976-78); Chairman, Report of the Committee on the Bishop's Address (1973). Nominator: Elizabeth B. Alt.

The Rev. Louis C. Melcher, Jr.. Age: 56. Position: Rector, The Church of the Good Shepherd, Raleigh. No. of years since ordination: 31. No. of years in the Diocese: 21. Diocesan offices, current or past: Dean, Central Convocation; Diocesan Council; Chairman, Department of Finance and Business Methods; Standing Committee; Small Church Commission, Budget Director; Board of Directors, Penick Home; Renewal Committee; Murdoch Memorial Society, Convenor; Committee on the State of the Church, Chairman; Nominating Committee for Suffragan Bishop; Ecumenical Relations Officer. Nominator: Keith J. Reeve.

Lay Order:

Joseph B. Cheshire, Jr. Age: 67. Parish or Mission: Good Shepherd, Raleigh. Occupation:

Attorney. How long confirmed: 55 years. Parish or Diocesan offices, current or past: Ves-

Proposed 1985 Budget: Church's Program Fund

Expenditures:

Item No.	Title	Actual 1984	Proposal 1985
1	Christian Social Min. Director Salary/Housing	$ 35,244	$ 40,530
2	Christian Social Min. Director Travel	7,000	6,500
3	Christian Social Min. Program Funds	19,250	20,250
4	Program Director Salary/Housing	28,596	30,026
5	Program Director Travel	7,000	6,500
6	Other Program Funds	2,200	3,100
7	Communication Officer Salary	23,738	24,925
8	Communication Officer Travel	4,700	4,000
9	Publication: *The Communicant*	35,472	38,730
10	Missioner to Deaf Salary/Housing	26,912	28,393
11	Missioner to Deaf Travel	7,000	6,500
12	Missioner to Deaf Program Funds	6,000	6,000
13	Program Fund Support Staff	45,214	48,095
14	UNC-Greensboro Chaplain Salary/Housing	24,560	27,993
15	UNC-Greensboro Support Staff	7,385	7,570
16	UNC-Greensboro Pension/Insurance/Soc. Sec.	6,934	8,260
17	UNC-Greensboro Program Funds	1,868	3,981
17a	UNC-Greensboro Operating Expenses	1,972	3,781
	Total UNC-G	42,719	51,585
18	NC State Univ. Chaplain Salary/Housing	25,620	27,993
19	NC State Univ. Pension/Insurance	6,580	7,796
20	NC State Univ. Program Funds	6,650	6,925
	TOTAL NC STATE	38,850	42,714
21	Duke Chaplain Salary/Housing	27,823	29,214
22	Duke Pension/Insurance	7,008	7,946
23	Duke Program Funds	3,100	3,748
24	Duke Operating Expense	6,235	8,759
	TOTAL DUKE	44,166	49,667
25	Winston-Salem Chaplain Salary/Housing	—0—	27,101
26	Winston-Salem Chaplain Pension/Insurance	—0—	7,563
27	Winston-Salem Program Funds	—0—	6,200
	TOTAL WINSTON-SALEM	14,500	40,864
28	Program Fund Employee Pension/Social Security	24,550	27,257
29	Life/Medical/Dental Insurance	10,509	11,200
30	A&T College	2,400	2,400
31	Bennett College	2,400	2,400
31a	St. Andrew's College	—0—	300
32	NC Central University	4,500	4,350
33	UNC-Chapel Hill	25,572	30,340
34	UNC-Charlotte	200	200
35	Charlotte Chaplain Salary/Housing	—0—	—0—
36	Charlotte Pension/Insurance	—0—	—0—
37	Charlotte Program/Travel	—0—	—0—
	TOTAL CHARLOTTE	—0—	—0—
38	Duke Medical Center Chaplain	16,300	16,850
39	Mission Church Assistance	67,758	75,755
40	Commission on Aging	2,500	2,600
41	Commission on Alchoholism	1,100	2,000
42	Commission on Christian Education & Training	12,350	12,000
43	Commission on Clergy Deployment	3,350	3,350
44	Commission on College Chaplains	—0—	1,600
45	Commission on Communications	2,900	4,650
46	Commission on Continuing Education	—0—	1,960
47	Commission on Companion Diocese	13,100	13,000
48	Commission on Deacons Training Program	—0—	2,680
49	Commission on Ecumenical Relations	1,275	1,375
50	Commission on Evangelism & Renewal	5,300	6,000
51	Commission on Federal Prison Ministry (to CSM)	—0—	—0—
52	Commission on Hunger	1,900	1,900
53	Commission on Land Stewardship	6,800	800
54	Commission on Liturgy & Worship	7,600	7,800
55	Commission on Marriage	2,300	2,000
56	Commission on NC 2000 (Long Range Planning)	1,650	1,000
57	Commission on Planned Giving	4,900	3,900
58	Commission on Small Church	3,500	3,500
59	Commission on Stewardship	2,600	2,600
60	Commission on Youth	14,700	30,672
61	NC Episcopal Church Foundation	500	500
61a	Parish Grant	—0—	16,653
62	Miscellaneous Committee Expense	1,000	1,000
63	Moving Clergy	6,000	6,000
63a	Hospice	—0—	—0—

try; Jr. Warden; Sr. Warden; Church School Teacher; Standing Committee, Secretary; Deputy, General Conventions 1982, 1985; Chancellor of the Diocese; Diocesan Council; Nominating Committee for Bishop Coadjutor; Committee on Constitution and Canons. Nominator: Louis C. Melcher, Jr.

CONVENTION

Proposed Agenda for the 170th Annual Convention

Friday, January 31

- 9:30 am: Morning Prayer.
- 9:45 am: Morning Business Session; Call to Order.

1. Certification of Quorum.
2. Welcome by the Convention hosts.
3. First report of the Committee on Credentials, with other reports as may be necessary.
4. Appointment of the Committee on Elections, to serve at this Convention only.
5. Presentation of the Parliamentarian of Con vention.
6. Nomination and Election of the Secretary of Convention.
7. Nomination and Election of an Assistant Secretary of Convention.
8. Report of the Commission on Admission of Congregations.
9. Report of the Commission on Dispatch of Business.

a) Proposed date and place for the 1987 Convention.

b) Adoption of the proposed Convention Agenda and Schedule.

c) Adoption of Special Orders of Business.

1) Balloting on Nominations Received for Elections as the Second Item of Business of the Friday afternoon session, with additional balloting as may be necessary.

2) Report of the Special Committee on Convocation Boundaries as the Third Item of Business of the Friday afternoon session, with a recess called by the Bishop after Convention has taken action on this report. The purpose of the recess shall be restricted to the nomination and election of a Dean and a Warden for each Convocation. If Convention votes to maintain the present names and boundaries of Convocations, the elections shall be conducted by the current Deans. If Convention votes to rename and redefine boundaries for Convocations, all present offices of Deans and Wardens shall immdiately terminate and the election shall be conducted by persons appointed for this purpose by the Bishop. For each Convocation, the presence of a majority in each order shall constitute a quorum, and a simple majority of those present and entitled to vote shall be necessary to an election. Deans shall be elected from the Clergy Order to a three year term of office beginning with the current year and Wardens shall be elected from the Lay Order to a one year term of office beginning with the current year and shall retain eligibility to be elected to a three year term of office in January of the following year.

Immediately upon completion of elections the Deans of the Convocations shall inform the Bishop of the election results.

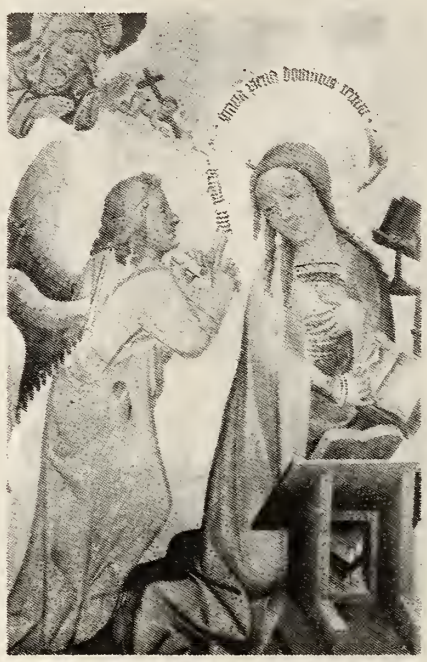
3) The Annual Report of the Treasurer of the Diocese as the First Item of Business of the Saturday morning session.

4) The Report of the Budget Committee and the adoption of a budget for the Diocese as the Second Item of Business of the Saturday morning session.

5) Reports of Committees dealing with Resolutions as the Third Item of Business of the Saturday morning session.

6) The Second Report of the Commission on Constitution and Canons as the Fourth Item of Business Saturday morning.

10. Introduction of New Clergy.
11. Appointment of the remaining Convention Committees to serve at this Convention only.
12. Nominations received for election.



Painting, 1379. The Annunciation.

13. Introduction of late resolutions, in accordance with Rule of Order XIX.
14. Report of the Secretary.
15. The Bishop's Address.
16. Report of the Commission on Long Range Planning (N.C. 2000).
17. Report of the Commission on Stewardship.
18. Report of the Commission on Planned Giving.

- Brunch.
- Noonday Prayer.

19. Report of the Commission on Christian Social Ministries.
20. *Special Order:* Balloting.
21. *Special Order:* Report of the Special Committee on Convocation Boundaries.
22. Report of the Commission on Ministry.
23. First Report of the Commission on Constitution and Canons.
24. Special Address to Convention: Ms. Mary Preston, a student at The University of the South.
25. Report of Christ the King Center.
26. Report of the Commission on the State of the Church.
27. Report of the Conference Center Board of Directors.
28. Report of the Commission on Companion Diocese.
29. Report of the Suffragan Bishop.
30. Report of the Commission on Church Institutions.
31. Report of the President of the Episcopal Church Women.
32. Report of the Commission on Evangelism and Renewal.

- Evening Prayer.

Saturday, February 1

- Opening Prayers.

33. *Special Order:* The Annual Report of the Treasurer of the Diocese.
34. *Special Order:* The Report of the Budget Committee, followed immediately by the adoption of a budget for the diocese.
35. *Special Order:* Reports from Convention Committees to which Resolutions have been referred.
    a) Report of the Committee on Social and Political Concerns.
    b) Report of the Committee on the Program of the Church.
    c) Report of the Committee on the Administration of the Diocese.
36. *Special Order:* Second Report of the Commission on Constitution and Canons.
37. Report of the Commission on Youth.
38. Nominations made by the Bishop.
39. Appointments to Canonical Commissions and other commissions and committees, made by the Bishop.
40. Report of the Committee on Memorials to Deceased Members.
41. Report of the Committee on Resolutions of Courtesy.
42. Closing Devotions and Adjournment.

Schedule for the 170th Annual Convention

Thursday, January 30

4:30-6:30 pm	Registration of Delegates and Visitors.
7:30 pm	Holy Eucharist, Christ Church.
9:00 pm	Reception, Committee Meetings.

Friday, January 31

8:00-9:30 am	Registration of Delegates and Visitors.
9:30 am	Morning Prayer.
9:45 am	Morning Business Session.
11:15 am	Brunch (included in Registration Fee).
Noon	Noonday Prayer.
12:30 pm	Afternoon Business Session.
4:45 pm	Evening Prayer.
6:30 pm	Convention Barbeque at Thompson Children's Home.

Saturday, February 1

9:00 am	Opening Prayers; Morning Business Session.
11:30-12:30	Buffet Luncheon (on your own).
12:30 pm	Business Session and Adjournment.

64	Conference Center	6,000	6,000
65	Christ the King Center	31,500	34,500
66	Urban Work—Rocky Mount	1,000	—0—
67	Appalachian People's Service Organization	5,000	6,000
68	NC Council of Churches	9,000	10,000
69	Province of Sewanee	2,488	2,621
70	National Church Program	322,000	370,000
71	Contingent	4,000	4,000
	Totals	$1,019,063	1,182,092

Revenue:

Quota	$959,141	$1,139,192
Long-Term Investment Income	42,922	29,400
Other Trust Income	10,500	10,500
Interest	6,500	3,000
Other	—0—	—0—
Totals	$1,019,036	$1,182,092

Proposed 1985 Budget: Episcopal Maintenance Fund

Expenditures:

Item No.	Title	Actual 1984	Proposal 1985
1	Bishop Salary and Housing	$ 59,805	$ 63,094
2	Bishop Travel	10,000	10,000
3	Suffragan Bishop Salary/Housing (8 months in 1985)	29,902	47,096
4	Suffragan Bishop Travel (8 months in 1985)	6,000	10,000
5	Secretary of Diocese Salary	3,000	3,000
6	Treasurer/Business Administrator Salary	31,312	32,878
7	Treasurer/Business Administrator Travel/Prof. Expense	7,500	6,000
8	Archivist Salary	15,825	16,616
9	Archivist Travel	1,000	2,000
10	Archives Special Supplies	1,530	2,280
11	Maintenance Fund Support Staff	66,828	76,343
12	Maintenance Fund Pensions/Social Security	32,486	38,389
13	Life/Medical/Dental Insurance	50,853	81,350
14	Support Staff Prof. Training	—0—	1,000
15	Worker's Compensation Insurance	1,000	1,000
16	Diocesan House Telephone	18,500	19,500
17	Diocesan House Utilities	15,210	15,000
18	Diocesan House Office Supplies	14,500	15,500
19	Diocesan House Postage	10,500	10,000
20	Diocesan House Equipment Purchase/Replace/Repair	11,000	7,000
21	Diocesan House Computer Service	7,500	7,500
22	Diocesan House Maintenance	9,100	12,745
23	Diocesan House Building Repairs/Renovations	13,200	10,000
24	Property/Liability Insurance	1,500	1,500
25	Diocesan Journal	6,050	7,210
26	Consecration Expense	5,000	—0—
27	Audit Expense	4,000	4,500
28	Diocesan Council	1,500	1,500
29	Standing Committee	1,000	1,500
30	Chancellor Expense	1,000	1,000
31	Constitution and Canons	450	650
32	Commission on Admission of Congregations	200	200
33	Convocation Deans/Wardens Expense	1,500	1,000
34	Commission on Ministry	6,500	6,800
35	Convention Expense	2,500	2,500
36	Other Diocesan Property/Liability Insurance	2,600	2,600
37	Surety Bond	1,300	1,300
38	Special Grant (Mrs. Penick)	2,690	2,800
39	General Convention Assessment	22,596	22,277
40	General Convention Deputies and Retired Bishops	7,500	4,500
41	Contingent Fund	3,500	3,500
	Totals	$487,937	553,628

Revenue:

Church Assessments	$454,437	$518,928
Long-Term Investment Income	7,800	9,500
Other Trust Income	9,000	10,000
Interest	9,500	8,000
Other	7,200	7,200
Totals	$487,937	$553,628

(Note: The Bishops receive Trust Fund Income of $750.00 a year which has been designated for continuing education.)

Letters

THE REV. LEX MATHEWS gave *The Communicant* the following letter in December.

Jesus preached social gospel

I HAVE TO RESPOND to "Social Gospel in Perspective," by John C. Boling, Jr. in the November/December *Communicant.*

Mr. Boling tells us of clergy who "climb into their pulpits and preach to their congregations" on social issues of the times. He states: "What is really happening is that these sermonizers are using God's name as a utensil to push their own political ideas." I believe he's right—there are many of us who use scripture to shore up our points, even at times when we don't believe either the points or the scriptures.

Then Boling admitted that he has "no direct pipeline to God." I liked that, too, since I don't believe in pipelines to God, direct or indirect.

However, I began to feel I was in for it when Boling said that *he* could "only prayerfully read the scriptures and seek guidance in their teachings." The feeling grew stronger when

Boling began using the parables of Jesus to make his point. Consider the parables, he said, and he proceeded to interpret them exactly like the preachers do when "they climb into their pulpits."

I disagree with his interpretations, and that's all right. But I ask why Mr. Boling has us consider *only* the parables? Why not the other parts of the New Testament? Why not Matthew 25, where Jesus tells us to consider "the least of these" and then tells us who the "least" are: the hungry and thirsty, those who are without clothes, those who are sick and those in prison. Why not tell us of the Gospel of John, in which Jesus tells Peter that love is "feeding the sheep"? What about the second chapter of James: "My brothers, what good is it for someone to say that he has faith, if his actions do not prove it?"

So, like Mr. Boling, I have used scripture to make my point. And this is my point: Jesus affirmed then what we call the social gospel now.

Finally, neither Mr. Boling nor I have "climbed into the pulpit," but we have taken advantage of 18,000-plus readers! Better than most pulpits, eh Boling?

The Rev. Lex S. Mathews
Director, Christian Social Ministries

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Bishop's letter

DEAR FRIENDS,

On the last Saturday before Christmas, the Gospel lesson was from Matthew 25: 34-40. Jesus described the kingdom of God by saying, "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to see me. Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

In the late afternoon of that same day, the owner of the marina in Morehead City, where Lex Mathews kept his boat, called to say that he had found Lex in the bunk of his boat, dead. As far as we know, a faulty heater had asphyxiated him as he slept.

My first thought, shared as I found later with many others, was "what a tragic waste." How could his needless death make any sense?

I cannot answer that question. Nor, do I think the hundreds of us who packed the Chapel of the Cross for his funeral could. Lex never had many theological answers either. But he had questions and he had an urge to do something about people who were hungry or thirsty, people who were strangers, or who were naked, sick, or in prison. Lex Mathews inspired and motivated others to minister to them too. And underneath it all, he helped us sense that we were ministering to the Lord Himself.

I thought of a retired businessman who caught Lex's vision of a food bank and who uses all the experience and skill of his career in that endeavor. I thought of one who comes to those in prison every week. I thought of Hospice as I looked across the crowded chancel at the one who, with Lex, brought it to North Carolina. I looked out into the congregation and saw people Lex's life and ministry had touched. I thought of our office and of his laugh, his little circle of canvas-backed chairs and of his big map of Africa hanging on the wall. That map was there because Lex was musing over the possibility of bringing water up out of the ground in Chad with windmills. He was looking for people to interest in that project or in some other ways of addressing the famine in that land. Undoubtably he had similar maps pinned up in his mind addressed to the things he saw that needed doing here and abroad.

Many of us waste our lives every day. We waste the God-given talents and abilities we have. Surely Lex's accidental death was, as I have said, a waste. But not so his life. Through our tears and our lack of understanding can come our thanks for the life of that big, compassionate, humorous friend. He will always, in our mind's eye, have his shirttail out and his maps flying. One thing we do know, it was to people like Lex our Lord was speaking when he said, "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Faithfully,

+Robt W. Estill

Robert W. Estill

Suffragan Bishop's letter

DEAR FRIENDS IN CHRIST,

There are several things I'd like to share with you this month, so I offer this potpourri.

First, there's Lex. Lex Mathews was a rare spirit, an exciting visionary, and a beloved brother. He touched so many lives, and we, and this world, are so much richer for his presence among us. In II Kings the Shunammite woman, speaking to her husband about Elisha, said: "Behold now, I perceive that this is a holy man of God, who is continually passing our way." And so it was with those of us who were blessed by knowing Lex—"a holy man of God who was continually passing our way." Lex indeed was one of God's nicest gifts to this world.

Next, let me give you a brief word about a trip that nine of us took to Belize this past November. I'll give you a more complete report later, but for the moment I'd like to focus on the work the Church in Belize is doing in education. In Belize, the education of their children is a joint venture between government and Church (with the Church doing the lion's share of the work). I want to report that they are doing a superb job, with terribly limited material and financial resources. Our Diocese has undertaken the task of raising $125,000 to assist in the building of two schools to replace one that burned and one that has been condemned. Having seen both schools and visited with children and teachers I can, without reservation, commend this work to you as being of the highest priority. I urge you, through both parish budgets and individual generosity, to assist in this effort.

Finally, a word about our forthcoming Diocesan Convention. From January 30th through February 1st our portion of the Body of Christ will gather to do God's work and God's business in this part of his vineyard. We'll do it through some fairly mundane methods—elections, reports, resolutions, budgets and parliamentary procedure. However, those are the tools with which we're given to work, and we need to use them as skillfully and faithfully as possible. While it is true that "we have this treasure in earthen vessels," we must never lose sight of what a priceless treasure these earthen vessels do contain.

The Book of Acts reports that at the end of the Council of Jerusalem—the first Council of the Church—the Council sent a letter to the Church gathered at Antioch. In discussing their meeting and deliberations, the authors of the letter at one point observed: "It has seemed good to the Holy Spirit and to us. . . ." That's the heart of any conciliar gathering of the Church—an openness and receptivity to the guidance and direction of the Holy Spirit! Please remember our work in Convention and pray that we, like the Council of Jerusalem, will be guided by God's Spirit.

I wish you and yours a happy and blessed 1986.

Faithfully,

Frank H. Vest, Jr.

Frank H. Vest, Jr.

Lex S. Mathews dies

THE REV. LEX S. MATHEWS died Dec. 21 at Morehead City. He had been director of Christian Social Ministries for the diocese for the last 11 years.

Mathews died on his sailboat, the *Credence,* which

The Reverend Lex S. Mathews

was moored at the time. Death was by accidental asphyxiation of fumes from a heater on the boat. He was 57.

The death occurred with no warning and near the height of the Christmas season; there was little time to spread the word about the memorial service Dec. 23 at the Chapel of the Cross in Chapel Hill. Still the chapel was filled to overflowing that day as hundreds of Mathews' friends came to honor him. The Rt. Rev. Robert W. Estill, bishop of the diocese, presided over the simple service in the chapel where Mathews worked during the early 1970s as Episcopal Chaplain to the University of North Carolina. Present and taking part was the retired bishop, the Rt. Rev. Thomas A. Fraser, who hired Mathews as the first (and to date the only) Christian Social Ministries director in January, 1975.

Also taking part in the ceremony were: the Rt. Rev. Furman A. Stough, a seminary roommate of Mathews and now Bishop of Alabama; the Rt. Rev. Frank H. Vest Jr., Bishop Suffragan of North Carolina and a longtime friend and colleague of the deceased; and the Rt. Rev. Peter J. Lee, Bishop of Virginia and former rector of Chapel of the Cross.

Mathews had left instructions that four hymns be sung at his funeral. Each reflected an aspect of the man:

- His love of the sea: "Eternal Father, strong to save . . ."
- His passion for peace: "God the Omnipotent! King who ordainest / Give to us peace in our time, O Lord . . .
- His abiding faith in people as bearers of the Gospel: "They cast their nets in Galilee / Before they ever knew / The peace of God that filled their ears / Brimful, and broke them, too."
- His powerful life-force: "Jesus Christ is risen today, Alleluia!"

It was also his instruction that he be cremated and his ashes scattered over the waters of Bogue Sound, where he loved to sail. This was done by his immeiate family: his wife, Judy Wright Mathews; daughter, Kim; and son, Lex Mathews, Jr., who also spoke a few words about his father at the memorial service.

He is also survived by a brother, the Rev. Frank Mathews, of Fort Payne, Ala.

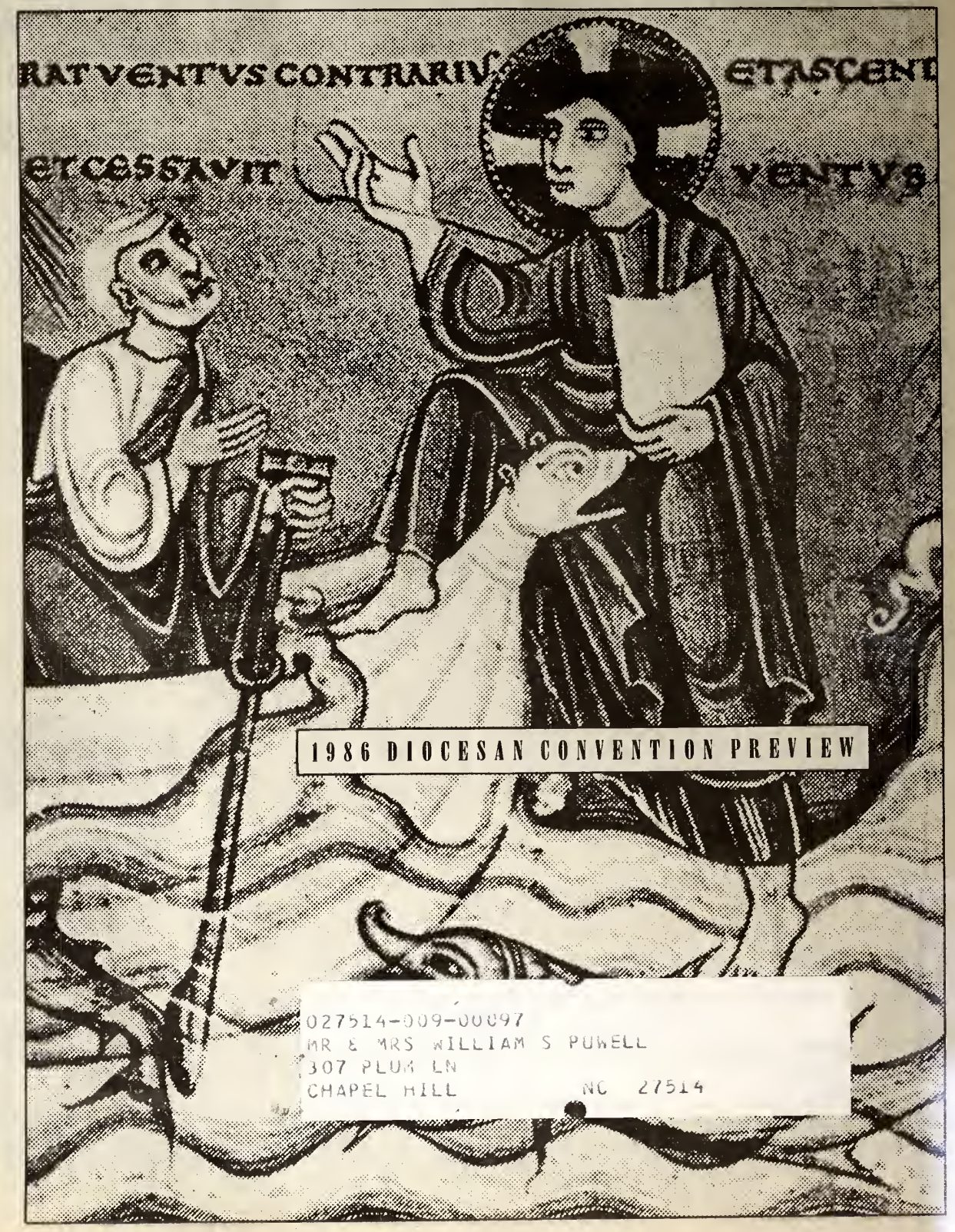
Lexington Sterner Mathews was born Jan. 16, 1928 in Youngstown, Ohio and raised in Montgomery, Ala. He was educated at the University of Alabama (B.S. '51) and the Virginia Theological Seminary in Alexandria, Va. (M. Div. '60). Before being ordained in 1961, he worked as a salesman and claims adjuster and attended night classes in law. He came to the diocese by way of Alabama, where he was vicar at churches in Scottsboro and Ft. Payne, and Florida, where he served as Episcopal Chaplain to Florida State University in Tallahassee.

In this diocese, he also served briefly as interim priest at St. Paul's, Cary. ●

Editor's note: We will celebrate the life and good works of the Rev. Lex Mathews in the next issue of The Communicant. *If you would like to write anything down about Lex, we'll be glad to consider it for publication in the February/March issue. Photographs would be nice. The deadline is Feb. 20. All materials will be handled carefully, considered and returned after use. Address them to: John Justice,* The Communicant, *P.O. Box 17025, Raleigh, NC 27619.*

THE COMMUNICANT

VOL. 77, NO. 1 — THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA — JANUARY 1986



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MR & MRS WILLIAM S POWELL
307 PLUM LN
CHAPEL HILL NC 27514

THE COMMUNICANT

VOLUME 77, NUMBER 2 | THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA | FEBRUARY / MARCH 1986

170th convention ends abruptly

JODY KELLERMAN

Joyce Estill, John Y. Powell (director of Thompson Home), and Bishop Estill.

JOHN JUSTICE

THE 170TH DIOCESAN CONVENTION was one of the longest ever—but it still wasn't quite long enough.

Bishop Robert Estill's gavel fell at 3:05 p.m. on Saturday, Feb. 1. By then a couple hundred delegates had departed. But the approximately 250 who remained were deep into a debate on 24 proposed resolutions from the Committee on Constitution and Canons.

The committee was proposing changes in the diocese's constitution and canons to bring them into conformity with new language of the General Canons of the national church. The major change was in the definition of a church member and eligibility to vote and hold offices in local congregations and the diocese. The pivotal point was the proposal to replace the old "communicant in good standing" with the new "enrolled confirmed adult communicant in good standing."

This change, said the Committee on Constitutions and Canons, was a mandated editorial change to conform the diocese's language to that of the national church. However, a floor debate arose around two chief questions:

(1) Did convention *have* to ratify the proposed changes to effect conformity with the national canons?

(2) If not—if convention had the power to modify the proposed changes—then did delegates *want* to include confirmation as a requisite for voting in parish election, serving on diocesan commissions or as delegates to General Convention, etc.?

The debate over these and other questions led down a thorny parliamentary trail and consumed a great deal of time. At issue were four resolutions changing the constitution and 20 canonical resolutions. As the deadline grew nearer, convention voted approval of a canonical change giving new definitions of categories of church membership: member, adult member, confirmed member, communicant, communicant in good standing and enrolled member of a congregation.

Delegates also *seemed* to pass four constitutional amendments installing the "enrolled confirmed adult communicants in good standing." However, chancellor Joseph B. Cheshire Jr. later was asked whether votes on these should not have been taken by

(Continued on page 9)

"There were no strangers here"

GAIL DOUCETTE WOJTON

RENEWAL '86 WAS the theme of the 170th annual diocesan convention, and I fit right in. Along with 17 new priests and a new suffragan bishop, I was attending a convention for the first time, representing a church about as new as you can get—the Church of the Nativity in northwest Raleigh, which had held its first worship service just five days before.

The Church of the Nativity had been organized too late in 1985 to apply for union with convention. So Bishop Estill asked the church to send a representative to the convention that he might introduce this latest addition to the diocese.

On Friday morning I stood to accept the welcoming applause of the convention. Even before this introduction, dozens of convention-goers had pumped my hand in joyous welcome. We new churches are a rare breed and therefore very special.

The Bishop announced the formation of the Church of the Nativity during Mark House's report on the admission of two congregations into union with convention. "Next year, there with the grace of God go we," I whispered as members of St. Christopher's, Garner, strode to the dais, their giant leap from mission to full-fledged parish at last behind them. The convention also loudly welcomed St. Clement's in Clemmons as a diocesan mission after less than eight months in existence, seating Robert Dalton as their delegate. "This is a happy day," said Bishop Estill. I was proud to be a part of it.

THOUGH THIS WAS my first convention, it was immediately clear that there were no strangers here. It would probably be naive to suppose that there was no hierarchy operating here, but it was not obvious to this observer.

Certainly what I shall remember most vividly was the warmth and kindness of everyone I met. Harrison Simons and Rod Reinecke conversed with me at length about the new church's future, offering literature and books and consultation anytime and anywhere to see that we don't stub our toes. Patti Dalton, wife of the newest mission's senior warden, compared notes on our churches' similar histories, problems and opportunities, beginning what promises to be a rewarding relationship. Rose Flannagan of Holy Innocents, Henderson, pulled up a chair at lunch and answered question after question painstakingly and enthusiastically, betraying not the barest impatience that she was next on the agenda to deliver a report (on the administration of the diocese). Mrs. Joseph Cheshire, wife of the chancellor, chatted warmly with the "new kid on the block."

Jokes and put-downs and laughs punctuated the proceedings, for who else but Christians have as much reason to smile? Humor, said Bishop Estill, takes us out of the middle of things and puts God in the center, in charge. Suffragan Bishop Frank Vest mangled scripture to make the same point, labeling us a "bunch of cracked pots." My favorite joke of the convention: Why does it take five Episcopalians to change a light bulb? (One to put in the new bulb, and four to stand around and remark upon how good the old one was.) It was gratifying to see that this convention, this diocese, is not afraid to be the bulb-changers. I hope that the Church of the Nativity can say as much.

Because I had seen first-hand the difficulty of forming a new congregation, I was keenly aware of concerns voiced in the reports by the N.C. 2000 Committee, the Commission on the State of the Church and the Small Church Commission. Each lamented the stagnant growth rate of the diocese, regretting that we have done a "poor job in reaching the unchurched . . . and are slow in planning new congregations in growing areas, leaving this rich harvest for others." I was pleased to hear that the Small Church Commission is developing a strategy for new congregations and is urging the diocese to make funds available to purchase property sites as growth areas can be determined. The bishop, in his address, implored existing churches to support new congregations like the Church of the Nativity and St. Clement's.

PAT DEAN

Behind the author is the schoolhouse where Church of the Nativity worships.

THE CONVENTION educated me, moved me, surprised me, encouraged me. Never for a minute did it bore me. Being present increased my love for my Church, and it became even clearer how very much it loves me back. The free-for-all on day three—over whether confirmation is necessary to vote or run for office—served to underscore the peculiar Christian belief that we can disagree utterly and yet remain one in the Spirit.

Too often vestry and congregational meetings are indistinguishable from those of giant corporations, with budget and administrative concerns crowding out the Word. Perhaps it was because of the frequent prayer breaks, or the deep social concerns voiced, or the kindness and love that were passed around like so many hors d'oeuvres, but it was evident every minute that this was indeed the Body of Christ in session. During the debate over the "Star Wars" resolution, one speaker summed up what I think we were all attempting to do here. We were "trying not so much to change the world, but trying to make sure that the world doesn't change us." ●

Gail Doucette Wojton is a Raleigh writer.

Around the diocese

Dancing at St. Bart's

THIS DANCE IS not a performance, **the Rev. Bruce Stewart** told the approximately 40 parishioners gathered in St. Bartholomew's, Pittsboro. You are not performers, he said, thus taking the pressure off those haunted by the graceful ghosts of Fred and Ginger. What we're doing, said the director of the Center for Liturgy and the Arts, of Annandale, Va., is "offering a gift of love and praise, a gift of ourselves to God."

Stewart was at St. Bart's Feb. 9-10 to do some teaching about dance and song and their place in biblical history and today's liturgy. Out of the workshop held on Saturday—a day on which liturgical dance had to compete with ACC basketball—came a dance that the freshly trained dancers did during the offertory at the Sunday service the next day. It was the day of Suffragan Bishop Frank Vest's visitation to St. Bart's, and **Cathy Coolidge** gives these impressions:

JERRY MARKATOS

High-energy liturgical dance.

"The service was one of high energy, excitement at what we were doing and at having **Bishop Vest** as our guest. We tried not to perform, but we felt mighty good about ourselves when all was done, even a little tearful.

"The workshop touched, moved, energized us on many levels. For the children it was free and fun and sometimes a little goofy; for us adults, it was free and fun, and we were sometimes a little goofy, too. It was also a freeing from the sit-still, don't talk, no-noise church which I at least grew up in.

"It opened me up to sound and movement in church as part of the meaning of worship, rather than sound and movement as rebellion against boredom.

"In fact, it was positively *invidatory.*"

Coolidge and her husband, **the Rev. William Coolidge**, rector of St. Bart's, operate Recompense Farm in Chatham County.

Saint Mary's head resigns

John T. Rice, president of Saint Mary's College in Raleigh for 10 years, has resigned. Rice, 46, will become executive director of college development at Mary Baldwin College in Staunton, Va. His resignation takes effect June 30 and he will begin his new work at Mary Baldwin in July.

Rice, the 10th president of the 144-year-old school, became president of Saint Mary's in 1976 and by 1983 had retired a $1.38 million commercial debt. During his tenure, the college's annual fund rose from $176,666 to $412,000.

Society honors Peter Keese

The Rev. Peter Gaines Keese has been awarded the 1986 Anderson Award of the North Carolina Medical Society. Keese, Episcopal chaplain at Duke University Medical Center in Durham, is being honored for his contributions to the field of medicine. The award is the highest that the medical society gives to non-physicians.

Caring for the elderly

"I SEE THIS AS a critically important conference for any of us who are engaged in active involvement and ministry within the Body of Christ." That was **Suffragan Bishop Frank Vest**'s endorsement of "The Third Age."

"The Third Age" is an April 27-28 conference on ministry with the elderly. It will be held at the Conference Center in Browns Summit under the sponsorship of the diocese's Commission on Aging.

The conference will feature Elaine Stoops as keynote speaker. She is a nursing educator by training and is assistant secretary of the North Carolina Division of Aging. Workshops will be held on dealing with change, caring for frail elderly people and how members of "the sandwich generation"—i.e., the middle generation—can cope with their specific responsibilities.

Vest commented that "the format of the conference lends itself beautifully to a significant look at the issues that are involved in ministry to and with aging persons." The suffragan bishop will make the opening address and will be available for individual spiritual counseling.

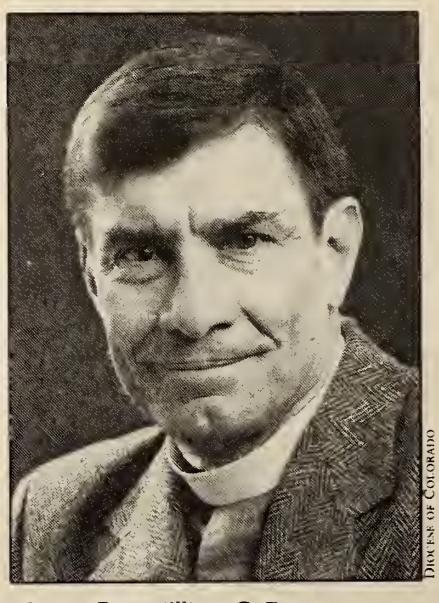
There is a fee for the conference. Information on last-minute registration can be obtained by calling (704) 376-6354.

ROGER DAVENPORT

*"Receive your new chaplain." Those words from **Bishop Robert Estill** made it official as **the Rev. Janet C. Watrous** was installed Feb. 18 as chaplain of Saint Mary's College in Raleigh. She is the first woman chaplain at the school. Looking on is Watrous' predecessor, **the Rev. Starke Dillard**.*

Several firsts for ECW Meet

COLORADO'S **Bishop William C. Frey** will be the keynoter at the 104th annual meeting of the Episcopal Churchwomen (ECW). Frey, one of the four nominees for presiding bishop last year, will address the meeting to be held April 22-23 in Roanoke Rapids.



DIOCESE OF COLORADO

The Rt. Rev. William C. Frey

The conference's theme is "One Body, One Spirit," and peacemaking will be a focus.

There are numerous firsts about this meeting, says **June Gregory**, ECW president. For one thing, this will be the first time the ECW meeting has been hosted by a small church. All Saints' is the host, and the business sessions will be held in the community center of Roanoke Rapids.

Among the other firsts: Each parish will send its own representative to present its United Thanks Offering to **Bishop Robert Estill. The Rev. Janet Watrous**, chaplain to St. Mary's College, Raleigh, will be the first woman to celebrate the Holy Eucharist at the ECW meeting. And for the first time, four bishops will be concelebrants—Bishops Estill, Vest, Fraser and Frey.

All churches, with or without an ECW, are welcome. The annual meeting is a great chance to check out what ECW is all about. For information, contact: **June Long**, general chairman, 811 W. 2nd St., Roanoke Rapids, NC 27870; (919) 537-3960.

Priest celebrates fiftieth

The Rev. James D. Beckwith, longtime rector of St. Michael's, Raleigh, celebrated the 50th anniversary of his ordination to the priesthood in February. Beckwith, a native of Wilmington, served St. Michael's as rector during 1950-77 and also was rector of St. Matthew's, Hillsborough, from 1938 until 1941. He was ordained on Feb. 3, 1936 by **Bishop Thomas C. Darst** of the Diocese of East Carolina.

Thompson publishes history

"AS A LAWYER, Osborne knew well the laws concerning homeless and destitute children; as a priest, he felt an overwhelming responsibility. Now, finally, there was to be an alternative to the county poorhouse and to indentured labor for children. The long-held dream was materializing before his eyes."

A Century's Child, the newly published history of the Thompson Children's Home in Charlotte, begins with **the Rev. Edwin A. Osborne**'s dream of a facility to provide care for orphans. Osborne was the first superintendent of the Thompson Home, which is celebrating its 100th anniversary this year. Barbara Lockman is author of the illustrated, 134-page volume tracing the home's origins and progress from Osborne's day through today's operations under the leadership of executive director **John Y. Powell**.

The hardback volume is available at $10, plus $2.25 for postage and handling, from the Thompson Home, P.O. Box 25129, Charlotte, NC 28212.

The Thompson home history is only one of the Charlotte child care facility's celebratory items leading up to Pilgrimage Day on May 3.

Secretary Wanted!

THE DIOCESE NEEDS a secretary to work with Christian Social Ministries and Communications. We need someone with excellent office skills and who is good at working with people. Useful work (and a lot of it), good benefits, good working companions. Call John Justice at (919) 787-6313.

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Freedom is the cross we bear

LARRY HAMILTON

EDITOR'S NOTE: *More than $19,000 was raised for the South African Council of Churches by Bishop Desmond Tutu's Jan. 19 visit to Duke Chapel. The chapel offering was $11,736. In addition, members of the North Carolina Council of Churches—including the Episcopal Diocese of North Carolina—contributed $4,853 prior to Tutu's visit. An appeal by WTVD in Durham helped raise $2,835 more.*

"We are elated," said Collins Kilburn, executive director of the N.C. Council of Churches. "We were hoping for $10,000 and now it looks like we will break $20,000."

Bishop Robert Estill of our diocese was the initial contact with the Tutu tour and the catalyst for the visit.

KEN HOLT

Bishop Desmond Tutu's talk to 2000 in Duke Chapel Jan. 19 raised more than $20,000 for the anti-apartheid struggle.

BISHOP DESMOND M. TUTU'S brief encounter at Duke Chapel on the evening of January 19 was a case of life imitating art, such was the theater attending his mission. Consider that it came on the eve of a national tribute to Martin Luther King, Jr., a time given over to contemplation of our own painful but therapeutic civil rights passage, a time to praise the dreamers and to refine and rededicate the dream. No man is free until all men are free. Enter then Bishop Tutu, the featured attraction, to hammer home the homily: a sobering reminder that the lifelong battle for freedom and dignity is the cross we bear for our humanity, and that the gain is worthy of the pain—whether the battlefield is Selma or Soweto.

That is powerful symbolism for such a short visit, especially one in which his main themes were (1) thanks for your prayers and support, (2) keep South Africa on the front burner, and (3) please send money. The Anglican Bishop of Johannesburg, fortunately, does not disdain the role of symbol. Indeed, he seemed that evening to relish his assignment: a good soldier doing his duty by gracefully receiving adoration, leading the pep rally and passing the collection plate. Given the time and the place and the pageantry of the service, it was all just fine and fitting. A good show.

The bishop's dramatic arrival was a script written by the flow of events both current and historical—a black African Nobel laureate calling up the specter of his martyred colleague—and edited by the circumstance of his late entrance. Tutu's hectic pace had rendered him an aerial view of the Eastern Seaboard earlier that day, and he was bound for yet another jet after the service. The Rev. Dr. William H. Willimon, who had led the congregation in three unscheduled hymns awaiting the tardy main event, had conjured visions of a wearier man. "I thought we may have to carry him in on a stretcher," he mused in an interview several days later. It was during the third hymn, "How Firm a Foundation," that all apprehension was laid to waste.

The bishop arrived and began his march down the center aisle. What began as a clapping ripple gave way to robust ovation, prompting the organists to push open volume throttles on the final stanza. Choir director J. Benjamin Smith, who had already taken arm-flailing delight at leading both the Chapel choir and the congregation, seemed nearly beside himself as Tutu approched the pulpit in perfect time with the end of the hymn—a climax built with pipe organ, raised voice, thunderous applause and official relief. The moment was easily electric. "Someone accused me of orchestrating the entrance," said Willimon, who as minister to the university, had received the emcee mantle after a snowstorm had stranded the Rt. Rev. Robert Estill, Bishop of the Episcopal Diocese of North Carolina, in New York.

Tutu acknowledged his adulation with a sheepish smile, a mild nod and a Gandhi-like handclasp underneath the chin. But little else of his appearance, at least for me, evoked the Mahatma's image. This man is very much at home in the '80s, from his natty dress to his quick wit and command of American idiom. He seems to belong as much in full-page color on the pages of *Rolling Stone* as boxed in a tidy graphic in *Newsweek*, or being critically assessed in *Commonweal*. Less an enigma than simply unique. The South African Council of Churches could not have asked for a more dandy fund-raiser. Sure enough, when the coins were counted, more than $10,000 had been collected through sponsorships and donations at the service, a figure that honored the amount his entourage had been promised for its trouble. (He may have picked up a couple of hundred or more from the press corps alone, many of whom probably felt as honored by the Bishop's presence as the hundreds who stood in a long and chilly line to enter the Chapel.

This deference by the jounalists to the Nobel laureate could be seen again during a post-service news conference that Duke officials said later was the largest in the school's history. Only one challenging question surfaced, when a student asked Tutu how he responded to reports that the African National Congress was communist-backed. The questioner was roundly jeered, with one wag offering an instant analysis: "He's a Jesse plant." Dr. Willimon said the $10,000-plus would be used to fund a scholarship program that will send South Africans to America. Look for Duke to share on the receiving end of those scholars, and maybe even send a few to integrated schools over there. Such a plan is reportedly brewing, and school president Dr. H. Keith H. Brodie accompanied the bishop back to the airport.

Tutu has said many times that the issue of apartheid is essentially moral and not political, and that he has no secular ambitions when the torch is eventually passed in South Africa. I am willing to believe that. Although Tutu has a politician's pananch and the diplomatic flair for saying something without really saying it, he has offered no blueprint for political reform and points to opinion polls among South African blacks showing the long-imprisoned Nelson Mandela as consistently their political champion. And so the bishop came not to conquer Caesar but to warn him. "You have already lost," he told the audience in a thinly-veiled reference to Pretoria. "How can you take on God? Goodness will prevail. Life has prevailed over death."

During the news conference, Tutu said his church's posture has always been to advocate non-violence, with the qualifying caveat that "a time can come when it is okay to overthrow an unjust system by force." And what of the chances for peaceful restructure? "We can be moved back from the precipice . . . but peaceful protest is almost impossible back home."

By at once reducing and elevating the combat with apartheid to a moral issue, the Bishop effectively dodges political accountability. It's good poker. Armed with his Nobel award, which he is not too shy to incorporate into an interview, he and the South African Council of Churches are playing their strongest hand—the moral lever—against a stacked deck. Being disenfranchised, moderate South African blacks have little recourse. As he noted to reporters, "Non-violent struggle (in the U.S.) was successful because there was a constituency to which it could appeal. We don't have that. We have a four-year-old killed by police and there is no moral outrage."

The chapel service, nested in its context, was an affirmation and a celebration of that contituency—a little something under Southern Gothic spires for Bishop Tutu to quietly envy, even as he was exalted. ●

Larry Hamilton is a Raleigh writer.

Churchman snags film

LINN GARIBALDI IS the man who colored Anson County purple. Garibaldi, of Calvary Church, Wadesboro, was the mastermind in negotiations that brought filming of *The Color Purple* to the county.

Because of Garibaldi, the 19th-century Bennett House—located about five miles south of Lilesville—is smack-dab in the center of director Steven Spielberg's latest movie. His version of Alice Walker's novel grossed $54.1 million in its first nine weeks and is up for 11 Academy Awards.

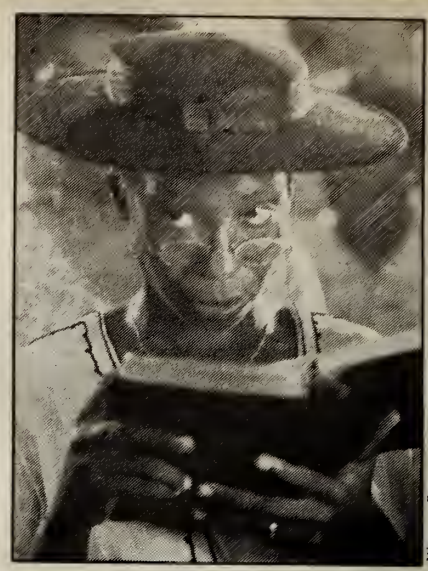
More importantly to Anson and neighboring Union County, Garibaldi's successful wooing of the Spielberg movie resulted in 200 jobs and about $4.5 million for the local economy. The film was shot during April to August of 1985.

It all began with a slightly mysterious phone call to Garibaldi at his office with the Anson County Historical Society.

"It was a cold morning, early in March," said the retired Army colonel. "The telephone rang and I answered it. They asked for me. It was Paula Wyrick."

Wyrick works with the North Carolina Film Commission and was searching for old houses for two planned movies. One was the sequel to *Annie*. The other was hush hush. She wasn't allowed to disclose its name.

Garibaldi suggested the Bennet House—a battered 19th-century farmhouse—and agreed to relay photographs to Wyrick. When Wyrick visited Anson County, he showed her the Bennett place and dozens of other sites. And, because the mystery movie also needed a small-town location, he gave her a tour of nearby Morven. Later, location managers came to inspect the house and its surrounding 600 acres. And eventually Spielberg himself showed up to make the final decision to go with the Bennett House.



WARNER BROS.

Whoopi Goldberg in The Color Purple.

When Spielberg arrived, his production designer, Michael Riva, introduced him to Garibaldi by saying, "This is the man who led us here."

Garibaldi said Spielberg's legendary secrecy is no exaggeration. He described the decision to shoot in Anson as "nebulous" and said that no one with Spielberg's Moonsong productions ever came right out and said, "We'll do it." Instead, said Garibaldi, "It was something that just developed."

Besides being a member of Calvary, where the Rev. George B. Holmes is rector, Garibaldi is a board member and past president of the North Carolina Episcopal Foundation.

The Bennett House has at least one more Episcopalian connection: It was home for Helen Mar Bennett, great-grandmother of the Rev. Dr. John H. Wall, and for Wall's grand-parents, Inez Liles and Edwin Wall. Wall is a professor of English at North Carolina State University in Raleigh and the author of the recent *A New Dictionary for Episcopalians.* ●

Material for this story was provided by Julie Martin, a parishioner of Calvary Church and a reporter for the Monroe Inquirer.

JULIA MARTIN

Negotiations with Steven Spielberg were "nebulous," says Linn Garibaldi, seen here in front of the Bennett House.

Women's commission welcomed

COLLEEN I. HARTSOE

THE RECENT 170TH Diocesan Convention established a Commission on Women's Issues. The enacting resolution was sponsored not only by Sally S. Cone, who chaired the Task Force, but by June Gregory, president of the Episcopal Churchwomen, and past-presidents May Coleman and Mary Harris. Becoming a commission means having the endorsement of the total church. It means that male as well as female delegates advocate sharing church leadership based on ability, not gender. For this truly Christian commitment the members of the new commission are grateful.

What are women's issues? One woman who objects to the term says, "I believe in *human* issues." Ah, but there's the rub! Even within our church, there are those who believe that female humans have limited political, economic and social rights. As long as this is true, there must be advocates to alert the church to its practice of sexism and encourage it to change. This is the charge that Bishop Estill has laid upon the Commission on Women's Issues.

In the fall of 1983 the Task Force conducted a survey of 880 women in 61 parishes to discover their concerns. It was no surprise to find at the top of women's lists world peace, playing multiple roles, stress and women's role in the church. It is clear how these topics connect: A woman may see herself in a world perilously close to destruction, a world in which she is expected to put in her eight hours as a wage-earner and then come home and offer traditional nurturing to husband and children. Complicating her stress is a sense of powerlessness to affect her situation. And where stands her church? Is it a reflection of the same: run by others, going downhill in many cases, and asking her to put in time *serving* but rarely *deciding*?

Because women themselves are often not ready to accept leadership responsibilities, the Task Force has sponsored conferences and workshops to offer encouragement and know-how. Coming this summer is a five-day program called Leadership '86 which will be staffed by professional consultants selected by Women in Mission and Ministry of the national Episcopal Church.

The Lex Mathews Fund has been established to create scholarship money for women 35 years or older who need training to re-enter the workforce. Often it is women from a background of marital affluence who find themselves needing this kind of financial help.

While the endorsement of Convention was apreciated and necessary, the members of the new commission know little can be accomplished without the folks back home. Local parishes can help by asking some searching questions of themselves. Do they have unwritten by-laws dictating which sex will fill certain church roles? Where did these by-laws originate? From the clergy? A past vestry? An honest appraisal of the congregation? Even if some people are reluctant to change, can creative leadership make a difference?

The Commission on Women's Issues is fortunate to be in a diocese that looks forward, not backward. God willing, the day will come at another convention when a resolution will read, "Whereas equity between the sexes is alive and real in the Diocese of North Carolina, be it resolved this Commission be disbanded!" ●

Colleen Hartsoe is a communicant of St. Mary's, High Point, and a member of the Communications Commission of the diocese.

Remembering Lex and his work

Some tentative assumptions

It's risky to assume anything about a man as idiosyncratic as Lex Mathews, but I feel fairly sure he would be tickled by some of the events since his death in December:

- Lex would have liked the Diocesan Council's generous gesture honoring his work: $50,000 to the Presiding BIshop's Fund for World Relief and a $66,000 endowment for the Parish Grant Program.
- He would have aplauded the Diocesan Convention's vote to create a Task Force for Women's Issues.
- I think he would have enjoyed the Christian Social Ministries slide show at convention—a review of a decade of outreach work in the diocese.

Whether Lex would care for this tribute to him and his work, I don't know. On the one hand, Lex wasn't a hog about glory; he didn't require heavy doses of praise. On the other hand, he was a human being, and he appreciated being appreciated. I asked him once if he got any ego satisfaction out of being somewhat of a hero. "Oh yeah, Jawn," he said, "Ah like it."

My hope is that Lex would have seen these thoughts on him and his work as intended: As a mosaic of impressions of a wonderful worker/priest who lived and breathed and worked in the Gospel—as a reminder that the work that Lex was all about is, and will remain, unfinished—and as a bouquet for the hundreds and hundreds of persons, in the diocese and elsewhere, who lent hands and hearts to that work.

John Justice

Life with Lex

"Where's Lex?" Bishop Fraser asked. When I said, "Oh, with his mistress," we both laughed. We knew I meant he was spending time alone on his sailboat, *Credence*.

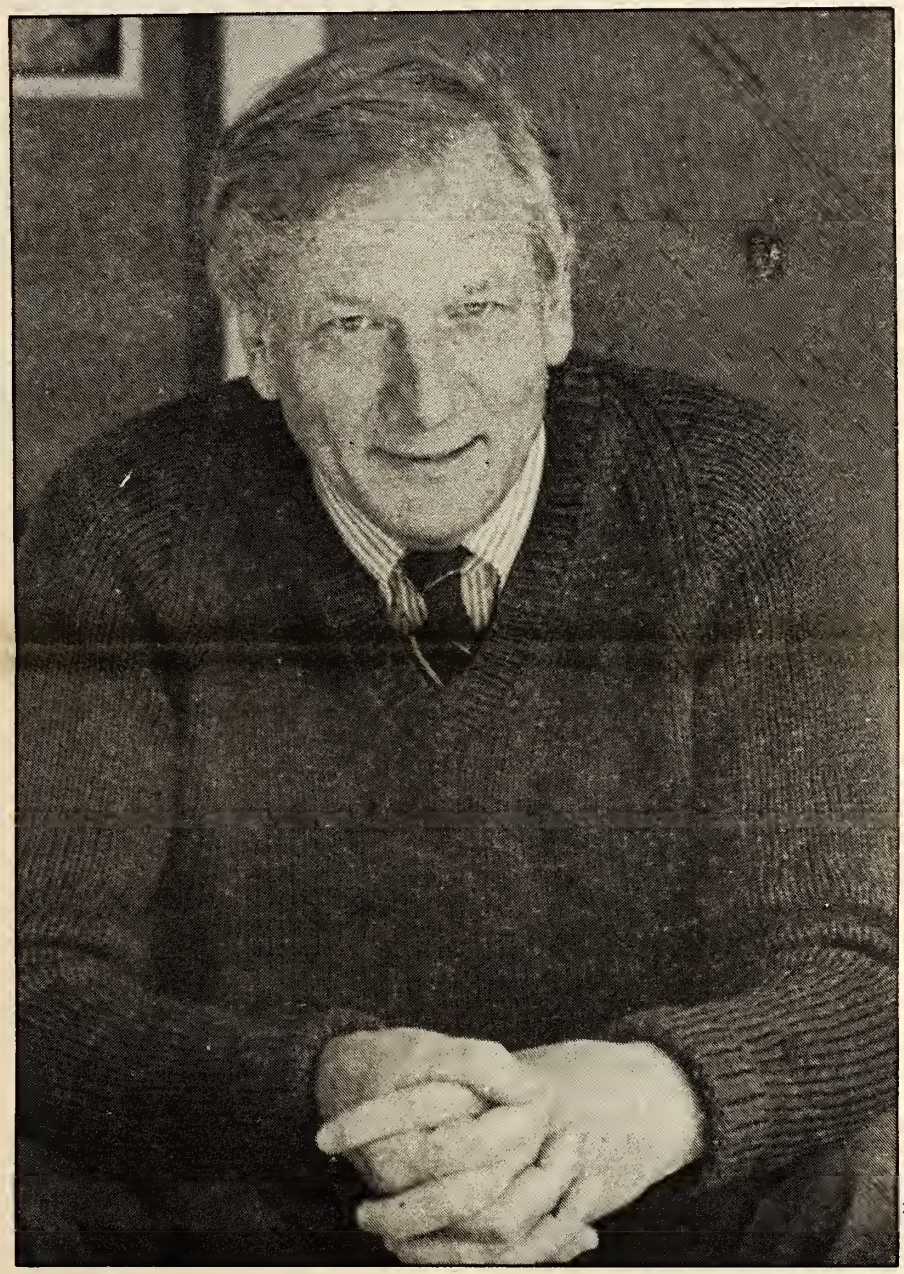
If a man's boss and his wife can joke about his mistress, he is a unique person; Lex was.

Life with Lex was a 35-year adventure in 10 communities, with children in eight schools in 12 years. When our cat, Duchess, died at 19, she had lived in 13 places. Life with Lex was humor, searching, love, surprises, but mainly—people. Lex was good-natured. He nicknamed people and things: "Peeks, it's me! I'm on my way rejoicing" meant, "Judy, I'm on the way home." Life with Lex was fun; life with Lex was also loneliness, because Lex was gone a lot. There was much to be done, and he accomplished most of it. His humor contrasted the serious problems he tackled.

He combined the reverence of Holy Communion with the real world when he made sacred his visits with an elderly lady in her mountain-top home in Alabama. They drank Coca-Cola—it was a Eucharist. After her death that year he talked about how much those visits meant to him. Yet he questioned and sometimes joked about church liturgy. Of an early-morning communion service, he would say: "They should call it the Lord's breakfast, not his supper." Yet Lex took the Gospel seriously: "We can pray for the poor, but what are we going to do about the poor?" he asked.

Lex preached that way, too. He dealt with racism, war, gender, and hunger by stripping away our cultural varnish. He never said *you*—it was always *we*.

Few knew how nervous he was about making public appearances or that he spent hours on his sermons.



The Reverend Lex S. Mathews, 1928-1985: "A no-frills person."

Saturdays meant absolute quiet in our home, and our children were not allowed spend-the-night company. He usually worked 12 hours on his 13-minute sermons. He would write, rewrite, and then rewrite again. In contrast to his seemingly casual manner, he put many hours into his sermons, just as he did into his relationships.

His gregarious style belied the fact that he was a loner. To balance all that energy he used when he worked with people, he needed time alone—alone and away from family and friends. Some never understood, but his family did, and we let go of him.

A Lex friendship was special, and we had friends throughout the year because of model airplanes, beef cattle, law school, boats, seminary, family pets, softball, children, Martin Buber, sailing, and of course, the church.

Our family is richer for those friendships—richer for being a crazy but wonderful Lex family. He and I lived apart our last few years, but we loved each other deeply, and I have first claim on being his best friend. We—his family—are mourning now, and the pain is great. As we shared him before, we are sharing his death with others, sharing the grief.

People have been fed and clothed and have died more comfortably because of this unique person, Lex. Also, because of him, a lot of us have had special, happy times and loving, caring relationships.

Judy Wright Mathews

"What a great idea!"

In the fall of 1976, Lex Mathews and several others gathered in the parlor of All Saints' Church in Greensboro and shared observations about the need for housing for the elderly. There was talk about the plans for the property adjacent to All Saints' and Lex responded with an encouraging "What a great idea!" His tone of voice and his obvious commitment sparked new life into the concept. In a few seconds he had told the group their ideas had merit. He had dismissed in an instant all of the negatives, and he had ignored the obstacles.

Before the evening had ended, Lex Mathews had established the nucleus of the first Share-A-Home in North Carolina. Building on what he had begun at All Saints', Lex Mathews quickly expanded the base of support to include all of the Episcopal Churches in Greensboro and other denominations throughout the city. In 1977, Share-A-Home of Guilford County, Inc. came into being.

Lex Mathews often exclaimed "What a great idea!" He used this approach masterfully to redirect interests and restructure priorities. He was not manipulative and did not use this device deviously, but instead he saw merit in good intentions and simply discarded, without comment, undesirable methods while injecting new ideas into group discussions.

Lex Mathew's good works will live on indefinitely in so many different ways. Among his lesser known accomplishments was bringing Share-A-Home to North Carolina. "What a great idea!" What a blessing to have shared life with Lex Mathews!

H. Frank Starr, Jr.

"I'll tell you how to do it"

"Why don't you-all start a soup kitchen in Rocky Mount?" That's a typical Lex Mathews get-started question. My response: "O.K., I'll start making plans." Very gently he then said, "No, let me tell you how to do it. Get some interested people and send them down to Saint Luke's in Atlanta. I got this friend down there named Peter Thomas. Get with him and he'll have your folks dipping out soup and spreading sandwiches and they'll come back home ready to go to work." That's what we did. The soup kitchen in Rocky Mount is well over five years old. Lex started it, we just responded.

One day Lex said, "I don't really like people who aren't a little crazy—and I like you a lot."

The Rev. Charles Penick

Trusting the process

Hospice of North Carolina began with Lex stopping by our house one summer afternoon to sit on the front portch and sip some Scotch and talk.

"What do you know about hospice?" he asked.

Being a hospital chaplain and knowing that our medical technology sometimes overruns human care for dying persons, I knew of hospice. It was a good idea and I wished someone would get it started in our part of the world.

That someone was the person with his feet on my front-porch railing.

Lex did a little background legwork; he called some interested people together and met with us through what seemed then to be interminable meetings for discussion of the idea. He found money to send some of us to a

national conference. He helped us convene the first statewide hospice meeting in North Carolina. Once we were incorporated, from among his many contacts around the state, he helped us recruit a remarkable person to be our first executive director. Then he ceased to come to board meetings.

In another of my incarnations I do some pastoral counseling and psychotherapy; and, in that work, I think a lot about parents and parenting and dependence and independence and interdependence. For organizations no less than individuals, I think, the whole matter of dependence is a significant issue. And to this day I marvel at Lex's ability to encourage the development of independent organizations. Like a good father, Lex was able to let his "children" go out on their own and grow and develop; but I never had the sense of being abandoned by Lex. He continued to be encouraging and supportive. Like a good and proud father, he would praise but not meddle; advice was ours for the asking, but it was never offered gratuitously.

As a therapist and an educator of student chaplains, I'm always encouraging people to "trust the process;" Lex really trusted the process to work; and it did.

Peter Keese

Taking God seriously

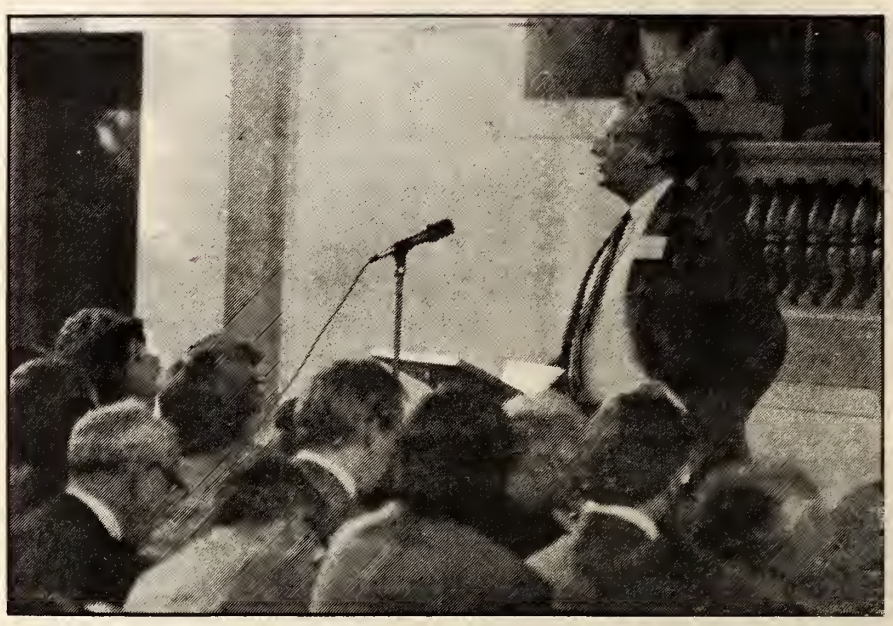
A MEMORY OF the early years of board meetings of the Chapel Hill Drug Action Committee: I remember feeling frustrated and discouraged at the monumental task of providing services for homeless runaways or kids on drugs, and having Lex answer me with booming laughter. He had the gift of not taking himself or others too seriously, while he took God's commands and promises *very* seriously.

Connie Toverud

Down from pietism

I REMEMBER OUR taking van loads of clothes and toys to the migrant center in Sampson County and his pride in the clinic there. I remember standing at vigils on Capitol Square in opposition to the death penalty and with candles around the Legislative Building in support of ERA. He brought me down from my pietistical rung—down to earth where God's work has to be done.

Jim Hinkley



"He had a way of getting others concerned with issues."

Involving others in dialogue

LEX COULD ALWAYS be counted on to join in any dialogue (not ever a monologue) whether it had to do with students, homosexuals, the dying, AIDS victims, peace in Central America, child or spouse abuse, or whatever. He had a way of getting others concerned with issues, some less than popular. And while he so often provided the necessary spark, the also had a way of making others *want* to carry the ball from then on.

Stephen S. Prye

The Jesus he followed

LEX WENT OUT to the prison at Butner with me a number of times, and celebrated the Eucharist each time. He loved the inmates and they loved him. . . . His heart was very much with prisoners everywhere, but most of all with those condemned to die. He thought capital punishment an obscenity of the worst sort and was horrified at the way the life of Velma Barfield became a political football during the Senate campaign in the fall of 1984. I have never known anyone whose life more nearly mirrored the teachings of the Sermon on the Mount than Lex, and the Jesus he followed was not big on capital punishment.

James B. Craven III

Lex and Judy Mathews on their wedding day, Feb. 5, 1951.

Incalculable good was done

I SERVED ON the Parish Grant Committee for 10 years, five of them as chairman. During that time, the committee granted start-up funds for perhaps as many as 100 worthy and, for the most part, highly successful parish outreach activities.

Virtually all these programs involved Lex in some way. He either instigated them or was directly involved in getting them going.

The good that these programs have done is incalculable, as is the work of that wonderful and caring person, Lex Mathews.

A.M. Rankin III

He was fun to work with

IF THE COUNCIL OF CHURCHES needed persons to serve on a particular committee or to work on a particular project, Lex was very good at finding the right Episcopalian for the task. A large number of our very best volunteers in the ecumenical network are people who were located and motivated initially by Lex Mathews.

With Lex, there was almost always a spirit of fun and humor so that he was a pleasure to be with and to work with. This is pretty important in ecumenical and social ministries work, because so often we are going against the stream and without many tangible signs of success. Such work can be pretty grim if one does not have a certain light-heartedness, which Lex surely did.

The Rev. Collins Kilburn

Validating "feminine" traits

LEX WAS A charismatic man who could have gathered admiring women around himself and used them to carry out social ministries while he personally wielded power in the church's political structure. Good works would have been done and few women would have complained. But this was not his way.

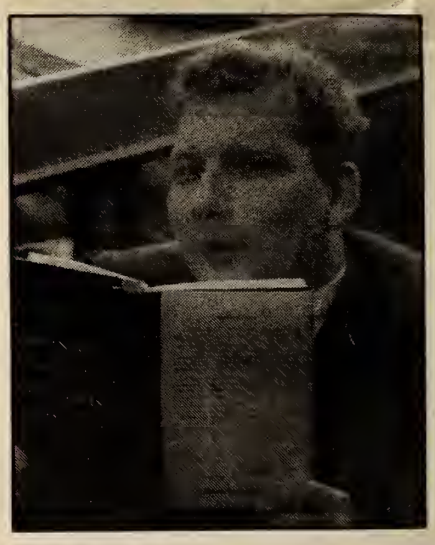
He perceived that the gifts of men and women should be equal in the sight of *man*. (He knew that quoting scripture about the sight of *God* doesn't always lead to earthly change.) By striving himself for the so-called feminine qualities of service, warmth and empathy, Lex validated these traits. But he also wanted women to learn to use the political power traditionally reserved for men. His overriding concern was for the powerless in our society.

Colleen Hartsoe

Laughing with Lex

IN THE LAST year of his life, Lex was constantly talking and raising questions about *laughter*. The Christian tradition, Lex observed, does not abound with memorable observations about laughter. Suffering yes, laughing no. Lex was wondering if the two weren't more connected than people supposed. He probably agreed with Oscar Wilde that "Life is far too important to be taken seriously."

Why is it, Lex asked in his wise old Greek sort of way—the Socratic method was Lex's stock in trade—that there's not much laughter in the doing of liturgy? If liturgy is all about the foibles and failures of human nature and the gift of God's grace in spite of our mess, why don't we laugh more in church? I don't know why, but when I recall all the times that laughing with



"A certain sense of lightheartedness."

Lex took me out of my self and put things in clearer perspective for me, he was himself somehow the sacrament of that liturgy of laughter he sought.

William S. Brettman

Opposites come together

AT A CONVENTION some years ago, I proposed a resolution in opposition to the J.P. Stevens Company boycott. Lex proposed one with the opposite view. Bishop Fraser, in his august wisdom, told us to get together and propose a common resolution which we both could support. I told the Bishop that there was absolutely no way Lex and I could get together. Lex said the same thing. The Bishop said do it. So, like dutiful little Episcopalians, Lex and I closed the door and got to work. Very much to the amazement of both of us, we came up with a resolution which

we both could sign and support. When it came to the floor, co-authored by Lex and Emmett, the entire convention said, "No way those two could get together." But we did. The resolution passed by a vociferous voice vote.

The next week, I received in the mail a book from Lex with the following inscription on the fly leaf: "To a new friend. Lex." I will never forget him.

Emmett Sebrell

A reminder of Christian love

LEX MATHEWS KEPT reminding us that Christian love means more than the toleration of variety, the balancing of viewpoints, and the restraint of anger. Lex taught us to go on and help people. Even strange people, like the poor, the crazy, the condemned to die, foreign people, people even hungrier than those of us on diets. He wondered how we would test out if Jesus came back. Lex's Jesus was a sweating brother out there with the derelicts, a rescuer. The way for us to honor brother Lex is to do that kind of Lord's work."

James David Barber

"Yes, this is possible"

WHAT LEX DID was to say: "Yes, this is possible. This is a task that is given to us, a Christian people: to be like Jesus, to follow his example, to believe in the things in which he believed and to strike out against the things that he struck out against, to stand for the values for which he stood. That's what being a Christian is all about." It is hard, many times it is painful. But what Lex taught me is, "It is possible."

Father George M. Kloster

An unusual get-well note

WHEN I WAS IN the hospital in 1984, Lex wrote me a letter as follows:

"I have been concerned about you, so I called up God and asked him to do something for you and he said he had never heard of either one of us. I told him that was a very unsatisfactory response and that if he couldn't do better than that I was going to report Him to Carl Herman. That did the trick. Everything is going to be all right now."

And it was.

Joseph B. Cheshire, Jr.

He milked us gently

WHEN I THINK of Lex Mathews, two things come to mind. The first is goats. As a boy on the farm, Lex had to milk a small herd of goats daily. Now, any shepherd can tell you that this is a much more complicated matter than cow-milking. With goats there must be a more loving relationship built on mutual trust between the milker and the milkee. Those goats adored Lex and gave more and better milk than any of his neighbors could produce. Maybe this is the secret to his fund-raising for Christian Social Ministries— he was so gentle about it, none of us minded being milked.

The second thing is music. Lex loved good music. Once, at the Chapel of the Cross, he and I stood watching and listening as Wylie Quinn tossed off a dangerously fast performance of a Bach prelude with lots of hair-raising 16th-notes in the pedal. When it was over, Lex turned to me and said: "He uses lots of black notes."

Cliff Sanderson

Lex: "The life you gave to us / Continues / For you called us beyond ourselves / Set our sails / In waters you charted / In response to human need / . . . Calling God's people / To cross another sea / To another promised land. . . ." —Jake Viverette.

A private, hard worker

ALTHOUGH LEX WAS very gregarious, he had a private side, too. When he felt the need, he would sail just across the sound and at times just sit at anchor for days. . . . He enjoyed all kinds of productive work. I spent one winter with him in St. Petersburg where he worked in a boatyard. The dirty work didn't bother him at all. He wasn't a clothes horse, anyhow.

George H. Brandt

A no-frills philosophy

IF I MAY make an observation about Lex—which, of course, everyone knows, but it's worth repeating:

Lex was a "plain" person. By plain, I don't mean ordinary or average or mediocre. I prefer the dictionary's stuffy but accurate definition: "free from all ostentation or superficial embellishment." In other words, Lex was a "no-frills" person. He hated sham, pretense, deceit. In his own life, he was no-frills in his dress, in his religion, in his speech, in his work. And this quality of absolute honesty is what endeared him to us. We knew we didn't have to put on any airs for Lex. He would see right through them. We were free to be ourselves and know that we would be accepted for who we are. And we knew that the Lex we encountered was the genuine article.

He demonstrated this "no-frills" philosophy in his ministry, which he reduced to one admonition of Christ's: "Feed my sheep." He believed that Christ was far more interested in our feeding his sheep (and all the other ministries of Matthew 25) than he was in our blowing incense at him. . . . The countless beneficiaries of his no-frills ministry think so too."

The Rev. Frank Mathews

Fully human and fully alive

THE QUESTION IS not how long we shall live, but how well. And, of course, we have known that all along. Lex, disheveled, grace-full saint of God, one who knew something of compass reading and sail-trimming, served as a pathfinder for those of us who still sail these waters. In the experience of his life and death, because it is so easy for us to forget, God is reiterating a word about what it means to be fully human and fully alive.

The Rev. Gary Fulton ●

James David Barber, a communicant of St. Philip's, Durham, is professor of political science at Duke University.

George H. Brandt Owns the Peltier Creek Marina in Morehead City.

The Rev. William S. Brettman is Episcopal chaplain to North Carolina State University at Raleigh and director of continuing education for the diocese. He is also—along with Lex Mathews and the Rev. Clay Stalnaker—a founder of the Fellowship of the Rings: a society dedicated to the eating of onion rings.

Joseph B. Cheshire, Jr. Church of the Good Shepherd, Raleigh, is chancellor of the diocese.

The Rev. James B. Craven III, vocational deacon and communicant of St. Joseph's, Durham, is active in prison ministry.

The Rev. Gary Fulton is rector of the Church of the Holy Family, Chapel Hill.

Colleen Hartsoe, St. Mary's, High Point, is an ECW member and member of the Task Force on Women's Issues, which the recent Diocesan Convention voted to make a permanent commission.

James Hinkley, St. Bartholomew's, Pittsboro, is executive director of the North Carolina Land Stewardship Council.

John B. Justice is editor of The Communicant.

The Rev. Peter Gaines Keese is an Episcopal chaplain with the Duke University Medical Center in Durham and a past president of Hospice of North Carolina.

The Rev. Collins Kilburn is executive director of the North Carolina Council of Churches.

Fr. George Kloster is pastor of St. Pius X Church in Greensboro and a co-founder, with Lex Mathews and others, of the North Carolina Land Stewardship Council.

Judy Wright Mathews is director of development for the Storm King School, Cornwall-on-Hudson, N.Y.

The Rev. T. Frank Mathews, Lex Mathews' brother, is rector of St. Philip's, Fort Payne, Ala.

The Rev. Charles I. Penick is rector of Church of the Good Shepherd, Rocky Mount.

Stephen S. Prye, St. Joseph's, Durham, is president of Integrity—Triangle Chapter.

A.M. (Sandy) Rankin III is a communicant of St. Mary's, High Point.

Cliff Sanderson, Chapel of the Cross, Chapel Hill, is a librarian with Perkins Library of Duke University.

Dr. H. Frank Starr Jr. is a communicant of All Saints', Greensboro.

Emmett Sebrell is a communicant of Christ Church, Charlotte.

Connie Toverud is a teacher and guidance counselor with the Carolina Friends School in Durham.

The Rev. Jacob A. Viverette, retired associate at St. Paul's, Winston-Salem, will begin serving as interim director of Christian Social Ministries as of May 1.

A very young Lex.

'86 elections and appointments

Elected at Convention

Standing Committee
The Rev. Robert C. Johnson (1-year term)
St. Luke's Durham
The Rev. John R. Campbell (3-year term)
St. Timothy's, Winston-Salem
The Rev. Huntington Williams (3-year term)
St. Peter's, Charlotte
Joseph B. Cheshire, Jr. (3-year term)
Good Shepherd, Raleigh

Diocesan Council
Mahlon W. DeLoatch, Jr. (Calvary Church, Tarboro)
Jane R. House (St. Paul's, Louisburg)
Anne Tomlinson (Christ Church, Charlotte)
The Rev. J. Gary Gloster (Christ Church, Charlotte)
The Rev. E. Dudley Colhoun, Jr. (St. Paul's, Winston-Salem)

Trustees, University of the South
The Rev. Robert L. Sessum (All Saints', Concord)

Board of Directors, Penick Home
(3-year terms)
The Rev. Robert L. Sessum (All Saints', Concord)
E.E. (Jack) Carter (Christ Church, Raleigh)
William P. Davis (Emmanuel, Southern Pines)
Mary Katavolos (Emmanuel, Southern Pines)
Kitby Kilpatrick (Emmanuel, Southern Pines)
Margaret K. Motsinger (Galloway Memorial, Elkin)
Francis I. Parker (Christ Church, Charlotte)

Board of Managers, Thompson Home
(3-year terms)
Erwin L. Laxton (Christ Church, Charlotte)
James O. Moore (Christ Church, Charlotte)
Mrs. Arthur T. (Elizabeth) Williams, Jr. (St. Paul's, Winston-Salem)

Board of Directors, Conference Center
The Rev. George B. Holmes (1-year term)
Calvary and All Souls', Wadesboro
The Rev. Philip R. Byrum (3-year term)
Christ Church, Albemarle
The Rev. Robert C. Johnson (3-year term)
St. Luke's, Durham
The Rev. William E. Smyth (3-year term)
All Saints', Roanoke Rapids
Willie J. Long (3-year term)
All Saints', Roanoke Rapids
Lawrence Tomlison (3-year term)
Christ Church, Charlotte
Mrs. Beverly Wright (3-year term)
Christ Church, Raleigh

1986 Appointments

Committee on the Dispatch of Business
The Rev. John Campbell, Chairman
Mrs. Anne Tomlinson, Assistant Secretary
Secretary of the Diocese, ex officio
The Suffragan Bishop, ex officio
The Bishop, ex officio
The Chancellor
The Rev. Arthur Calloway

Historiographer of the Diocese
Dr. Lawrence F. London (Until 1987)

Advisory Committee of the Historiographer
Dr. Sarah Lemmon (Until 1989)
Mrs. Willis Rosenthal (Until 1989)
Ms. Kathie I. Heisley (Until 1989)

Commission on Ministry
The Rev. Janet Watrous (Until 1990)
The Rev. Cyril Burke (Until 1990)
Mr. Don Ambrose (Until 1990)
Dr. William Goodwin (Until 1990)
The Rev. Douglas Remer (Until 1989)
The Rev. Gary Cline (Until 1989)
Mrs. Sally S. Cone (Until 1989)
Mr. Collins Dawson (Until 1989)
The Rev. B. Daniel Sapp, Chairman (Until 1988)
The Rev. Pamela Porter (Until 1988)
Mr. James Craighill (Until 1988)
Mrs. Elizabeth Etheridge (Until 1988)
The Rev. Gary Fulton (Until 1987)
The Rev. John Wall (Until 1987)
Mrs. Hannah Kitchin (Until 1987)
Miss Mary Hawkins (Until 1987)

North Carolina Episcopal Church Foundation, Inc.
Mr. Charles M. Shaffer (Until 1989)
Mr. Linn D. Garibaldi (Until 1989)
Mr. C. Daniel Shelburne (Until 1989)
Mrs. Anne Tomlinson (Until 1989)
Mr. Thomas Ruffin, Jr. (Until 1988)
Dr. Sarah Lemmon (Until 1988)
Dr. James H. M. Thorpe (Until 1988)
Mr. Roger Gant, Jr. (Until 1988)
Mr. G. Watts Carr, Jr., Chairman (Until 1987)
The Hon. George F. Bason (Until 1987)
Mr. Lawrence Tomlinson, Jr. (Until 1987)
Mr. Jacob H. Froelich, Jr. (Until 1987)

Commission on College Work
Mr. Christopher C. Gray
Mr. Charles Oglesby
Mr. Samuel Williamson
Mrs. Carol Reed
The Rev. William S. Wells
The Rev. Carlton O. Morales
(Full-time chaplains serve ex officio.)

Youth Commission
The Rev. Robert McGee, Chairman
The Rev. Paul Martin
The Rev. David Sweeney
The Rev. Victor Mansfield
Mrs. Jane Waring-Wheeler
The Hon. Frank Montgomery
Mrs. Annie Hager-Blunk
Mrs. Debbie Cline
Mrs. Gloria Anderson
Mrs. Kay Waff
Mr. John Waff
(EYC Representatives are to be elected by the young people at their Spring Youth Conference and will be published in the Journal.)

Communications Commission
The Rev. Leland Smith, Chairman
The Rev. William S. Brettmann
The Rev. Levering Sherman
Ms. Colleen I. Hartsoe
Mr. Rod Cockshutt
Mr. William Shotwell
Mr. Tom Bradbury
Ms. Judy Lane

Companion Relationship Commission
Mrs. James Alexander, Chairman
The Suffragan Bishop
The Rev. Grant O. Folmsbee
The Rev. Antoinette Wike
The Rev. Wilson R. Carter
The Rev. William P. Price
Mrs. Holmes Smoot
The Rev. I. Mayo Little
Mr. William O. Warner
Mr. William Bryant
Dr. James F. Alexander
Mrs. Vivian Patterson
The following are Convocational Representatives to the Companion Relationship Commission: Mr. Joe Maurice, Mr. Ben Everett, Mr. Lee Hope, and the Rev. Lawrence Brown.

Worship and Liturgy Commission
The Rev. Philip R. Byrum, Chairman
The Rev. Thomas Garner
The Rev. Timothy E. Kimbrough
The Rev. David Sweeney
The Rev. Pamela Porter
The Rev. Richard Callaway
The Rev. Stephen Elkins-Williams
Ms. Margaret Mueller
Mr. Joel Harrison
Mrs. Ann Scoggin
Mr. James Padgett
Mrs. Jacksie Aycock
Mr. Tom Blackwell
Dr. Wylie Quinn

Evangelism and Renewal Commission
The Rev. William S. McInnis, Chairman
Mr. Dick Giersch
The Rev. F. William Lantz
The Rev. Thomas Droppers
The Rev. John S. Akers
Mrs. Frank Meadows
Mr. Ken Kroohs
Mrs. Nancy Garner
Mr. Kenneth Jarvis
Dr. Floyd E. Earl

Constitution and Canons Commission
The Rev. Hunt Williams, Chairman
The Rev. Carl F. Herman
The Rev. Frederick Warnecke, Jr.
Mr. Joseph B. Cheshire, Jr.
Mr. Henry W. Lewis
Mrs. Phyllis Barrett

Institutions Commission
The Rev. Robert Hamilton, Chairman
The Rev. Lyonel Gilmer
The Rev. Edward W. Conklin
The Rev. Peter G. Keese
Dr. Prezell Robinson
Mrs. Connie Sweeney

Admission of New Congregations
The Rev. Samuel C. Walker, Chairman
The Rev. Melvin Truiett
Mrs. Jane Aycock
Mrs. Doris Dryden

Church Pension Fund
Mr. H.G. Nicholson, Chairman
The Honorable George F. Bason
Mr. Robert H. Burton

Parish Grant Commission
The Rev. Charles E. Hocking (Until 1989)
Mr. Stephen Prye (Until 1989)
The Rev. George B. Holmes (Until 1988)
Mrs. Rose Flannagan (Until 1988)
The Rev. William E. Smyth, Chairman (Until 1987)
Mrs. Catherine Barnes (Until 1987)

The State of the Church
Mrs. Scott Evans, Chairman
The Rev. Ira J. Johnson
The Rev. Douglas E. Remer
Mr. Robert Darst
The Rev. Robert K. Pierce

Hunger Commission
The Rev. Verdery Kerr, Chairman
The Rev. Bollin M. Millner, Jr.
The Rev. Robert E. Cathers
The Rev. Robert S. Dannals
The Rev. Charles I. Penick
The Rev. J. Gary Gloster
Mr. L.C. Cooper
Mrs. Judy Tunkle
Ms. Betty Brown
Ms. Geannie Stuckey
Mrs. Ginny Huggins
Mr. Tom Huggins
Mrs. Amelia Propst
Ms. Judy Clayton
Ms. Jean Wagner

Commission on Marriage
The Rev. Nancy Reynolds Pagano, Chairman, and Dr. Joseph Pagano
The Rev. and Mrs. Joshua T. MacKenzie
The Rev. and Mrs. John T. Broome
Bill and Ginny Herring
Bob Phillips and Christine Erskine

Aging Commission
The Rev. Nancy R. Pagano, Chairman (Until 1989)
Mrs. John L. Latham (Until 1989)
Mrs. Natalie Ling (Until 1989)
Mr. Thomas S. Garrett, Jr. (Until 1989)
Mrs. Harry Walker (Until 1988)
Mrs. Mary Sponer Pridgen (Until 1988)
Mrs. Milton Barber (Until 1988)
Mr. Peter J. Long (Until 1988)
Mrs. D.L. Maddocks (Until 1987)
The Rev. Philip S. Brown (Until 1987)
Mrs. Harold Hansen (Until 1987)
Mrs. T.G. Hartsock, Jr. (Until 1987)
Mr. Tom Hogg (Until 1987)
Mrs. Patsy Walters (Until 1987)
Mrs. Virginia Mortimer (Until 1987)

Small Church Commission
The Rev. Harrison Simons, Chairman
The Rev. Louis C. Melcher
The Rev. David H. Wright
The Rev. Anthony Ferguson
The Rev. Edward King
The Rev. Henry A. Presler
Mrs. Douglas House
Mrs. Durward Matheny
Dr. Cecil Patterson
Mr. Bill Horsley
Mrs. Susan Smitherman

Education and Training Commission
The Rev. Harrison Simons, Chairman
The Rev. Rachel Haynes
The Rev. Barry Kramer
The Rev. Earl H. Brill
The Rev. Rod Reinecke
Ms. Sealy Cross
Mrs. Neff Powell
Mrs. Barbara K. Armstrong
Mrs. Betty Johnson
Mrs. William Easterling
Mrs. Patricia Graetz
Mrs. Mary Kay Hildebrandt
Mrs. Betsey Savage
Mrs. Wilma Smiley
Ms. Becky Stoever
Ms. Ruth Wright
Mrs. Hannah Kitchin
Ms. Diana Scholl

Stewardship Commission
The Rev. Edwin H. Voorhees (Until 1989)
The Rev. Ernest Parker (Until 1989)
Mrs. James Germany (Until 1989)
The Rev. Merritt Greenwood (Until 1988)
Mrs. Betsey Savage (Until 1988)
Mr. Lathrop Smith (Until 1988)
Mr. Richard Barefoot, Chairman (Until 1987)
Mrs. Lawrence Tomlinson (Until 1987)
Dr. Isaac Manly (Until 1987)

Planned Giving Commission
Mr. Henry Bernhardt
The Rev. Royal Dedrick
Mr. John S. Thomas
Mr. Mahlon DeLoatch, Jr.
Mr. H.G. Nicholson
Mr. R.F. Hoke Pollock
Mr. Michael S. Smith
Mr. Howard Ellington

Deacon's Program Training Committee
The Rev. Earl H. Brill, Chairman
The Rev. John E. Borrego
The Rev. Nancy Reynolds Pagano
The Rev. G. Markis House
The Rev. Robert L. Haden, Jr.
The Rev. J. Gary Fulton
The Rev. Daniel J. Riggall
The Rev. Geoffrey M. Hoare
The Rev. Merritt Greenwood
The Rev. William Brettman
The Rev. Fred L. Horton

Friends of St. Mary's Chapel, Orange County
Mr. Wallace Bacon, Chairman
The Rev. Jerry W. Fisher
Mrs. W.L. Burns
Ms. Judy Cox
Mr. Max Isley
Mr. Frank H. Kenan
Dr. Lawrence F. London
Mrs. Warren Walker
Ms. Polly Roberts
Mr. Roscoe L. Strickland
Mrs. Mildred H. Walker

Committee on St. Andrew's, Woodleaf
Mr. Guy W. Etheridge, Chairman
Mrs. Elizabeth Etheridge
Mr. Ward Ratledge
Mrs. Helen Ratledge
Mrs. Ila Benson
Mr. F.L. Watson
The Rev. Royal Dedrick

Ecumenical Relations Commission
The Rev. Hugh Whitesell, Ecumenical Officer
Ms. Nan Holbrook, Representative to the NCCC Executive Board
Mr. Braxton Townsend, Representative to the NCCC House of Delegates
Ms. Laura Hooper, Representative to the NCCC House of Delegates
Mrs. Cynthia Ponder, Representative to the NCCC House of Delegates
The Rev. Paul D. Tunkle
The Rev. David V. Guthrie

Clergy Deployment Commission
The Rev. William E. Smyth, Chairman
The Rev. Nancy Reynolds Pagano
The Rev. F. William Lantz
The Rev. James W. Mathieson

Christian Social Ministries Commission
Mr. Braxton Townsend, Chairman
The Rev. Nancy Reynolds Pagano
The Rev. Downs C. Spitler
The Rev. Hall T. Partrick
Dr. LaFayette Lipscomb
Mrs. Wilda Robbs (ECW liaison)
Mrs. Phyllis Kalk
Mrs. Sally S. Cone
Mrs. Bertha M. Holt
Mrs. Scott Evans
Mr. E. Dunbar Jewell

Commission on Alcoholism and Drug Abuse
Mr. Dunbar Jewell, Chairman
The Rev. Merrit Greenwood
The Rev William H. Hinson
The Rev. J. Craig Lister
The Rev. John E. Shields
Mr. William Bystrynski
Mr. Frank White
Ms. Celia Hartnett
Ms. Elizabeth Husky
Dr. James F. Alexander
Mr. Franklin Ingram

Committee on Land Stewardship
Mrs. Scott Evans, Chairman
Mr. Wallace Kaufman
The Rev. William P. Price
Mr. David Brower
Mr. Archibald Y. Beal

Committee on St. John's, Williamsboro
The Rev. Harrison Simons, Chairman
The Rev. Leland Smith
Mr. Bennett Perry, Jr.
Mr. Charles H. Brewer, Jr.
Mrs. Henry B. White, Jr.
Mrs. Russell Parham, Jr.
Mr. Nicholas Long, Jr.
Miss Anne Wortham
Mrs. Mary Ann Evans
Ms. Thelma Dempsey
Miss Sarah Boyd
The Rev. Henry Presler
Mrs. Henry P. Hall
Mr. Davis Smith

Convention

(Continued from page 1)

orders, with lay and clerical delegates voting separately. The chancellor ruled that they should have and that, therefore, the voting was invalid. Thus the four amendments were referred with the others to the 1987 convention in Winston-Salem. (The April issue of this paper will discuss these proposed amendments in detail.)

The need to end convention abruptly forced the Rev. John R. Campbell and the Commission on Dispatch of Business to devise a closing resolution parceling out unfinished business. This was done as follows:

• The unfinished report of the Committee on Constitution and Canons was referred to next year's convention, as was the report of the Commission on Alcoholism.

• Three other agenda items, including the bishop's appointments to diocesan commissions, were instructed to be printed in *The Communicant*. They appear on pages 8-9 of this issue.

• Other unfinished matters were referred to the Diocesan Council. These included two requests Bishop Estill made in his address to convention. He asked that convention empower the council to appoint a task force to study capital needs and see whether the diocese is willing to undertake a fund-raising campaign. The second item was the recommendation of the bishop and the deans and wardens of the convocations that the diocese pay tribute to the social ministry work of the late Lex Mathews. Bishop Estill suggested that this be done by a two-part gift: $50,000 of undesignated funds balance to be given to the Presiding Bishop's Fund for World Relief, earmarked for hunger relief; and another $50,000 from the same source to be given as endowment for the diocese's Parish Grant program. (The council approved this request at its Feb. 10 meeting.)

Before reaching its odd ending-point, the 170th annual get-together combined business, fellowship and worship in a convention marked by numerous highlights.

One such was the creation of a Women's Issues Commission to give permanent structure and support to diocesan work on the issues that have been the concern of the Task Force on Women's Issues. (Related story on page four.)

A major piece of work was passage of 1986 budgets totaling $1,752,271, an increase of $245, 271 over last year's budgets.

The Church's Program Fund increased from $1,019,063 in 1985 to $1,198,643 for 1986. This portion of the budget pays for communications, Christian social ministries, work of the missioner to the deaf, college chaplaincies and the work of the 21 diocesan commissions and committees. Also included is the diocese's contribution to the national church, $370,000 in 1986 compared with $322,000 last year.

The other part of the diocese's budget is the Episcopal Maintenance Fund, which supports the bishops, the diocesan treasurer, the archivist, as well as the support staff in, and operations of, the diocesan house in Raleigh. In 1986, the maintenance fund budget is $553,628. Last year's was $487,937.

Another highlight, as usual, was the slate of resolutions put forth from the Committee on Political and Social Concerns. Delegates enacted a resolution opposing the Ku Klux Klan and other hate groups. Approval was given to resolutions creating a pastoral concerns committee on homosexuality. Delegates approved a pair of resolutions aimed at helping farmworkers. They defeated a resolution opposing President Reagan's Strategic Defense Initiative. See page nine for a summary of resolutions action.

In his address, Bishop Estill strongly affirmed 1986 as the Year of Renewal called for by the diocese's Evangelism and Renewal Commission. The bishop reminded delegates that this year's Day of Pentecost is set aside as a day to renew the baptismal covenant. "I call upon each of you," he said, "to bear this message back to your congregations, not only with your lips but in your lives."

The Rt. Rev. Frank H. Vest made his first address as suffragan bishop, bringing delegates up to date on his visitations and on his work with two specific projects, the companion diocese relationship with Belize and the ordination process. Bishop Vest took to the pulpit of his former church, Christ Church, to deliver the sermon at Thursday night's Holy Eucharist.

Both bishops mentioned the loss to the diocese of the Rev. Lex Mathews, who died in December, and the Christian Social Ministries Commission presented a slide show highlighting the work done during Mathews' ten years as director of CSM. ●

JODY KELLERMAN

The Thompson Home provided music to go with the convention barbeque dinner.

Closing items from convention

THE CLOSING RESOLUTION of the Diocesan Convention instructed *The Communicant* to print three items: a resolution on memorials and petitions, a resolution on courtesy and a list of appointments to diocesan bodies. The first two appear below—after the text of the closing resolution—and the third appears opposite on page eight.

Resolution Closing Convnention: In as much as the local committee was notified at the time we secured the use of this hall that the hotel has to be set up for a banquet to be held at 6:00 p.m. and in conformity with Canon 12, Section 6, Paragraph (b), (3), which states that the Commission on Dispatch of Business shall recommend the disposition of any unfinished Convention business, as Chairman of the Commission on Dispatch of Business I move that agenda items 39, 40, and 41 be reported in the next issue of *The Communicant*; the balance of the report of the Committee on Constitution and Canons be referred to the 171st Convention of our Diocese; that the proposed report of the Commission on Alcoholism be deferred until the 171st Convention of our Diocese; and that other matters properly before the Convention but not dealt with, such as matters contained in the Bishop's Address or in Reports of Commissions and Committees be referred to Council to be dealt with in conformity with Canon 15, Section 2.

Report of the Committee on Memorials and Petition. These members of the Convention in former years have died since our last meeting one year ago:

(1) In the Clerical Order:

The Rev. Lex Sterner Mathews, Priest, Diocesan Director of Christian Social Ministries.

(2) In the Lay Order:

Jackson—The Church of the Saviour: Eric Norfleet

Rockingham—The Church of the Messiah: Elizabeth Shaw Barwick

Enfield—The Church of the Advent: Mr. Samuel Pierson, Jr.

Charlotte—St. Michael's and All Angels: John Eason

Durham—St. Stephen's: Norman Howard Barlow

Pittsboro—St. Bartholomew's: Lea Woodson Powell III

Greensboro—St. Andrew's: John W. Hardin

Greensboro—Holy Trinity: Edwin Michael Holt

Winston-Salem—St. Paul's and St. Andrew's, Greensboro: Robert W. Newsom, Jr.

Statesville—Trinity: C. Eugene Troutman, Jr.

Wilson—St. Mark's: Wilton M. Bethel

Almighty God, we remember this day before thee thy faithful servants; and we pray thee that, having opened to them the gates of larger life, thou wilt receive them more and more into thy joyful service, that they may win, with thee and thy servants everywhere, the eternal victory; through Jesus Christ our Lord.

May their souls and the souls of all departed, through the mercy of God, rest in peace.

Resolution of Courtesy. WHEREAS the 170th Annual Convention of the Diocese of North Carolina has just concluded what may well be one of the most effective programs to be the concern of our Church in the coming year(s);

WHEREAS in three days, delegates were led by our Right Reverend Fathers in God, Diocesan Bishop Robert W. Estill, and Suffragan Bishop Frank H. Vest, to assemble and adopt an agenda of the highest caliber.

WHEREAS the *Year 2000 North Carolina* program, in which we join fellow Episcopalians everywhere, has been expanded and developed; and also within our diocesan boundaries a new enrichment appears called *Vocational Diaconate*, a preparation of men and women looking toward the Sacred Ministry;

WHEREAS our comfort and convenience were provided by the various staffs of Adam's Mark Hotel in the heart of Charlotte;

WHEREAS planning and footwork by the *Greater Episcopal Fellowship* laid a fine preparation for the work and study of the Convention;

WHEREAS spiritual activity lifted us to a peak in the beauty of the Holy Eucharist celebrated in Christ Episcopal Church, when the choral and pipe organ renditions can only be described in heavenly terms; and finally the Thompson Children's Home portion was sharing their own 100th anniversary celebration (1886-1986) in a barbeque program with Bishop Estill as host;

THEREFORE, BE IT RESOLVED, that this 170th Annual Convention express to all the above, our appreciation of their impressive efficiency and skilled abilities, their warm kindnesses to us.

The Rev. Robert W. Orvis, Retired.

A visit with Caroline Penick

SUSAN KETCHIN EDGERTON

IN FEBRUARY, CAROLINE DIAL PENICK celebrated her 87th birthday. "I am one year older than this century," she laughs.

A lifetime—how one has lived it, what one has cared passionately about—is reflected in one's face. Caroline Dial Penick has strong, clearly defined features: dark, intelligent eyes, arched eyebrows, straight nose, soft, glowing skin, white hair piled softly in a bun. Her posture is erect, and the lines about her eyes and mouth give her a permanent expression of a gentle smile.

Most diocesan people know Caroline Penick as the wife of Edwin A. Penick, Bishop of North Carolina from 1922 to 1959. Born in Columbia, S.C., on Feb. 6, 1899, Caroline Inglesby Dial met her husband-to-be when he was rector of Church of the Good Shepherd in Columbia and leader of her Sunday school class. They were married three years later, when Caroline was 18 and Edwin 30.

Caroline had to adjust very quickly to being the young wife of a young bishop. After serving as rector of St. Peter's, Charlotte for three years, Edwin Penick was named Bishop Coadjutor of North Carolina in 1922. By then, two of the Penicks' three sons were born, and Caroline recalls what it was like to be 23, to have a two-year-old (Edwin Jr.) and a five-week-old infant (George), and to have to come to grips with being a bishop's wife. "It was really something," she says. "All those responsibilities. Thank goodness, I had a kind, understanding husband."

On the death of the Rt. Rev. Joseph B. Cheshire in 1932, Edwin Penick became Bishop of the Diocese of North Carolina. Caroline Penick's reaction? "It scared us all to death."

The new bishop and his family moved to Raleigh to live in the Ravenscroft House. (The family now included the third son, Charles, currently rector of the Church of the Good Shepherd, Rocky Mount.) In this Victorian house on the campus of St. Mary's College, Bishop Penick tended to the affairs of the diocese and Mrs. Penick managed the household, raised a family and fulfilled her obligations as Bishop's wife.

During the years her husband was Bishop, Caroline Penick sang in the choir, served with the ECW, visited the sick and elderly, became a member of the Daughters of the King and attended diocesan and national conventions.

One of her more demanding duties as wife of the bishop was serving as hostess for a continual round of council meetings and luncheons, and other official social functions of the diocese. With the help of her cook of twenty-five years, Mary Littlejohn, Mrs. Penick would serve meals to sometimes as many as 250 people on card tables set up in the living room and dining room. Guests stayed overnight frequently in the 17-room house. "People from all over were always coming and going," she says.

ELIZABETH HUSKEY

Caroline Penick: "I took life the way it came along and accepted it gladly."

Some of the best times, Mrs. Penick remembers were at *Vade Mecum* (a campground near Winston-Salem) where people would gather in the summers for conferences, retreats and fun. During the day, Caroline often led workshops on prayer or meditation. At night, the community would gather around the campfire. "The Bishop," as Mrs. Penick always refers to her husband, would play the guitar, and Caroline, who studied voice for five years, would sing and play the autoharp while everybody sang favorite folk songs.

She also accompanied her husband on his visitations, but will say not more than that it was "a great experience." She says this with a twinkle in her eye as if keeping warm memories safe from cold print.

She considered mothering three bright and lively boys to be her first "project." So when all three saw combat duty in World War II, she experienced "the most terrifying" years of her life. "Often we would not know their fate for months at a time," she says. "That was the worst—not knowing."

One of the ways she got by during those hard times was by staying busy. She was a truck dispatcher for the Red Cross and sometimes drove the truck. It was unorthodox work, and her brown eyes brighten when she speaks of it. "Yes, it was great fun. I had to keep them all straight or else they'd run into each other."

When Bishop Penick died in April, 1959—after a 42-year marriage that Caroline calls "truly blessed"—she found her life profoundly changed. The diocese had provided a house in Raleigh for the bishop's retirement (Caroline herself had designed the house and drawn the plans), and she moved into it, living there 25 years. Again—as during the war years—she kept busy—ceramics, book club, visits to the sick and old, friendships and the study of butterflies and hummingbirds amid the pansies and verbena in her flower garden.

In October, 1984, Mrs. Penick moved to the Penick Memorial Home in Southern Pines. She describes the community there as "full of congenial fellowship, with first-rate medical services and a caring, close community." She goes to lectures and concerts and reads avidly. ("I thoroughly enjoyed *Cold Sassy Tree* by Olive Ann Burns—C.S. Lewis, too.")

She studies her Bible and pursues her particular interest in symbolism in church and worship. She deeply believes the tenets of her faith. I asked her how she coped with her husband's death. In reply, she handed me a pamphlet Bishop Penick wrote on the church's teachings on resurrection of the body. "I believe we will be seen—changed yet recognizable," she said quietly, and let it go at that.

Caroline Penick is deeply spiritual, but not solemn. She is quick to laugh and loves to deliver the sardonic one-liner. When asked how she dealt with all the admiration the Bishop received—especially that of women—she replied with a twinkle in her eye, "Well, I always wanted him to be happy."

Still alert, active and in charge, one can see how she maintained the role of wife to the Bishop, managed and disciplined three boys and made friends throughout the diocese, all at the same time. She makes her wishes known in such a definite (but tactful) way that no one considers disagreeing with her. She is proper—strong in her convictions—and confident in a most charming way.

Someone has said that bishops' wives must have a special place in heaven as reward for the rigid and lofty expectations we tend to place on them. But Caroline Penick says simply of her experiences:

"The church is my life. My role was to give advice to the Bishop, to fit in, to be there. I just contributed where I could."

While she says he "wouldn't dare give anybody advice," she did share these thoughts:

- On being the wife of a clergyman: "Be yourself; be helpful; be natural. That's all you can do."
- On happiness: "People ask me if I'm happy. What is 'happiness?'" I haven't been 'happy' since my husband's death. But I am content. I have my friends, my family and the Penick Home for which I am so grateful. I stay busy and active as I always have."
- On death: "Don't say someone 'passed away' or 'crossed over.' People must face death as a fact. Death is the greatest healer."
- On life: "It takes a lot of 'stuff' to live it. But basically, it is faith, a sense of humor and interest in other people that enables you to survive. That and the luck of having good health. I took it the way it came along and accepted it gladly."

How does she want to be remembered?

"I hope they will remember that I tried to be helpful." ●

Susan Ketchin Edgerton is a writer in Pinehurst.

Letters

THIS PAGE IS *wide open for letters letting your sisters and brothers in Christ know what's on your mind. Topics? Anything, so long as it has to do with the Episcopal faith—in effect, the world and all that's in it. Respond to material in these pages, initiate your own dialogues, wax poetic or remain prosaic. But please feel free to write.*

Mathews' thank the diocese

DEAR DIOCESE OF NORTH CAROLINA,

The family of Lex Mathews is grateful for the thoughtfulness and generosity you have shown to us and to others.

A clergy family is often rich in things other than money, and that was certainly true of ours. Many clergy are involved with work associated with concerns of the people; that work sometimes brings intangible rewards. But at the convention you gave Lex praise, and you gave monetary wealth for his work. The generous gift you are sending to the Presiding Bishop's Fund for World Relief will feed the hungry; the Parish Grant funds will further much of the work Lex believed in; the scholarship for women will add dignity to many lives.

We have the intangible wealth, you have provided the funds. Both are deeply appreciated. We thank you all.

Judy Wright Mathews
Kim Mathews
Lex Mathews, Jr.

On replacing Lex

I WANT TO write of the ministry of the late Lex Mathews and why I believe the position of director of Christian Social Ministries could now be 'retired,' in the spirit of certain great athletes whose jersey numbers are retired from use.

Lex changed people's minds about the Church and its missions, not so much by preaching as by involving others and telling us stories that shared new visions. He was not as concerned about legalities as he was for justice. He recognized brokenness and worked for wholeness. And he always seemd to know how important it was to labor in small ways and in humble places. His global concerns seemed always to have local possibilities. And few felt threatened by his natural manner. He was willing to stand alone, but rarely had to because of his persuasive sincerity and good humor.

Lex picked and he planted. Like some rumpled Johnny Appleseed, he went around sowing ideas that took root among us as he helped us to nurture them. Year after year, we have seen them bud and blossom and bear fruit. Thanks to his extravagance in sowing, we have learned more about what love and peace and justice can look like where we live, rather than what they might sound like in nationwide orations or vast but unrealized public programs.

I do not think Lex *can* be replaced. In fact, I believe his work was so effective that he does not *have* to be replaced. Seeds can keep springing forth and can be recognized more readily now and nurtured by others among us.

Of course, the valuable work of the Christian Social Ministries Commission must continue to be well supported. Ways must still be found to make the many connections that Lex made between interested groups and individuals throughout the diocese and beyond. Each congregation needs to have a local Commission with responsibilities along these lines.

I would suggest that the effective work Lex has done among us will be his finest memorial. Perhaps rather than looking for a successor, the diocese may be able to retire his position as a result, and look in new directions for continuing areas of service. I do not think Lex would be disappointed with such new visions.

Rod L. Reinecke
Burlington, N.C.

Prayerfully seek the truth

IN HEARING THE expressions of "truth" by many fellow Episcopalians, I am led to believe God is surely burdened and wearied with His children. But of course, this is no different than it has been historically—God expressed the same words in Isaiah 43:24 to all of Israel because they chose to forsake Him. And what does it mean to forsake God? When we fall short of the potential for which He created us, we are short-changing Him, thereby forsaking His perfectly created plan for each of us.

God has given us the most wonderful, incomprehensible gift ever imagined—the gift of the Holy Spirit through His Son, Jesus Christ. Once we invite Him to come into our hearts and lives, we can then *begin* our journey with Christ. It is only the beginning, because we must daily choose to follow Him in a life of obedience. Part of that obedience is to learn more about Him through the study of His word. How can we know God's real truth without ever coming face to face with Him in prayer and study?

Perhaps this is what is most disturbing about those who claim to speak "the truth," for their words are not evidence of knowing God as he has chosen to be revealed through His word, but instead, it is a revelation of God based on personal logic. . . .

So how can we find the real truth—the truth which God has intended for us to understand? I believe you must first deal with the basic issue of Bible inerrancy. Either you believe II Timothy 3:16 or you don't. . . . God says in Hosea, "My people perish from lack of knowledge." Could it be we are unaware of a slow starvation? Seek Him and His law and be fed the food of eternal life. Experience the unparalleled freedom in God's law—so rightfully called the Law of Liberty. Only when we prayerfully seek it with diligence and sincerity of heart, can we come to know the real and undisputed *truth* of God.

Marilyn Harding
St. Michael's, Raleigh

Suffragan Bishop's letter

DEAR FRIENDS
IN CHRIST,

The Lenten season is so rich in its manifold opportunities for spiritual renewal and refreshment. Lent offers to tired and exhausted spirits an opportunity to refresh, to reflect, to be restored, to plumb new depths of awareness and enrichment.

In my judgment, one of the most powerful of these opportunities is the setting aside of a regular and special time for prayer, reflection and contemplation. These is no one so busy that this kind of time can't be found. In fact, the busier you are, the more you need it. I'm reminded of Martin Luther's famous comment that he was so busy he would never get anything done if he didn't spend at least three hours a day in prayer.

The gospel for the first Sunday in Lent reminds us of the forty-day "retreat" which Jesus made in the Judean wilderness. It was a time to assess his priorities, a time to face head-on the temptations which would beset him in his life and ministry, and most importantly a time to be fed and strengthened by the Father. After that time in the wilderness, the Gospels frequently observe that Jesus would withdraw and "go off to a lonely place to pray." That obviously was the source of the enormous inner strength which was his.

You owe it to yourself to carve out that time of day for you. It might be early in the morning; it might be sometime during the day; it might be late at night. It might be in the context of a Lenten quiet day, or some Lenten retreat. The clergy and the bishops withdrew for a two-day retreat at the Conference Center March 3rd and 4th. During Lent I plan to spend twenty-four hours at St. John's House in Durham. It doesn't really matter when it is, or how it is, but it does matter greatly *that* it is.

Our spirits, even more than our bodies, get run down and exhausted. We need to tap the inexhaustible reserves of Holy Spirit in order that human spirit be sustained and refreshed.

Psalm 46 says it so well: "Be still then, and know that I am God."

Faithfully,

Frank H. Vest, Jr.

Frank H. Vest, Jr.

Bishop's letter

DEAR FRIENDS,

Thoreau has an essay on walking in which he points out the beautiful derivation of "sauntering." The term was first used to describe idle persons roving the countryside during the Middle Ages. These mendicants asked for charity for the alleged purpose of going *a al Sainte Terre,* to the Holy Land. Children would exclaim: "There goes a *Saint-Terre!*"—a saunterer, a Holy-Lander.

Many of us have been doing everything *but* sauntering for the past few months—running from one thing to another, hastening to be on time, anxious to hustle on to the next thing. These days in the Church's year are among its busiest. Perhaps our Diocesan Convention epitomized this. We met longer, held more advance hearings, did more business in advance at convocational discussions and in committees—and still we failed to cover everything in our agenda. Fortunately our canons provide for this; between the canonical provisions and sessions of the Diocesan Council, all unfinished business will be taken care of.

Undoubtedly there are times when we as a Church need to be operating at full speed. We must tackle the needs of our communities as they arise, even, when possible, staying one jump ahead. There are many times when we Episcopalians need to be much more aggressive as evangelists. And we need to count ourselves among those who run from the empty tomb to tell the good news to others.

But there are other times when we need to saunter. Lent is one such time. It is a time to be a Holy-Lander, a time for a change of pace.

Jesus practiced that rhythm in his life. He sought rest for his body and strength for his soul. He sought them in the lonely places, and he returned from those times apart, refreshed and strengthened to meet the multitudes. His was a life of action, but He also spent time in solitude and prayer.

Besides *Sainte-Terre,* Thoreau tells us, saunter has another derivation: *sans terre,* without home or land. "This, in the good sense, will mean having no particular home, but equally at home everywhere," Thoreau writes. Luke's Gospel tells of a man who said to Jesus, "I will follow you wherever you go." Jesus replied, "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head" (Luke 9:57-8). To be a *sans terre* is, then, to catch something of the meaning of the Kingdom of God.

I hope we can all saunter some this Lent. Try to be a Holy-Lander. Try to let go of home and place and things. Try to be with Him—*sans terre.*

Faithfully,

+Robert W. Estill

Robert W. Estill

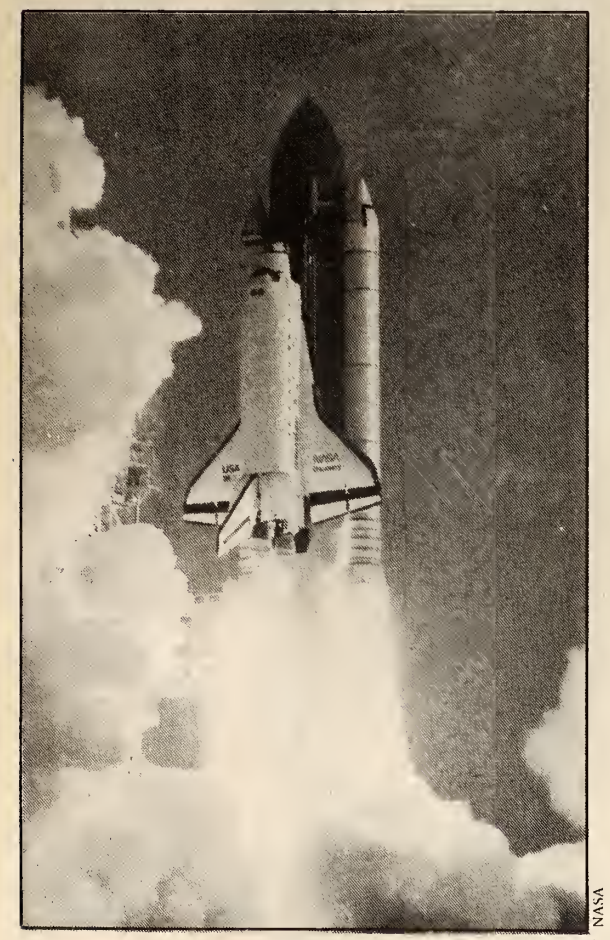
027514-009-00097
MR & MRS WILLIAM S POWELL
307 PLUM LN
CHAPEL HILL NC 27514

Shocked by the blast

DANIEL J. RIGGALL

I HEARD THE news on my car radio.

Like most Americans, I had really believed in technology. That was the source of my surprise. How could all that brilliant technology just blow up?



NASA

I don't think it is too much of an exaggeration to say that the space shuttle's explosion brought a crisis of faith for many of us. Something in which we had placed an enormous amount of trust simply failed.

And in that enormous explosion, we all felt something inside us hurt, perhaps lost. Because we shared the transcendent dreams of space as the Last Frontier, and we let the astronauts do the flying for us.

The explosion, then, reminded us of our connectedness—that people hold certain values, aspirations and hopes in common. Threaten the bond, or destroy it, and we all feel the pain.

It is the same pain of which John Donne—17th century poet and Anglican clergyman—wrote in these familiar lines: "No man is an island, entire of itself; every man is a piece of a continent, a part of the main. . . . Any man's death diminishes me because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee."

That great blast of volatile fuel sorrowfully reminded us of just how involved with mankind we all are. Donne was right: Any death diminishes us because death is ultimately unfair. Human beings—created by the breath of God and in His image—were not meant to die. It is the touch of divinity within us which pushes us onward with the hope that, through God, this world can be a better place. Space flight is powered by this hope.

But the technology exploded.

The blast confronted us with death; it shocked us back into seeing the world as it is. Flawed, far from the Kingdom which we envision. Terrorists paralyze entire nations. In country after country, dictators flagrantly violate all standards of human decency and dignity. All around the world, political prisoners and ordinary citizens are routinely raped, tortured and killed by persons apparently oblivious to the value and meaning of human life.

Those acts of cruelty, those violations of justice, those deaths diminish us, too. For just as we are linked to the grand hopes of space exploration, so are we linked to the violence, cruelty and depravity that human beings quite capably and frequently measure out to one another.

This is our human condition:

Touched with a divine spark that urges us to seek our destiny in the stars, we still find ourselves wallowing in sin. We cannot—nor should we—repress the urge toward transcendence. We cannot—and should not—give up our great hopes for our world. Yet we dare not be anything but meticulously realistic about the condition of the world as we find it now. The Kingdom is not here yet. Our task—our duty— is to work for its coming. ●

The Rev. Daniel J. Riggall is rector of St. Paul's, Monroe. This is excerpted from a sermon he preached there on the last Sunday of Epiphany, Feb. 9, 1986.

THE COMMUNICANT

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THE COMMUNICANT

VOL. 77, NO. 3 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA APRIL 1986

Episcopal priest wins peace award

JOHN E. BORREGO

"BLESSED ARE THE peacemakers, for they shall be called the children of God." *Matthew 5:9.*

The familiar quotation from the Sermon on the Mount set the theme for the presentation of the first Charlotte-Mecklenburg Peace Award to the Rev. Arthur Kortheuer, assistant minister at St. Martin's Episcopal Church, Charlotte. Presenting the award to the veteran peace activist was Dr. Helen Caldicott, Australian physician and internationally known advocate of nuclear disarmament.

Over a hundred members of various peace and justice groups and religious organizations—ranging from the Charlotte Interfaith Task Force on Central America to the National Conference of Christians and Jews—gathered for the presentation ceremony on April 9. Twenty-three different organizations had combined to sponsor the award.

A local group, Women for Peace, was hosting a Charlotte visit by Dr. Caldicott and conceived of the peace award to bring peace groups together.

Art Kortheuer was an obvious choice for the award, said Patty Busch, co-coordinator of Women for Peace. "When I think of someone who has worked in the community in all areas of peace and justice for as many years as he has been here, I think of Art Kortheuer automatically," said Busch, a member of St. Peter's, Charlotte.

Others concurred. Christine Madigan, coordinator for the Ministry for Peace and Justice of the Roman Catholic Diocese of Charlotte, said: "Justice and peace is one of the strongest opportunities and witnesses for interfaith collaboration, and Art's been a real leader for all the churches in Charlotte." Said Rabbi Robert Siegel, who chairs the Charlotte Area Clergy Association: "Art is one of the most outspken advocates of the prophetic view in our community.

Kortheuer, 72, has served parttime on the staff of St. Martin's since 1979. He has helped start or revive local chapters of the Episcopal Peace Fellowship, SANE and Clergy and Laity Concerned. He also organized the annual commemoration of the bombing of Hiroshima and Nagasaki, which has been observed in Charlotte since 1980.

His main focus of attention now is a new group, Veterans for Peace. "We who are the veterans have a unique contribution to make to the peace movement," said Kortheuer, who served in the U.S. Army in North Africa, Iran and India during World War II. "We've been a part of it. We are especially concerned now that there are wars going on all over the world."

JODY KELLERMAN

Mimi Kortheuer and her husband, the Rev. Arthur Kortheuer.

Dr. Caldicott said she saw in the Episcopal priest "one who speaks the truth regardless, as Jesus once did and the prophets once did."

"Blessed are the peacemakers," said Jesus of Nazareth so long ago. Art Kortheuer is one of the many who lives in the power of this blessing, working quietly, with strength and courage, against the powers of darkness and the scourge of war." ●

The Rev. John E. Borrego is rector of St. Andrew's, Charlotte.

In praise of ECW knee-buddies

LIB UZZELL GRIFFIN

"I'M GOING OUT with my knee-buddies," I told Chief, my husband, as I slipped into high heels.

"Y-buddies, lunch-buddies, tennis-buddies," he said, "What are knee-buddies?"

Episcopal women, dear—we flop down on our knees to pray."

"Praying for nine children ought to be enough," he said. "Why do you need ECW?"

Through the years I've asked myself that question many times. ECW did not always rate a number-one time slot with me as I raised a family, and that bothered me.

A cradle Episcopalian, I was haunted by memories of my mom, her minister-uncle and two minister brothers. Church loyalty was expected. I attended ECW regularly, with great effort.

Then, one year I took a self-imposed mental health leave of all organizations. All nine children were at home and taking them to Sunday School and church was challenge enough.

The ECW, PTA, Four Seasons Garden Club and Exchangette Club did not fold.

I didn't get the first phone call. No one asked, "Where have you been?" No one said, "I've missed you."

I made two discoveries. They didn't need me, I needed them.

I didn't take it personally. I chalked it up to city church ways and joined the parade of pious moles making their way from the altar to the pew. It was the same as the other city churches I attended through the years. Heads down. Eyes down. My church. My God. Do not disturb. I did not. I had my private God, too. One I could talk to and enjoy.

Lib Uzzell Griffin

I did long for my children to know the joys of a warm, loving parish. I did feel a twinge of regret when asked to bring a "church friend" to another denomination's function. I realized I didn't have one. Oh, yes, I had seen my parishioners over the years at social, secular doings. Sharing our faith? No.

Faith Alive changed all that.

Faith Alive weekend was not only sponsored and backed by the ECW, it had the support and participation of the men of the parish. With the rector's blessing. Faith Alive is a renewal weekend. Lay persons of the Episcopal church come, at their own expense, to share their faith. Men and women of all ages, including youth.

Faith Alive made a difference in my perception of my fellow parishioners. I experienced sharing and caring. We discovered we share the same concerns. We discovered we need each other. More spiritual dimensions were added through studying together. The sharing and caring not only fanned the ECW flame, it spilled over into other areas of our parish. We became family.

They were my knee-buddies!

ECW was no longer a duty. It was an opportunity. Fun. An opportunity to work together and make a difference. Someone to pray with. An opportunity to share the Prouds and Sorries of my life.

Some of my ECW Prouds:

• In our parish: Trying to be our clergy's right hand. His cheerleaders. Not just cooks. Showing our parishioners we care. They can call on us.

• In our diocese: The ECW cottage at the Conference Center for all to enjoy. The thousands we are raising toward the youth facility at the center. In addition to the budgeted annual support ECW gives our church institutions, missions and migrant workers, my ECW knee-buddies contributed time and money to 135 different charities.

• In our national church: Proud of the power of the ECW. United Thank Offering. Coins filling little blue boxes with thankfulness for our blessings. Over $3 million at last General Conventions.

Some of my ECW Sorries:

• ECW still perceived as a collection of little old ladies in the kitchen.

• ECW accused of being behind times. Not true. We have evening chapters. Saturday sessions. Working women and women's concerns fall under the broad ECW umbrella.

ECW is a good place to grow spiritually. ECW is a good place to find our own unique ministries. ECW is a good place to try to find out what is going on at the national church level. ECW is a good place to find out what renewal opportunities are available.

Chief, my husband, through the recent organization of The Brotherhood of St. Andrew in our parish, now has his knee-buddies.

I hope you do, too.

When you see a bunch of knee-buddies flop down on their knees, that's a power source! ●

Lib Uzzell Griffin is a communicant of St. Stephen's, Durham, and publicity chairman for the ECW.

Around the diocese

Taylor to sing for peace

SINGER/SONGWRITER **James Taylor** will give a benefit concert May 31 as part of the national conference of WAND, Women's Action for Nuclear Disarmament. **Patty Busch**, a communicant of St. Peter's, is chairperson

James Taylor to sing in Charlotte.

of Women For Peace, the local WAND affiliate.

The conference lasts from May 30 to June 1 and will be on the campus of Queen's College.

Speakers will include **Dr. Helen Caldicott**, founder of WAND; **Jean Boone** of the Children's Defense Fund; **Betty Bumpers**, president of Peace Links; and **Harvey B. Gantt**, mayor of Charlotte.

There is a registration fee of $30 before May 1 and $40 after that date. To register, contact WAND at (617) 643-6740.

(Related story on page one.)

Charlotte walk tops nation

Howard Virkler coordinated Charlotte's tremendously successful 1985 CROP Walk. The enterprise spearheaded by the communicant of Christ Church involved 6,000 walkers (the largest single walk in the nation) and generated $116,500 to date. Virkler was on hand last month when Mayor **Harvey Gantt** handed out checks totaling $25,292 to Loaves and Fishes and Crisis Assistance Ministry.

"I am pleased that there will be additional funds going to our two local hunger-fighting agencies soon," Virkler said.

CROP is the community hunger appeal of Church World Service. Funds raised by CROP fight hunger in more than 70 countries. **Phil Grigsby** of Davidson is associate regional director.

Migrant ministry update

WORKERS AT THE migrant ministry center at Newton Grove are gearing up for the rapidly approaching harvest season. Services for migrant farmworkers in Sampson, Harnett, Wayne and neighboring counties are being provided out of a temporary shelter.

The diocese's migrant ministry program needs volunteers and donations.

Volunteers are needed between May and September to help with child care, teaching, translation and transportation. Knowledge of Spanish and/or Haitian Creole is especially helpful. Stipends are available.

Most desperately needed is the donation of an automobile, preferably a small, economical model. The migrant ministry also would appreciate getting indoor and outdoor furniture, canned goods, toys and games, school supplies, sewing and craft materials and sports equipment.

The Episcopal migrant ministry is a key program in helping the laborers who come to North Carolina each year to harvest our food. **Amy Trester** is the one who directs the day-to-day work in Newton Grove and she's the person to contact about volunteer work and donations. She will also be glad to answer any questions about the work being done in Newton Grove.

Contact: Amy Trester, Episcopal Migrant Ministry, P.O. Box 1514, Dunn, NC 28334.

Aging conference is set

ABOUT 980,000 North Carolinians are 60 years old or older, and this age group is the fastest-growing segment of our population. **Elaine Stoops**, head of the state's Division of Aging, will be the keynoter at an April 27-28 conference on ministry with the elderly.

"The Third Age," sponsored by the diocese's Commission on Aging, will be held at the Conference Center at Browns Summit. Stoops is assistant secretary for the Division of Aging in the Department of Human Resources. The division is an advocate for the rights of older persons in the state and also administers programs under the federal Older Americans Act.

In addition to the keynote address, small group discussions and prayer, **Suffragan Bishop Frank Vest** will speak on "The Meaning of Life for Older Adults" in his opening address. Bishop Vest will also be available for individual spiritual counseling during both days of the conference.

There is a fee. For information and last-minute reservations, call (704) 376-6354.

Altar Guild festival May 14

THE SECOND Altar Guild Festival will be held May 14 at St. Mary's College, Raleigh. The all-day festival begins at 8:30 a.m. and is sponsored by the Altar Guild Women of the Diocese.

Churches from throughout the diocese will display original and unusual accoutrements adding visually to worship—vestments, altar hangings, pulpit falls, banners, kneelers, linens, Chrismons, pottery or metal vessels, crosses, books, etc. Of special interest will be items made by parishioners.

The Rev. Janet Watrous, St. Mary's chaplain, will celebrate Holy Eucharist at 9:30 a.m. At 10:30 a.m., there will be a seminar on ecclesiastical embroidery, and at 2 p.m., **Mrs. James Coleman**, of the National Cathedral's altar guild staff, will lead a workshop on flower arrangement.

The Rev. Harrison T. Simons will have an all-day display of books from the diocesan bookstore he operates in Oxford.

Registration deadline is April 30 and there is a $10 registration fee, which covers a coffee hour, workshops and lunch. For information, contact: **Mrs. T. E. Hoffler, Jr.**, 1904 W. Cone Blvd., Greensboro, NC 27408; telephone (919) 288-3245.

Penick Home adds new unit

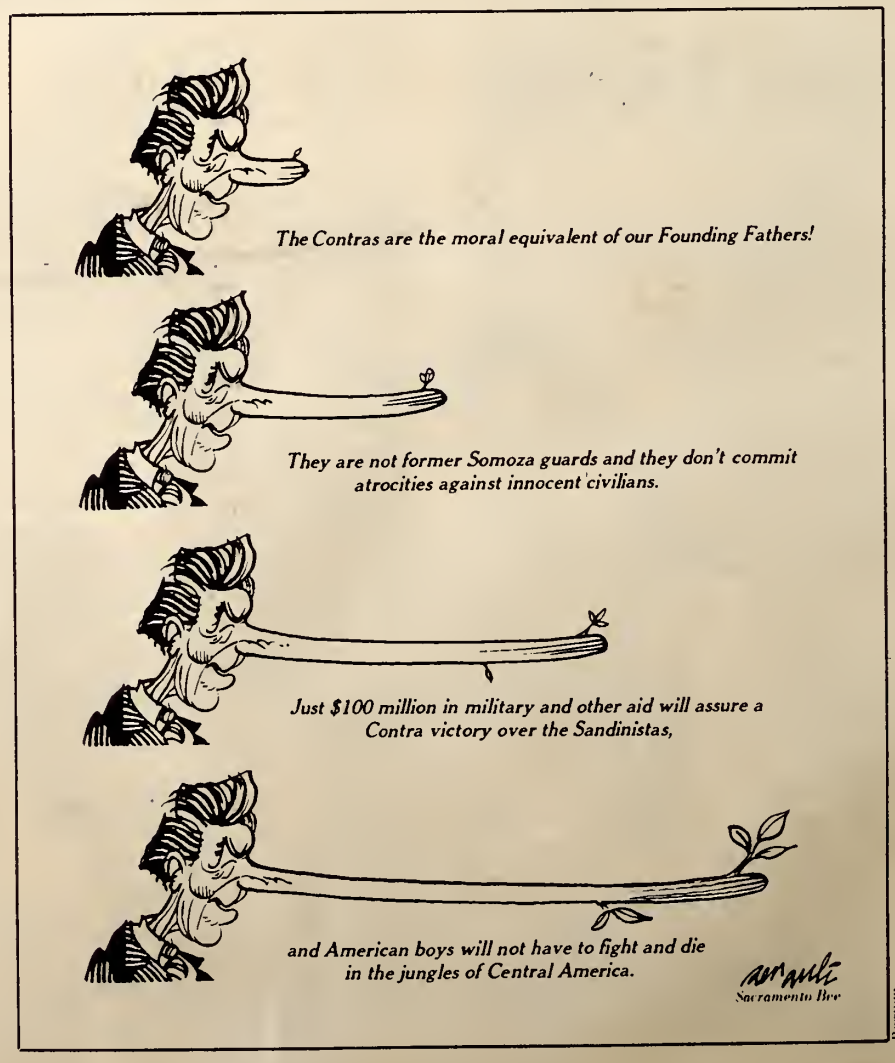
"PEACE BE TO this house and to all who enter here, in the name of the Father and of the Son and of the Holy Spirit." With these words, **Bishop Robert Estill** blessed the threshold of the Penick Home's new residential nursing care facility.

More than 250 persons were present in Southern Pines on March 21 at the official opening of the new unit. It cost $6.2 million and adds 74 beds to the home. Among the services and amenities of the new unit—financed by a bond issue and a $100,000 Duke Endowment grant—are dining room, lounges, laundry, beauty/barber shop and physical therapy equipment.

Executive director **Philip S. Brown** spoke on the questions older people have about spirituality. For example, "Does my belief have any bearing on living? Do I need to go on living, and how does my faith address it?"

The Penick Home, Brown said, "works closely with the church in its mission to bring all people into unity with God, by promoting justice, dignity and love within the home." It is the Penick Home's job to meet the security and health needs of residents, while also allowing them as much freedom and independence as possible, Brown said.

So many people responded to the new facility that the home—named for the late **Bishop Edwin A. Penick**—is getting ready to build yet another wing, a 40-bed unit set to open in the fall of 1987.



Help wanted!

AN EXECUTIVE DIRECTOR is needed for the ecumenical Urban Ministry Center in Raleigh. The director will be responsible for administering a crisis center, shelters and a free medical clinic and for supervising the work of three paid staff members and volunteers.

Requirements are firm religious commitment, experience with the poor, organizational skills and a college degree.

Send resumes by June 1 to: Search Committee, 228 West Edenton St., Raleigh NC 27603.

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Please send letters and address changes to: THE COMMUNICANT, P.O. Box 17025, Raleigh NC, 27619. Phone: (919) 787-6313.

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Down with Klan, up with heroes

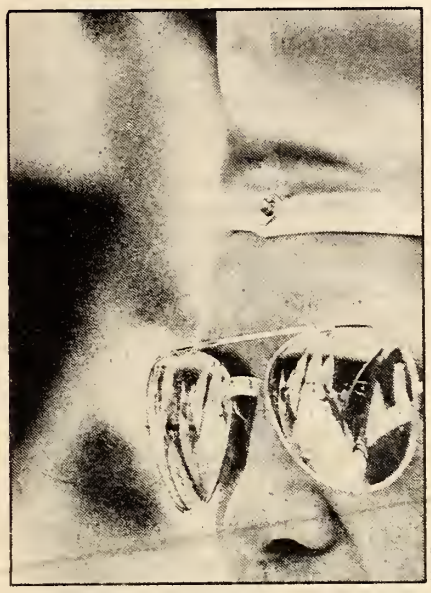
JOHN JUSTICE

PUTTING SOME PUNCH behind the words is the eternal problem of resolutions on political and social issues. The people of Trinity, Statesville, were successful in getting their "resolution of conscience and concern" endorsed by the Diocesan Convention in Charlotte earlier this year. But they wanted their resolution—which condemns the Ku Klux Klan and other hate groups—to be more than warm, ephemeral air.

Rector Bob Dannals, senior warden Tom Fanjoy and others got extended mileage for their resolution through the process they used in developing it. They held meeting after meeting with business groups, other churches, law enforcement officials, city and county governmental bodies and others during the process of drafting the resolution.

Dannals says the meeting definitely helped sensitize the Iredell County community to the moral, ethical and economic damage wreaked by hate groups. Dannals also carefully points out that while he and his folks at Trinity think it was imperative for Statesville to tackle this problem, "it would be a misrepresentation of . . . our community to single out this county as 'the problem.'"

DO YOU KNOW any heroes in the diocese? If so, tell the Z. Smith Reynolds Foundation about them. The foundation is looking for grassroots heroes to receive $25,000 awards for achievements in advocacy, community change and/or personal service to community or state.



NC Photo

The KKK is target of Trinity resolution.

Foundation president Smith Bagley announced the Nancy Susan Reynolds Awards this month. The cash awards—$5,000 to the recipient and $20,000 to charitable organizations chosen by the recipient—will be made annually to as many as three people.

Bagley is the son of the namesake of the awards. He described his mother as a person who believed in risk-taking, supporting good causes and in courage. "People who hold these attributes," Bagley said, "who take risks, who are courageous, who persevere in their efforts to make this a better world, people working at the grassroots level—these are the people the Nancy Susan Reynolds Awards seek to honor."

It would be nice to have some Episcopalians in the running. Anyone can nominate a hero. For application forms, write the Z. Smith Reynolds Foundation, 101 Reynolda Village, Winston-Salem, NC 27106.

OUR APOLOGIES FOR omitting a credit line for Morton Broffman, the man who took the picture of Bishop Desmond Tutu that ran in our February/March issue. The photograph original-appeared in *Cathedral Age* magazine.

IT'S THE LUCK of the diocese to have within our midst a national authority on alcoholism. The Rev. Joseph (Jody) Kellerman of Charlotte is currently working on a theory that connects alcoholism and omnipotence. In a lecture this spring at a medical center in Rancho Mirage, Cal., Kellerman presented his thought that the real problem is not the primary disease of alcoholism but "infantile omnipotence" on the part of persons involved with the drinker.

Kellerman's current thinking is that sober members of a family with an alcoholic need to subscribe to the First Step of Alcoholics Anonymous: admission of individual powerlessness over alcohol. He says, "This is not a judgment against the sober, but a means of protecting self from alcoholism, while at the same time opening the door for the recovery of the alcoholic."

Note: Another diocesan resource on alcoholism is the Commission on Alcoholism. The chairman is Dunbar Jewell, who can be reached at: 1212 South Blvd., Suite 201, Charlotte, NC 28203; (704) 377-6918.

THE EPISCOPAL CONNECTION with the Anderson Award mentioned in our last issue is even stronger than I had realized. George London, of Good Shepherd, Raleigh, amplified my information on the award given the Rev. Peter G. Keese by the North Carolina Medical Society: The namesake of the award—the highest honor the society gives to a lay person—is John H. Anderson, longtime communicant and former vestryman of Good Shepherd. Anderson was legal counsel for the society, which honored Keese, Episcopal chaplain at Duke University Medical Center, for his work with dying patients. Keese is a co-founder and past president of Hospice of North Carolina, which welcomes your support. Hospice of N. C., 800 Saint Mary's St., Suite 303, Raleigh, NC 27605.

A FEW GOOD MEN are wanted for a retreat and quiet time June 20-21 at the Conference Center. Actually, more than a few—as many as possible—will be welcomed by Suffragan Bishop Frank Vest, leader of the retreat. The suffragan bishop sees the occasion as an opportunity for "spending some quiet, reflective and prayerful time" with some of the men of the diocese. Reservations are limited, but some space is still available. For information call the Conference Center at (919) 342-6163. ●

Thompson Home's centennial

TIME WILL BE jumbled a bit in Charlotte on May 3 as a band of pilgrims makes its way through the downtown streets in antique cars, open convertibles and horse-drawn surreys.

The occasion is Pilgrimage Day, culmination of the Thompson Children's Home's celebration of its 100th anniversary. John Y. Powell is director of the facility, where therapeutic care for troubled children has largely replaced its original function as orphanage.

Things will begin with a 10 a.m. Holy Eucharist at St. Mary's Chapel. The tiny, pretty chapel in downtown Charlotte, is the site of the original campus of the home.

The Rt. Rev. Frank H. Vest, Jr., Suffragan Bishop of the Diocese of North Carolina, will be the celebrant and the Rt. Rev. W. Moultrie Moore will give the sermon. Moore is former suffragan bishop of this diocese and retired Bishop of Easton. Other bishops participating will be Thomas A. Fraser, retired Bishop of the Diocese of North Carolina; B. Sidney Sanders, Bishop of the Diocese of East Carolina; William G. Weinhauer, Bishop of the Diocese of Western North Carolina; and Hunley Elebash, retired Bishop of the Diocese of East Carolina.

From St. Mary's Chapel, a motorcade will make its way from the downtown area to the new campus on Margaret Wallace Road. The celebrants will be traveling some of the same route as that of Thompson Home children in the 1890s, when they would ride in a donkey cart selling farm produce grown at the home.

Charlotte's mayor, Harvey Gantt, will be on hand at the new campus to welcome guests to the city. A picnic lunch will be served and official proclamations will be read. Two persons very prominent in Thompson's history—former superintendent Manly (Red) Whisnant, and former executive director Bob Noble—are expected to be on hand to greet people, too.

A light, festive air is the aim of Pilgrimage Day planners; accordingly, guests can expect jugglers, clowns, balloons, children's games (space walk, parachute, McDonald's basketball, etc.), cartoon characters, music, tours and a slide show.

For information on Pilgrimage Day—or any other information on the Thompson Children's Home—call (704) 536-0375. ●

During much of the Thompson Home's 100 years, its children learned about farm life.

Do we know our Bible?

CARTER ASKREN

MY EPISCOPAL COLLEGE chaplain loved to recount tales of his childhood among the Baptists. With the melancholy ambivalence of a survivor of Army boot camp, he would speak of the Baptists' "sword drills."

A sword drill was—and perhaps still is—a contest to see how fast youngsters can locate verses of Scripture. My chaplain described the children all lined up, Bibles at their sides. At the leader's command to "Draw your swords!," the children whip their Bibles out in front. Then the leader calls out a verse and the kids furiously flip paper until one child finds the verse. The winner of several rounds of sword drills claims a heavenly prize—Snicker's bars, beach balls, balloons, or what have you.

Antics like the sword drill may make an Episcopalian's flesh crawl, but Baptists know their Bible.

Episcopalians, on the other hand, are not known for their Bible literacy. In church, we find the *Book of Common Prayer* and *Hymnal 1982*, but the Bible is conspicuous by its absence. It would seem Bibles are for Baptists, not Episcopalians.

The Rev. Henry Pressler thinks that many Episcopalians believe you have to be an expert to approach the Gospel. Pressler, deacon-in-charge of Emmanuel, Warrenton, says that "with the rise of biblical scholarship, parents doubt their competence to teach the Scriptures to their children. . . ."

Pressler, who has taught the Bible, also believes that, for the last 40 years, Sunday School curricula have taught the Bible in comparative terms—the Bible as related to Jung, theories of justice, literature, etc.—to the point that its teaching "hasn't had much to do with the Scriptures."

Then, too, some of the Bible is gruesome. Pressler thinks that some parents shy away from the harsher tales in the Scriptures. "Take some of these stories like Jezabel being thrown out of a tower and being eaten by the dogs," he says, "People feel uneasy telling these stories to children."

The violence of some biblical material doesn't bother the Rev. Dr. John Westerhoff, who says: "Children already know about it—they watch television. There's nothing about stoning they haven't seen if they've watched the tapes of South Africa." Westerhoff is professor of religion and education at Duke Divinity School.

He says, "I would think that there is no more important message for children to learn than [that] in spite of all the evil that can be present in the world and in their lives, that God transforms them. That's the Good News, that Good Friday is followed by Easter. My sin is followed by God's redemption. It's how we tell the story; we have to learn to be storytellers again."

For Episcopalians, says Westerhoff, a deeper issue lies at the heart of Bible literacy: the problem of how one views the Bible. It can be seen as theology, history or narrative.

When Scripture is read, memorized and taught to the end of supporting a theological position, it is being used as a text. When people teach Bible this way, says Westerhoff, "they are not really teaching Bible, they are teaching theology. And in their church schools and such, they do a great deal of work on dealing with the Bible, so it looks like they are biblically centered, but they are really not. They are theologically centered, because every piece of Scripture they deal with is for a doctrinal truth."

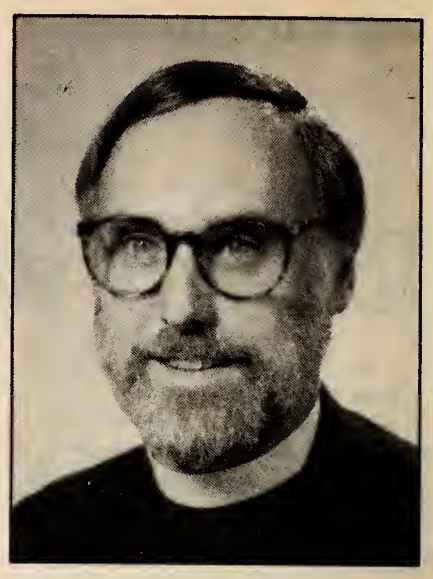
The historical point of view leads the Bible students to puzzle over facts and legends. Did Jesus really feed the 5000? Who wrote the Gospels? Did Jesus really exist? The debate over the Shroud of Turin is a debate of historicity. Looking at the Bible as history also raises questions of culture, such as whether Paul would hold the same views of women were he living today.

Finally, there is Scripture as narrative, the Bible, in Westerhoff's words, as "a story book that is at its heart God's story, which is supposed to make a connection with our story, so that God's story becomes our story and our story becomes God's story."

He adds that "there is value in all three of these positions, but I think the one that is most useful, and particularly for children, is narrative." (Westerhoff is also co-author of two volumes in the Church's Teaching Series: *Christian Believing*, with Urban T. Holmes III, and *Living in the Spirit*, with Rachel Hosmer and Alan Jones.)

Someone who reveres the Bible *only* as doctrine—ignoring history and narrative—may think the Episcopal Church holds a slack view of Scripture. Nothing could be further from the truth.

"The Anglican view of Scripture," Pressler explains, "is that we have three rules of authority—Scripture, reason and tradition. The last two mediate the Scripture. Scripture is sovereign, but not in the same sense as, say, Baptists take it. It is a kind of mediated sovereignty."



The Rev. John H. Westerhoff

In fact, says the Rev. William Brettmann, interpretation of the Word carries almost as much weight for Anglicans as does the Word itself. Brettman cites the 17th-century Anglican thinker Richard Hooker, who wrote that God speaks but never in the abstract.

"The medium may be a bush, a life, or a book," Brettman said, "But there always has to be an interpreter. The listener interprets the sources.

"To honor reason means to honor the interpretive task. It is not just okay, but imperative and positively encouraged. The raising of questions is an act of faithfulness."

Brettman, Episcopal Chaplain to North Carolina State University, used the ordination of women as an example where the use of reason was required. "Women's ordination was not scriptural, but neither was it unscriptural. Neither are airplanes, toasters or TV sets."

So in ordaining women, the Episcopal Church was reasoning that its faith-full venture would reveal more of the fullness of God.

[To be concluded in May.] ●

Carter Askren is a Durham writer and a communicant of Chapel of the Cross, Chapel Hill.

Nicholas keeps Easter story alive

J. BARRY KRAMER

DO YOU KNOW the end of the Easter story? At Easter we always read from the Bible how Jesus was betrayed, arrested, put on trial, killed on a cross, buried and then three days later rose from the dead and showed himself to many people. So we think we know the end of the story. Right?

I thought so too, until I met Nicholas Long. Nicholas is four years old and deaf since birth. He has special parents who believe sign language is the best way for Nicholas to communicate with people. They have already learned sign language and they take him to special events so that he can have fellowship with other deaf people.

Nicholas' parents brought him to St. Andrew's, Greensboro, to the special Palm Sunday service in sign language. We began with the blessing of the palms, then Clarence Young read the lesson. Clarence always does a good job, but when he saw that little boy's big brown eyes looking up at him, his heart melted and he put every expression he could find into his signs. After the service a pleased Nicholas helped me put out the candles.

PAUL DEAN

Author Kramer and Nicholas: "His eyes became big and his hands flew. . . ."

Then Nicholas and his mother came to me. He wanted to ask me a question but was very shy, so she had to help him. Nicholas wanted to know how old he must be to receive Jesus! His mother explained that he meant the bread and wine of communion.

"I know what he means," I said, "but he signed 'Jesus.'"

I knelt down so Nicholas could see me better and I asked him, "Who is Jesus?" His eyes became big and his hands flew as he told me: "Jesus is God's Son, and he is my friend and he loves me and he is there [at the altar] every Sunday and I want him to come to me. . . ."

It was hard to believe this was a four-year-old. I told Nicholas I would talk about it with his parents and that maybe he could receive Jesus very soon. The story is not finished!

Nicholas showed me that the story about Jesus isn't ended as long as there are boys and girls for whom Jesus suddenly comes alive. Surely there is a way we can capture the spirit of Nicholas and put it to work in our lives. This is an Easter message we can consider every year! Do you know the end of the story? ●

The Rev. J. Barry Kramer is the diocese's Missioner to the Deaf.

Hymnal '82: in a word, splendid

LYDIA DORSETT

THE NEW *Hymnal 1982* of the Episcopal Church is, in my opinion, splendid. I will leave it to the liturgists and church musicians to provide their own particular *apologiae*. My concern is with the Hymnal's words and their poetry and power to speak to us and for us in our generation.

In the 1970s when Hymnal revision was announced hard on the heels of Prayer Book revision, cries of dismay went up from some quarters of the Church. There were fears that Episcopalians would lose the hope and consolation of the good old hymns; there were fears of changes that hinted of doctrinal subversion. Above all, there was the fear that the Episcopal Church was losing another of its great treasures.

The Church has not lost one of its great treasures; it has had that treasure multiplied.

The good old book. I love the good old Hymnal, and I know it very well. But *Hymnal 1940*, dear as it is to me, does not contain all of the great hymns that help heal our sin-sick souls. It does not contain "Come, thou fount of every blessing," nor "There is a balm in Gilead," nor "Amazing Grace," nor "America the Beautiful," nor "What wondrous love is this, O my soul." All these and more are in the new hymnal, and we need them all.

Speaking in accents of our day. These are the 1980s, not the 1930s or 1940s. In preparing Episcopalians for the new hymnal, the Rev. Canon Charles Guilbert, custodian of the Book of Common Prayer, wrote:

"Inspiration did not cease in 1940; no hymnal can be considered dynamic in its own time—to say nothing of the future—if it does not speak in the accents of its own day."

When *Hymnal 1940* was edited and published, most of us did not know about nuclear destruction. Racism in the church as well as in the world was not the conscious concern of most of our people. Africa was a dark mystery, and the Middle East was still a land of the patriarchs and prophets and of Sinbad the Sailor.

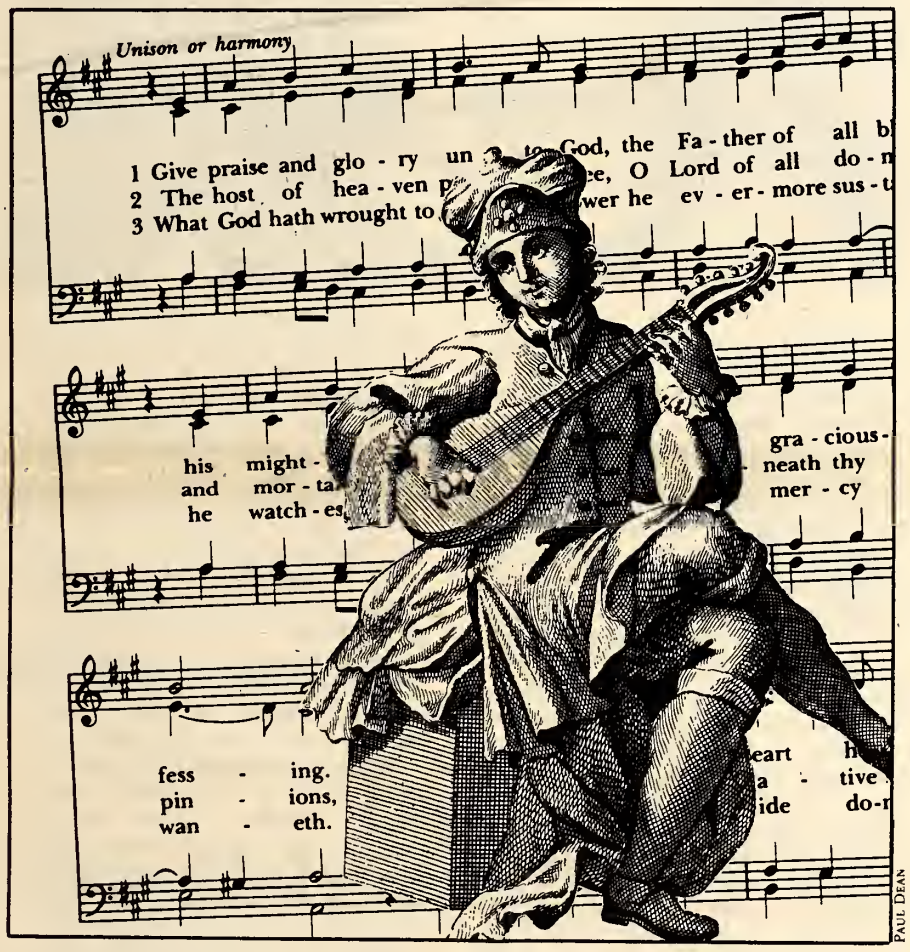
In the past 50 years, we have discovered more of the world and more of our own history. We move into a deeper understanding of our faith. We stand side by side with people we did not know in 1940; we can pronounce their names, use their words and eat their food. Some of us marry them. We worship not only with Christians of other traditions but also with devout people of other faiths. We have rediscovered the need for community and for stewardship of God's creation. All these have been included in the new hymnal.

Thanks to God whose word is published
in the tongues of every race.
See its glory undiminished
by the change of time or place
God has spoken
praise him for his open word. (513)

The sins and perplexities of our time are not forgotten.

We have ventured worlds undreamed of
since the childhood of our race;
known the ecstasy of winging
through untraveled realms of space;
probed the secrets of the atom,
yielding unimagined power,
facing us with life's destruction
or our most triumphant hour.
. . .
Great Creator, give us guidance
till our goals and yours are one. (465)

There are more hymns for holy days including Easter, more hymns to the Holy Spirit, more for the saints, more for baptism, the Holy Eucharist, for Christian burial. There are hymns for our cities, for science, for peace.



Have we lost something? Is there any truth to the rumor that the new hymnal will deprive us of our old favorites?

Three hundred forty-one old stalwarts, the 'staples of our singing congregation' are still there, most of them with their thee's and thou's intact. Of the more than 250 deleted, 11 were quickly and easily restored by the 1982 General Convention. The rest, for the most part, already had fallen into disuse. Among them were hymns that embarrass us a bit these days with their old-fashioned militaristic and imperialistic sentiments. They were hymns that spoke of 'lesser breeds without the law' and others that prayed to a god of war.

The greatest protest was made over the deletion of two hymns: "I sing a song of the saints to God" which was quickly restored, and "Once to every man and nation" which was not. The latter, it was explained, was poor theology. It is a stirring hymn packed with magnificent poetic imagery written by James Russell Lowell to protest our country's entrance into the 1840 war with Mexico. In that context, the words were quite appropriate, but as a theological statement over the long haul it raises some problems. Our Lord said that we are to be given more than one chance, that we may have to be forgiven 70 x 7, and even Episcopalians may need that much leeway.

Ton-y-botel, the stirring Welsh hymn tune traditionally sung to "Once to every man and nation" (and which may have been responsible for the hymn's popularity) has been retained in the new hymnal and used with another text.

"Tampered texts." It is said that the revision has "tampered with" texts of our treasured hymns, the charge managing to imply that heresy, treason and sexual morality will be introduced subtly into our worship.

Some changes have been made so that words and music will lie more comfortably together and be easier to sing. Try these changes in "O come, all ye faithful": "God of God / Light of Light" becomes "God from God / Light from Light eternal," and "Very God / begotten not created" becomes "only begotten / Son of the Father." Anyone who has marched down the aisle in the dark of a Christmas Eve midnight mass holding a Hymnal and a Christmas candle will appreciate those changes.

The dreaded sex changes were made and racial overtones removed to prevent any implication that some people—male or female, black, yellow or brown, hale or lame, plain or fair—are not full-fledged members of the Kingdom of God. "Rise up, O men of God" has become "Rise up, ye saints of God." "And mortal men and all things created make reply" is now "And we with all creation / in chorus make reply." It is a nice gesture to all those girls through the ages who managed to be saints in spite of the handicap of gender. And the Martyrs of Uganda surely rejoice over the removal of hymns which talk of black "benighted" souls who live in places where "apes swing to and fro." Whoever wrote those hymns meant well, but we have learned a lot since 1819 and even since 1940.

Nothing secret here. There have been dark charges that revision was carried out behind closed doors amid a shuffle of secret manuscripts, the work dominated by clergy with callous disregard of the laity's feelings. Nothing was hidden; no committee could have been more accessible than that one which worked on revision.

Before revision began, our church publications carried lucid, detailed explanations of why revision was necessary and how the work would be accomplished. Questionnaires were sent to laity, clergy and church musicians, and the results were noted carefully. There was an open invitation to all Episcopalians to submit new texts and music. Three supplemental hymnals were issued and used by congregations for so long that our copies are dog-eared and losing their bindings. Many of the supplements' hymns are so familiar by now that we think they are in the old *Hymnal 1940*. Consultants and readers from clergy and laity were invited from every diocese in the country to review the work of the committee and to contribute to it. To everyone who would read or listen the committee explained how it was going about its business. It issued a study guide to help churches prepare their people for the change.

At the 1982 General Convention of the Episcopal Church, the revision committee held open hearings and listened to hours of discussion by bishops and lay and clerical deputies. When Convention asked for changes in the proposed revision, the committee amiably revised the revision and restored many hymns it had planned to delete.

Hymnal 1940 may go onto the shelf instead of into the pew rack, but we will not be forbidden to use it. The very foundations of our faith and worship will not be torn from us, and we will not be deprived of hymns made sacred by our memories. We may sing the grand old deleted hymns any time we want to. If we want to.

It is more likely that in *Hymnal 1982* we will find inspiration to do great things for Christ in our time and hymns which will bless us on our way through the tasks and terrors and blessings of our own generation. ●

Lydia Dorsett is a Chapel Hill resident and communicant of Chapel of the Cross.

North Carolina's worst priest?

FRANK L. GRUBBS

DAVID LARSON

BISHOP CHESHIRE CALLED him the most disgraceful character in the history of the Church in America. Francis Hawks declared he did more to retard the spread of Christianity in North Carolina than any and all other causes combined. In the forthcoming diocesan history Hugh Lefler called him a hardworking, disappointed, embittered missionary. The subject of these accusations was the Rev. John Urmstone, Anglican missionary to Chowan during 1709-1721.

Urmstone was 47 when he arrived in North Carolina. We know little of his character before 1709, and what we know after that date comes primarily from his letters and the files of the Society For the Propogation of the Gospel (SPG). He had aristocratic tastes, an adequate education, and a paranoia toward those who disagreed with his actions. He never hesitated to libel his critics.

By 1711 he had purchased 300 acres in Chowan precinct. He began building a house for his family of four and began lodging complaints against his neighbors. He had wanted the community to help in the project but they did not. Whatever hopes he had for prospering were soon dashed by Carey's Rebellion.

That rebellion tore the colony apart and ruined its economy for years. Urmstone wondered openly why North Carolina could not be as peaceful as England and blamed the government for the situation.

His unhappiness increased with the beginning of the Tuscarora War. He became terrified of Indians and of being sacrificed at their rituals; his letters repeated this fear for the next three years. The Rev. Giles Rainsford arrived to share his parish, and Urmstone immediately began to attack him for pulling off part of the parish revenues which had been his alone. When Rainsford left for Virginia, Urmstone branded him a coward for being afraid of the Indians, an accusation that marred Rainsford's character for 174 years.

When John Barnwell of South Carolina arrived with troops to save the colonel, Urmstone was ecstatic with joy. During a wild party in Governor Hyde's presence, Urmstone stripped down in a drunken fit with the rest and boxed around the room with the colonial secretary. But Hyde was not fond of him, writing that Urmstone's loud complaining was due to his personality, and his railings and morose words were driving people from his congregation.

Nevertheless, Urmstone was apparently doing a satisfactory job for the vestry, who praised him at this time for working hard in Chowan. He asked for more clergy, schools and a library, but never received any of them. He gave a Bible to the parish. But his negative personality gained the attention of the SPG who severely criticized him for his cantankerous attitude towards the locals. His response was that he had been driven almost to insanity by his critics and hardly knew what he was doing.

In 1716 he wrote that he was both despised and desitute because the vestry had divided the large parish into two parts, giving him only a portion of the income he had enjoyed. (The vestry had done so to reduce his work load.) Governor Eden wrote back that Urmstone's money problems were due to his having alienated the vestry and congregation. At this time he was twice arrested for debts, blamed this on a vestryman who was a lawyer and an enemy.

In 1718 his wife died after begging him to allow her to return to England for treatment. He added the guilt of her death to his other gloom. The next year he asked the SPG to accept his two youngest children as charity cases. His eldest son, 20, had been working the plantation with two slaves and now wanted to return to England. Urmstone refused, saying that at 58 he could not manage the plantation alone. He began to drink more and was arrested twice for drunkeness. Some months later his son got a servant girl pregnant and Urmstone drove him off. He begged the SPG to allow him to return to England, declaring he would rather be a "Vicar in the Bear Garden than a Bishop in North Carolina." (He described North Carolina as "a hell of a hole.")

In 1721, Governor Eden wrote that Urmstone had deserted his parish without a word and asked the SPG not to hear any defense in Urmstone's behalf. A member of the community wrote the society that Urmstone had been one of the most disgusting clergy ever witnessed. Urmstone left North Carolina in total disgrace.

He arrived in England and convinced the SPG that he was of sound mind and body. They gave him the post of visiting pastor at Christ Church, Philadelphia. He lasted a year before the vestry dismissed him for drunkenness. His defense was that his critics wanted the job for one of their favorites. He went to Cecil County, Md., and stayed four years, until he was dismissed for drunkenness on weekdays and on several Sundays. At the convocation called to hear his case, he arrived drunk. He accused his chief critic, the Rev. Talbot of Burlington, N.J., of being disloyal to the Crown and of parading around like a bishop. The SPG believed his accusation and fired Talbot, who was then 80 years old.

Urmstone served as a visiting pastor in Delaware and in Maryland for the next year. In 1732, Jacob Henderson the commissary, wrote that Urmstone had died after falling into a fireplace during a drunken fit. He was 70 years old.

This tragic priest, called the worst in North Carolina's history, had arrived here full of expectations of living as well in North Carolina as he had in England. Originally he did his duty, but his sensitive nature could not withstand the wilderness. The death of his wife and the actions of his son only drive him deeper into gloom. Like the Flying Dutchman, he wandered alone from parish to parish, never finding peace. A recent researcher believes he had a heart attack before falling into the fireplace. Let us give him the benefit of the doubt—he had suffered enough. ●

Dr. Frank Grubbs, a communicant of St. Paul's, Cary, is professor of history at Meredith College and a member of the Department of Records and History of the diocese.

Leadership training for women

COLLEEN HARTSOE

"I'D LIKE TO make a difference, but I don't know how." Are you a woman who's said that to yourself? If so, you are a candidate for Leadership '86.

Leadership '86 is a five-day training experience developed and coordinated by Women in Mission & Ministry (WIMM) of the national Episcopal Church. Its underlying principle is that our effectiveness as leaders resides in connecting our theology with what we do. The next one is scheduled for July 28-Aug. 1, at Browns Summit Conference Center.

Intended for the woman who wants to make a difference, whether in herself, her family, community, church, workplace or the world, Leadership '86 is an experientially based program which uses large and small group discussion, individual reflection, behavior rehearsal, lectures and simulation experience to achieve its goal. Limited to 35 participants, it will be conducted from Monday evening through Friday noon. Attendance is required for the entire program. The cost is $130 and some scholarships are available.

One past participant came away feeling, "It made me aware of my particular gifts and skills." Another woman praised "the leadership modeled at the conference," adding, "I got to experience a different kind of training which worked. That is, I didn't feel trained by experts—I felt shared with by friends." Still another wrote, "The experience surpassed my personal hopes and gives me hope for the Church."

Training team members are Ann Smith, WIMM Coordinator, Patricia Moore of Cleveland and Katherine Tyler Scott of Indianapolis. North Carolina sponsors are the Episcopal Churchwomen and the Commission on Women's Issues.

For further information or to reserve a place, please contact Lynn Patterson, 102 Maegeo Drive, Lexington, NC 27292 (704-246-2840). The reservation deadline is May 1. ●

Colleen Hartsoe is secretary of the Commission on Women's Issues and a communicant of St. Mary's, High Point.

Letters

Writer praises paper

IN MY TRAVELS throughout the Episcopal Church these last several years I have had the opportunity to meet many diocesan Communication Officers who, upon learning I am from North Carolina, tell me how excellent they consider *The Communicant*. Several ventured to say they feel it is almost in a class by itself when one compares diocesan newspapers. Certainly the awards it has received would place it there!

I thought others in the diocese would like to know that it has also caught the attention of our presiding bishop. I talked with Bishop Browning at the February Executive Council meeting, and he inquired about the paper and its editor, stating that of all the diocesan papers he reads, he considers ours to be one of the two top publications in the church. He feels the choice of topics, the depth of the articles and the editorial approach are excellent.

I was delighted to tell him of the fine work and high standards established by your predecessor, Christopher Walters-Bugbee, which happily have been continued under the present able editorship.

Congratulations to editor John Justice, the Communications Commission and Bishop Estill for offering this diocese a publication that is provocative and challenging.

Scott T. Evans
St. Stephen's, Durham

Bishop thanks diocese

DEAR BISHOP ESTILL,

This is just a brief note to say that I have just learned of the memorial gift that was made by the Diocese of North Carolina to the memory of Lex Matthews. Samir Habiby shared with me your letter and fact that this tremendous offering was made in his memory. I just want to add my words of consolation to the Diocese of North Carolina, and to say how grateful I am for Lex's ministry over these years. His service was not only to the Diocese of North Carolina, but also to the whole Church; for that I am extremely grateful. It was a privilege for me to have known Lex and I feel that my ministry has been strengthened because of his.

With best wishes to all.

Edmond L. Browning
Presiding Bishop

Lex helped food banks

SOMETIMES IT IS difficult to write words about someone who meant so much to so many. Lex Mathews had many gifts; his compassion for others, his sense of humor, his wonderful enveloping arms that offered a sense of peace with his hugs and his gift of creating ministry from his visions.

Lex brought the vision of food banking to North Carolina in 1980. The first food bank was established in Cary and is now located in Raleigh. He planted the seed and watched it grow into a statewide network of eight food banks feeding the poor and needy. Two years ago he facilitated the first meeting of the North Carolina Association of Food Banks at the Episcopal Conference Center. The association recognized Lex with a resolution at the 1985 annual meeting for his "untiring efforts in helping to alleviate hunger and food waste in North Carolina."

Lex is missed in the everyday world of food banking and as a special friend, but his influence and power are still with us. Lex was a good shepherd and a good gardener. We are grateful for his presence in the life of food banking and the poor and needy in North Carolina.

Nan Holbrook
St. Paul's, Winston-Salem;
Executive Director, Food Bank
of Northwest North Carolina

Don't retire CSM post

IN HIS LETTER to *The Communicant* (March 1986), the Rev. Rod Reinecke pays tribute to the gifted work and dedication of the late Rev. Lex Mathews, director of Christian Social Ministries. Fr. Reinecke suggests that Lex did his work so well that the diocese is now sufficiently equipped and motivated to proceed in our social ministry outreach without the position of director. Reinicke says that we should "retire" the position of director in the same manner that the jerseys of sports figures are retired to honor a particular player. Please note, however, that it is the jersey that is retired . . . not the position that the player has held.

Lex was not just another player on the team; he was the coach. He was a source of wisdom, reality testing, and encouragement and could give a good, swift kick in the appropriate place when necessary. Lex served our Lord and mankind well as the director of Christian Social Ministries. He was also my friend and I mourn his death as a personal loss. But the position of director should be continued to serve as an enabling and uniting locus for our social ministry.

Vickie B. Sigmon
St. Anne's, Winston-Salem

EDITOR'S NOTE: *The Rev. Jacob A. Viverette began work at the Diocesan House this month as interim director of Christian Social Ministries. A search committee has begun looking for a permanent CSM director.*

Bishop's letter

DEAR FRIENDS

While I have previously talked about Sabbaticals, the time has come to take one. On May 1st Joyce and I will land at Rome's Davinci airport and drive to Assisi where we will stay for the remainder of the month. St. Francis and St. Clare and the contemporary Franciscans (both Anglican and Roman) will be on our minds, and later in the month I will preach at the Anglican Church in Florence.

On May 30th we will fly to Madrid and join a tour of Spain and Portugal which includes some time in Salamanca and a visit to the Anglican Study Center. We will be in St. Teresa's Avila and get a feel for the land of St. John of the Cross and St. Ignatius of Layola. On June 11 we will leave for London and on the 16th take up residence at Wycliffe Hall in Oxford. While at Oxford I will do some reading with my former seminary advisor, Frederich W. Dillistone. A true Oxford don and former Dean of Liverpool.

Two exciting "English" events will be our country weekend with English friends during the Royal Ascot races and, on June 29, a preaching engagement at Canterbury Cathedral. I have also been invited to be present when the Archbishop of Canterbury ordains new priests in the Cathedral at the beginning of what they call "Petertide."

We will leave England July 16 and be with our son and his wife in Andover, Mass. for the remainder of the month. During that time I plan to use the library at my seminary in Cambridge and at the Harvard Divinity School next door.

Thanks to the kindness of the editor, I've been invited to send "a letter home" in *The Communicant*, the next best thing to showing slides after getting home!

We are grateful to the Standing Committee, and to the Diocese, for making this time available to us. You will all be in our thoughts and prayers.

Faithfully,
+Robert W. Estill
Robert W. Estill

Suffragan Bishop's letter

DEAR FRIENDS
IN CHRIST,

As this first year for me as your Suffragan Bishop draws to a close, I would like to share some thoughts and reflections with you.

First, I must tell you how deeply grateful I am to Bishop Estill. His guidance and his welcome have been invaluable to me. His humor and his gentleness have helped me make the transition from what I was doing to what I am doing. He has been a good teacher and mentor, and has been totally available to me to answer all of my startup questions about how to do this, or when to do this, or whether or not you ought to do this.

I want to express my appreciation to the staff of the Diocesan House—both past and present. They have given me tremendous assistance; they have welcomed me with great warmth; they have been patient with me when I did not know where something was or what I was doing (which has not been infrequent); and perhaps most importantly, they have provided me with a community of faith and fellowship which has made the move to Raleigh very easy.

Finally, by way of appreciation, I want to thank you—the clergy and laity of this Diocese. I am more grateful than I can tell you for your generous welcome to me as I have moved in your midst during this past year. You are helping me learn what it is to be a bishop, how to be a bishop, and you are giving me a clear window into some of the deep joys and privileges of the episcopate.

Some of the statistics that might be of interest to you would include the fact that since last May 19, I have changed a new car into an old car by putting 30,000 miles on it. I have had the opportunity to be in 101 different congregations in our Diocese, and look forward to being in all of the rest of them by the end of this year. I have attended my first General Convention as a member of the House of Bishops; I have participated in my first consecration (that of the Rt. Rev. George Reynolds as Bishop of Tennessee); I have attended and represented you (along with Bishop Estill) at the installation of our new presiding bishop; and I have accompanied a group to the Diocese of Belize. I have attended and participated in 139 covered dish dinners, all of them delicious and low-cal. One personal statistic that I will share with you is the fact that I weigh eight pounds more now than I did a year ago—I calculate that, if the present trend continues, I will weigh 303 pounds when I retire.

Finally, I want to report to you that even though I have been a member of this Diocese for almost 13 years, I find myself surprised, astonished and delighted by the richness and the diversity of our part of the Body of Christ.

Moving from a warm and loving congregational family, I had feared that, at least for a while, I would feel pretty much like a visiting fireman—a fish out of water—a stranger in your midst. I cannot tell you how delighted I am to report to you that that has not been the case! You have made me feel welcome in your congregations, our worship together has been rich and meaningful, and I am discovering experientially that which I have always believed theoretically—namely, there are no strangers in Christ.

Thank you for the privilege of serving you, and with you, serving God in this Diocese.

Faithfully,
Frank H. Vest, Jr.
Frank H. Vest, Jr.

027514-009-00097
MR & MRS WILLIAM S POWELL
307 PLUM LN
CHAPEL HILL
NC 27514

The Offertory

THE REV. R. M. MORRIS

THE HOLY EUCHARIST as we celebrate it each week as a parish family is divided into two parts: the Word of God and the Breaking of the Bread, or the Sacrament of the Word and the Sacrament of the Table. The action which bridges these two parts of the service is the Offertory.

We have gathered in the Lord's Name to hear the Word read in the midst of the Community of the Faithful. That Word has been expounded (the sermon or homily) and we have responded by reciting the age-old statement of faith, the Creed. This is not our personal statement of faith but a statement of the Church's Faith as a community and thus it rightly in the new Prayer Book begins with the words "We believe. . . ." Where we may be in our own understanding of the Faith is not relevant to that which we confess as a community gathered in the Lord's name.

Having offered our prayers for the Church and the world, and dramatized our oneness through God's grace by exchanging the Peace (not to be understood as a coffee-hour handshake but a liturgical action that overcomes all our differences and separations as individuals), we are called by the presiding person at the Eucharist to make our offerings of our life and labor to the Lord. These will be taken, offered consecrated (set apart for holy purpose) and given back by God to fill up our need through our union in Christ's body.

The offertory then is that pivotal action in the Eucharist which takes us from the Word, read and preached and shared, and moves us to the Word incarnate, sacrificed, broken and shared. In this offertory we bring two things. First our alms, our offering of money, either pledged or loose, but it is the latter that is really implied here. What we pledge is our part in the ongoing work of the Church. But our alms are those offerings of money over and above our tithe which are used for the relief of the poor, the sick, the needy. "In as much as your have done it unto one of the least of these, you have done it unto me."

Second, we offer our oblations: the bread and the wine which will be taken, consecrated and used to make Eucharist. They are offered, not in the natural form of wheat and grapes as God has given them to us through nature, but in the manufactured form as bread and wine. Thus they represent, not only the fruits of the earth by which we are nurtured by God, but also our skill and talent and time—our labor.

It is fitting therefore that as we live out the drama of the Eucharist we should demonstrate visually this offering of our selves in bread and wine by bringing them physically to the altar and offering them to the presiding person (him or her whom we as a community have set apart to be the breaker of the bread), to be used for Eucharist. For too long in the life of

the chruch, this important action was obscured by a semi-private action between acolyte and priest. The acolyte was to represent the congregation, but he was dressed in "churchy" clothes (cassock and cotta). Better that we should all feel and live into our rightful part in making Eucharist in the Lord's Name. ●

The Rev. Richard M. Morris, formerly of the Diocese of Ohio, has retired to Pittsboro, where he is a member of St. Bartholomew's. This article originally appeared in that parish's newsletter, The Grapevine.

THE COMMUNICANT

VOL. 77, NO. 3 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA APRIL 1986

THE COMMUNICANT

VOL. 77, NO. 4 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA MAY 1986

ECW keeps pace with changes

JOHN JUSTICE

ECW PRESIDENT JUNE GREGORY says the woman of 1986 must streamline her life—focus—set priorities.

Gregory addressed more than 250 "women of 1986" at the 104th annual meeting of the ECW. She said:

"We must not overload, yet we must not be afraid of new challenges—to step out and risk. We need to support, encourage and pray for each other.

"We need to listen to each other, but more important, we need to listen to God, who has promised to lead us."

Fifty-six congregations were represented at the April 22-23 meeting in Roanoke Rapids.

Gregory, of Holy Trinity, Greensboro, described the lives of the ECW and their sisters as complex: "Those working are doing a balancing act with homes, families and jobs. Those women working without pay are frantically trying to do volunteer work for themselves and their working sisters, plus keep their families and homes going smoothly. These unpaid women may be under more stress than their 9-to-5 sisters. We are not changing roles, but adding roles."

To keep pace with changes, Gregory said, the ECW itself—"the reflection of God's light, grace, and goodness"—must change. She noted that the organization's budget was $23,100 in 1965 and only $23,000 this year. Treasurer Mary Rinehart, she said, "has asked each branch to prayerfully consider raising their pledges." The 1987 budget of $24,000 represents a modest beginning toward a budget in keeping with today's needs, Gregory said.

The president reported that the ECW board of directors encourages individuals and branches to support these three diocesan projects: 1) The youth facility at the Conference Center. 2) The Harris-Evans Scholarship Fund for participants in ECW seminars in the diocese. 3) The Lex Mathews Fund, which gives scholarships to train women 35 or older to enter the workforce.

JOHN JUSTICE

Mary Rinehart, Suffragan Bishop Frank Vest, June Gregory, Bishop William Frey, Carolyn Darst and Bishop Robert Estill.

For the first time, the ECW's Holy Eucharist was celebrated by a woman—the Rev. Janet Watrous, chaplain to Saint Mary's College in Raleigh.

Suffragan Bishop Frank Vest introduced the conference's theme, "One Body, One Spirit," and spoke on the stages of spirituality. Bishop Robert Estill spoke on neighbors—"reaching out to others"—and called for a balance in our Christianity. "In the renewal of our baptismal vows," he said, "it says we must proclaim Christ by word and example and only afterward does it say we are to strive for justice and peace."

Bishop William Frey of Colorado spoke on peace during the first afternoon session and then took God as his topic for the Eucharist sermon. Frey chaired the Episcopal Church's Commission on Peace for six years. His tenure as Bishop of Guatamala was ended in 1971, when the military government expelled him for his peacemaking efforts.

The Beatitudes are an agenda for peacemakers, Frey said, and prayer, fasting and fellowship are spiritual resources in working toward peace.

He cautioned against taking prayers for peace lightly:

"To pray for shalom, brotherhood, justice and equity is to pray for a rearrangement of many of the pieces of my own life," Frey said. "It is to pray for a rearrangement of the number of toys I have, of my standard of living and of a change of heart in how I view other people.

"I urge you by all means—pray for peace—but it can't be done simply. And be aware how vulnerable you are—one day God may say, 'Hey, I'll grant your request.'"

Officers of the 1986-87 ECW executive board are: president June Gregory, Holy Trinity, Greensboro; vice president Nan McKenzie, St. Luke's, Salisbury; secretary, Carolyn Darst, Holy Trinity, Greensboro; treasurer, Alice Herring, St. Timothy's, Wilson.

Some key dates on the 1987 ECW calendar:

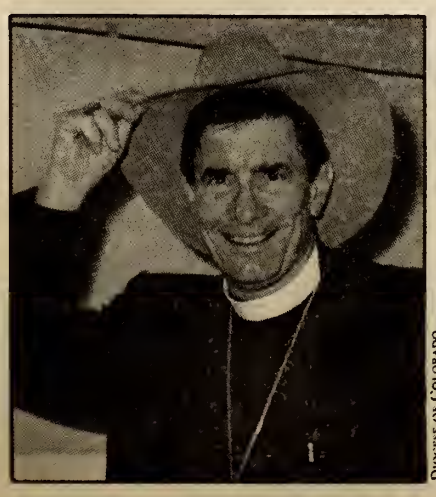
- *July 23.* Convocation chairmen meeting, orientation.
- *July 28-Aug. 1.* Leadership '86, Congerence Center.
- *Sept. 6.* Sessions on Saturday, Reynolda House, Winston-Salem.
- *Oct. 7-16.* Convocation meetings.
- *Oct. 22-23.* Fall seminar: "The Eye of the Needle—A Seminar on the Hungers of Affluence," Conference Center.
- *Dec. 6.* Sessions on Saturday, "Stages of Spirituality," Suffragan Bishop Frank Vest, St. Luke's, Durham. ●

Bishop Frey shares wit, wisdom

AS THESE EXCERPTS show, Bishop William C. Frey made a pungent, quotable keynoter for the ECW annual convention. A native of Waco, Tex., Frey has been Bishop of the Diocese of Colorado since 1973. His episcopate has emphasized working with the poor, peacemaking and evangelism. In 1985, Bishop Frey was one of the four nominees for Presiding Bishop of the Episcopal Church.

ON SUPERPOWERS: "The primary superpower that needs to be disarmed is not the Soviet Union, not the United States, but the human heart."

On world affairs: "I get cynical sometimes like Woody Allen, that marvelous theologian, who says that yes, the wolf may lie down with the lamb, but the lamb won't get much sleep."



DIOCESE OF COLORADO

William Frey, Bishop of Colorado

On qualified pacifism: "For me, the impossibility of my being an absolute pacifist lays on me the necessity of being a peacemaker—of doing what I *can* do."

On what we can do: "You and I don't have to go from A to Z in one leap. We start with the small things. Remember, folks, you and I are not called on to be the Messiah—that job was filled long ago—no use for us to be standing in line for it now."

On our peace work for Central America: "Pray first of all, because prayer is not your last resort, it is your first resort. Pray like crazy. . . . My advice on Central America is to distrust anybody who comes to you with a solution that can fit on a bumper sticker."

On the radicalism of the baptismal vow: "We need an army in the service of our baptismal covenant—'to respect the dignity of every human being'—what a radical statement! That includes Mommar Khaddafy!"

On original sin: "I have no illusions about human goodness and kindness. I just watched the birth of my third grandchild, and what I saw was eight-and-one-half pounds of original sin. Cute, but still original sin."

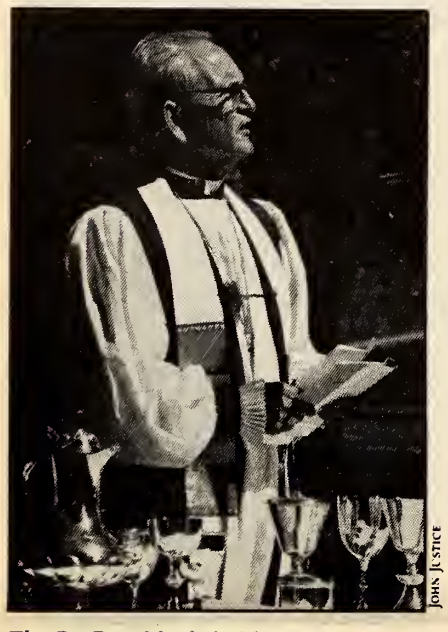
On world government: "There is only one thing standing in the way of world government: human cussedness—reality." ●

Around the diocese

A happy hundredth!

PILGRIM'S DAY WAS celebrated May 3 in Charlotte, celebrating the 100th anniversary of the Thompson Children's Home. The Rt. Rev. Moultrie Moore gave the sermons at a morning Eucharist on the grounds of St. Mary's Chapel in downtown Charlotte. Moore, suffragan bishop of the diocese during 1967-75, is retired Bishop of Easton (Md.).

After the service, the approximately 200 persons traveled out to the new campus of the Thompson Home for a picnic lunch and entertainment. Charlotte Mayor Harvey Gantt, who



JOHN JUSTICE

The Rt. Rev. Moultrie Moore

declared the day Thompson Children's Home Day, gave a talk, as did Rep. Alex McMillan. Among the guests recognized by executive director John Y. Powell were former executive director Bob Noble and former superintendent M.D. (Red) Whisnant.

Task force taps Kramer

THE REV. J. BARRY KRAMER, diocesan missioner to the deaf, has been named to a 23-person task force studying the state's schools for the deaf and the blind.

The appointments were announced May 1 by Human Resources Secretary Phillip J. Kirk, Jr., who said: "The schools for the deaf and the blind have a rich history of quality programs dating back to the mid-1800s. . . . However, we currently are faced with making critical decisions about the future of the schools." He mentioned as problems declining enrollments, decreasing resources and changing clienteles of the schools.

Kramer, in his ninth year as missioner to the deaf, will be particularly concerned with the task force's work on issues involving the 820 students in three state schools.

Communicants honored . . .

AN ACTIVE OUTREACH WORKER, the rector of Trinity, Statesville, and a priest involved with youth work have won honors this spring.

Cheston V. Mottershead, communicant of Good Shepherd, Rocky Mount, was awarded an honorary doctor of laws degree from North Carolina Wesleyan College on May 3. The president of Tri-County Industries, Mottershead was given the honorary degree for his work with handicapped persons.

The Rev. Robert S. Dannals, rector of Trinity Statesville, has been elected to a three-year term on the board of CORA, the Council on Religion in Appalachian. Laura Hooper, of St. Stephen's, Winston-Salem, also serves on that body.

The Rev. Leland S. Smith, rector of Holy Innocents, Henderson, was honored during Henderson's Week of the Young Child. Smith was given a plaque May 14 by Marsha Munn of the Young Child Community Resources Committee. Munn said the committee "could think of no one more deserving of recognition during the Week of the Young Child than Leland Smith."

. . . as is *The Communicant*

HONORS RAINED DOWN on *The Communicant* at the annual meeting of the Associated Church Press (ACP) in San Francisco May 12-15. The ACP's award for general excellence—that is, best newpaper with a circulation of over 10,000—went to *The Communicant* for the fourth time since it joined the ACP in 1979.

The diocesan paper won five other awards: most improved; best graphics for a single issue (Nov.-Dec., 1985); feature writing (Michael Mcfee's "The Birth of Mirth," Feb.-March, 1985); humor (Allison Craig's "Confessions of a Preacher's Kid," Oct., 1985); and photography (the Rev. Wilson Carter's photographs of Belize in the Oct., 1985 issue).

The staff of *The Communicant*: John Justice, editor; Paul Dean, art director; and Karen Blow, secretary.

The Communicant also took the ACP's general excellence award, along with others, in 1984, 1983 and 1980 for issues done by the previous editor, Christopher Walters-Bugbee, now editor of *The Review of Books and Religion* at Duke Divinity School.

The ACP, founded in 1916, represents 162 publications with a reported circulation of 11.2 million.

PAUL DEAN

The Rev. Jacob Viverette and Karen Blow are on board as the diocese's CSM team.

CSM team goes to work

THE REV. JACOB VIVERETTE and Karen Blow began handling Christian Social Ministries chores in April. Viverette, recently retired associate at St. Paul's, Winston-Salem, will serve as part-time CSM director until fall. Blow, a former committee clerk with the North Carolina General Assembly, is the permanent secretary for CSM and for *The Communicant*. The CSM search committee has drawn up a job profile and is preparing to receive applications for a permanent CSM director to succeed the late Lex Mathews.

Degrees run in the family

ON MAY 15, the Rev. John R. Price II received his doctor of ministry degree from Virginia Theological Seminary in Alexandria. The date coincided with the 47th anniversary of the graduation of his father, the Rev. William P. Price, from the school. The younger Price is rector of St. Timothy's, Greenville, and his father, the senior priest of our diocese, is retired and living in Hillsborough.

Migrant clinic given $5000

THE BAKER FUND has made the diocese a $5,000 grant to help constuct a new building at the Tri-County Clinic for migrant workers at Newton Grove. The gift is in honor of the late Lex S. Mathews, director of Christian Social Ministries and one of the staunchest supporters of the diocese's work with migrant farm workers. Marion G. Follin, of Holy Trinity, Greensboro, announced the gift for the Penelope S. Baker Fund Committee, of which he is chairman.

A 'crazy-quilt' roundtable

THE ROUNDTABLE ON LEADERSHIP started out a burden, became a group process and ended up an imaginative, visionary, painfully accurate crazy-quilt of experience. Seventy Episcopalians gathered at the Conference Center at Browns Summit May 15 for "an experience in leadership."

Each was present by invitation of the Rev. Harrison Simons, chairman of the Education and Training Committee of the diocese. Simons and others on the planning team invited persons "known to be already exercising leadership in some area of church life."

Participants included: Suffragan Bishop Frank Vest, altar guild chairwomen, representatives of new missions, St. Augustine's College chaplain Cyril Burke, college students and others.

Tensions of leadership provided the organizing focus. Small groups examined conflicting needs faced by church leaders and developed an exhibit illustrating for the whole group the specific tension in question.

The conference produced a keener awareness of one's own leadership: "When I was invited to this," one participant said, "I said, 'Why me? I'm not a leader.' Now I know that leadership isn't limited to the loud or the visionary or the titled. I too am a leader."

Simons, rector of St. Stephen's, and priest-in-charge of St. Cyprian's, Oxford, says the leadership development model used at this conference can be done on the parish level. He said, "We'd be delighted to help any parish that would like to tap new sources of leadership and reaffirm established leaders. Give me a call."

His number is (919) 693-5547.

(Thanks to Gail Wojton, of the Church of the Nativity, Raleigh, for this report.)

OTTO MATIC

Editor John Justice and art director Paul Dean congratulate each other on awards.

The Communicant is published monthly, September through June, with a combined issue for February and March, by the Episcopal Diocese of North Carolina.

Bishop: The Rt. Rev. Robert W. Estill

Editor: John B. Justice

Art Director: Paul Dean

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Notes from the Estills' sabbatical

ROBERT W. ESTILL

WE FLEW OVER the Alps into Lugano, bathed in sunshine and nestled in the mountains on the southern border of Switzerland. Our friends the Davidsons made us welcome in their condominium, from which we could look across the peaks and see France and Italy.

The residential area where we stayed was quiet and Sunday-like, with church bells ringing from time to time across the hills, signaling various events and marking the time of day. We visited a church where there had been a wedding and saw that the bride's bouquet had been placed on the chapel altar instead of thrown to the bridesmaids. At every turn, Lugano gives one the gift of magnificent views of the lake and surrounding countryside. My wife Joyce and I quickly relaxed and fell in love with the place.

At table, we talked of Switzerland's recent refusal to join the United Nations. Swiss neutrality means that the country can avoid taking sides on Arab-Israeli disputes and thus avoid reprisals. It also allows the Swiss—and I think this is a more persuasive argument—to mediate disputes between UN members. Still, I am not convinced that any argument is valid in light of the interdependence of the nations of the world.

Underneath the peaceful neutrality, Switzerland has a visible symbol of reality: The government requires every home to have a fallout shelter. The Davidson's shelter has doors that look like bank vaults and are secured with huge bolts; it has a ventilation system, food supply and an emergency exit in the event of a direct hit on the house. I drifted off to sleep—amidst the luxurious setting of how things used to be—thinking of this symbol.

Assisi's streets and shops bring to mind that other holy city, Jerusalem.

ASSISI IS THE city of St. Francis, the man of peace. The city sits on the slopes of Mount Subasio and looks out over the valley of the Tiber River. We had a tremendous view of the city, with the Basilica of St. Francis at one end and the Church of St. Chiara (Clare) at the other. We immersed ourselves in this view for a long while before driving on through the 13th-century Gate of St. Francis and up the narrow street to the Giotto Hotel.

Assisi's walls and gates and narrow streets give one the feeling of being in Jerusalem. And the resemblance to that other "holy city" is heightened by the shops selling linens, statues, rosaries, pottery, etc. A difference, though, is that Assisi is entirely Christian. Even the temple of Minerva, dating back to the first years of the Roman Empire, has been consecrated and dedicated to the Virgin. Pope Paul III did so in 1539, thereby baptizing the pagan religion and moving it up into the revelation of Christian thought and belief.

Our first morning was the sixth Sunday of Easter, and we awoke to warm sunshine, church bells and an Italian tenor on the radio in a room about us. From our balcony we could see the town slowly coming to life, and we saw thousands of swallows darting from church belfrey to rooftop.

Joyce and I attended a 9 o'clock mass at the Church of St. Peter. The service—a first-communion service with lots of young people and folk music—was very well done. A nun read the epistle, lay people divided up the Prayers of the People and some of the children making their first communion brought the elements and a basket of flowers to the altar and carried prayer books for the other new communicants.

Assisi is profuse with flowers—they grow out of the stones of the walls. Red poppies are blooming now, along with wisteria, iris, tulips, violets and several vines with yellow blossoms like our jasmine at home. At the antique sale at the Basilica of St. Francis, I saw a pair of prayer desks go for $4000. That's a lot of praying! I wondered what St. Francis would have thought. At any rate, the antique dealer kissed everyone and seemed to be pleased. (It might be well to warn all of our altar guilds back home to hold onto their cabinets and chests in the various altar guild rooms and sacristies. They seem to be the hot items on the Italian market, along with prayer desks.)

There was a thunderstorm late that evening and, in the midst of it, our son Bobby and his wife Cindy called from Boston. They were concerned about the atomic cloud which the Russian accident set loose. Since we had not been reading the papers we were completely surprised.

After the talk, we walked out (a little gingerly) into the rain. I thought of one of the greatest religious works of all time: *The Cloud of Unknowing*. Strange, that as Joyce and I are embarking on a spiritual journey during our sabbatical, that this other cloud of unknowing is hanging overhead. As we slipped into sleep, I heard a dog barking down below us in one of the little yards filled with olive trees, here in the City of Love—Francesco's city. ●

The Rt. Rev. Robert W. Estill is Bishop of the Diocese of North Carolina.

Learning from the blackberries

JOHN LANE

TWO YEARS' NEGLECT allowed one of the flower beds on the edge of my country yard to be taken over by a thick, green blackberry bramble. What was once an orderly rectangle of irises, is now a sprawling stand of thorns. I made vow after vow to take out the tangle of brown and green, but other chores always intruded. Then this May morning, making coffee, I looked out my kitchen window and saw that the blackberries had bloomed.

Since that cup of coffee, and the transcendence of white blackberry blooms, I have been thinking about a reverse stewardship—what Kentucky farmer, poet and writer Wendell Berry beautifully calls "meeting the expectations of the land." In Berry's wonderful turn of consciousness, the land is in control, the land is the steward.

I went back to Berry's *The Long-Legged House* and re-read the title essay. In it he tells the story of a little house and piece of land, owned and built by his grandmother's bachelor brother along the Kentucky river. After years of visiting and living in it and a year of writing about it, his conclusion is not a traditional one: "There is a startling reversal of our ordinary sense of things in the recognition that we are the belongings of the world, not its owners."

My Webster's says there are two Old English roots of the word steward: "sti," which means *hall*, and weard," or *ward*. So the Old English 'stiweard" meant the ward of the hall or house. Go one step more and we see that the root "weard" or *ward* meant simply "to keep watch over." I remember my grandfather sitting on the porch of his farm house in eastern North Carolina, looking into the deep woods across the country road. I never knew that he was an active participant in stewardship!

In the same year Berry published *The Long-Legged House*, (1969), poet Gary Snyder published a book called *Earth Household*, playing on the root meanings of the word "ecology." In Greek "eco" is house. Of course, "logy" suggests "theory" or "doctrine." How to run a house. What is interesting to me is the connection between stewardship and ecology. Berry also thinks of the world as a household. It is obvious from his phrase "the belongings of the world."

In Wendell Berry's world, "landkind"—not mankind—is the stewardship force. Ecology gives us the best model of how "the house" of the world is manged by natural forces. Among ecosystems, diversity is the key. Each particular set of soils, each climate, "says" which plants should be there. In these southern mountains I can climb in two hours from a deep south river-bottom forest into the far northern climate of spruce and hemlock. Diversity is the key among landscapes left to their own green devices.

What did I learn from the blackberries this morning? By allowing the bramble to remain, I took a step toward meeting the land's expectations. I learned tolerance. I trimmed back one side of the bramble, allowing the rest to settle over the irises in a wide sprawl. There is much to learn watching the spiraling multitude of vegetable richness. This North Carolina mountain land grows blackberries (and given enough time, huge poplars and oaks) without any coaxing. Why not allow part of the yard to do what it does best? Maybe the human side of stewardship is knowing what to leave alone. ●

John Lane is a freelance writer and ecologist in Whittier, N.C.

A race against hunger

JOHN JUSTICE

Sarah Covington Fulcher

"YEAH!" IS SARAH FULCHER'S favorite word. The 24-year-old Salem College graduate is a high-voltage enthusiast who says Yeah! to a lot of things. So far she's said it to: branding cows and sheep in the Australian outback; serving in the intelligence branch of the U.S. Marines; studying film under director Robert Wise (*West Side Story, The Sound of Music*), and more.

Fulcher's latest project is her planned 2000-mile run across Australia. She'll give proceeds to three charities: UNICEF, Church World Services and World Runners.

The last-named is a group of 11,000 athletes in 35 countries who last year raised about $500,000 for hunger projects. Its executive director, Peter Verbiscar-Brown, thinks Fulcher's continent-spanning run will generate excitement and money. Another supporter is the Rev. Robert McGee, Episcopal chaplain for Winston-Salem colleges, who's encouraging Fulcher in her "Across Down Under" jaunt.

If all goes well, Fulcher will lace up her running shoes this fall and dash westward from Sydney along the transcontinental Eyre Highway. Accompanied by a van with a medical technician, supplies and equipment, she will chew up the Australian turf at a 12-mile-a-day clip.

Then, just past Adelaide, Fulcher will lope into the bleakness of the Nullarbor Plain, an empty, mystical wasteland that stretches 200 miles to Perth, her final destination. Armchair athletes will shudder at the vision of a 2000-mile run under a brain-baking sun through 200 miles of hellish desert. But Fulcher grins at the prospect, and the grin grows widest at the thought of the Nullarbor Plain; it's the most challenging part, and therefore, the most interesting to her.

"I'll run through there and be thinking, 'so and so has paid so much for this mile,' and that will keep me going," she said.

Fulcher, who set junior state records for the 440-yard dash and long jump, has loads of confidence about the running, but is worried that she won't reach the self-set goal of $25,000. She needs help and asks that any individuals or groups willing to make pledges for part of her hunger run contact her at 433 Chesterwoods Circle, High Point 27260, (919) 887-1671. ●

How to better know the Bible

CARTER ASKREN

EDITOR'S NOTE: *This is the conclusion of a two-part article on how well Episcopalians know the Bible and suggestions on ways of becoming more Bible-literate. Part one ran in the April* Communicant.

HOW MUCH DIFFERENCE is there among denomination as regards knowing the Bible?

Not much, says the Rev. Fred Horton, associate professor of religion at Wake Forest University. He says age is a more important indicator of Bible literacy. "Older folks tend to know [the Bible] better than younger folks," because the church has recently "moved away from the deep absorption and knowledge of its content. . . . Youngsters have been told about it, but . . . they haven't . . . made it a part of themselves," Horton said.

Horton draws on broad experience in discussing comparative knowledge of the Bible. Raised a fundamentalist Baptist, he was a Presbyterian minister for 15 years before being ordained an Episcopal deacon in 1985. He thinks that conservative denominations do a good job indoctrinating people with the Bible, but not of helping them find out what the Bible really says.

Episcopalians, says Horton, need to overcome inferiority feelings about knowing the Bible. He sees church members as burdened with a guilt derived from the very nature of Episcopalian doctrine. Although the church holds—and always has held—that its doctrine must not contradict Scripture, the church's doctrine does not come *solely* from Scripture—tradition and reason help form doctrine, also.

As for remedies for a real or perceived lack of biblical knowledge, Horton mentions Archbishop Thomas Cranmer's commitment to uninterrupted reading of Scripture as part of the liturgy. Cranmer's idea, says Horton, honors the inherent worth of Scripture and contrasts with other Protestant denominations—Lutherans, Presbyterians, Baptists—which depend on preachers to interpret Scripture for the people. Horton's view is that excessive reliance on preaching raises a question about the value of the Bible. "It is," he says, "almost as if the Bible itself didn't mean that much." But in the Episcopal liturgy, "it's there to listen to, to enjoy, and to follow."

PAUL DEAN

The Bible—doorway to a relationship with God—makes possible a new way of life.

How might Episcopalians educate themselves about the Bible?

"The whole business of devoted reading every day needs to be encouraged," said the Rev. Henry Preslar, deacon-in-charge of Emmanuel Church and All Saints' Church in Warrenton and the Church of the Good Shepherd in Ridgeway.

Preslar suggested, for example, daily reading of just one Bible book over the course of a year "so that the whole vision of, say, Ephesians, is grafted onto one's consciousness." Also, group Bible study gets good results, he said. Devoted study can "reactivate people's memories so they actually carry around within themselves . . . a whole stock of Scripture passages that we can use when periods of crisis come upon us," Preslar said.

As reference tools, Preslar suggests: the Bible itself; a Bible dictionary; a copy of the Gospel Parallels, a Bible in which Matthew, Mark and Luke are laid-out side by side; and any good concordance. He doesn't much like commentaries because "One inevitably—instead of living with a difficult passage and letting the problem live in one's own life—goes to an authority, and the problem is solved and you forget about it."

The Rev. William Brettmann raises a cautionary note about individual Bible study. It's important, says the Episcopal chaplain at N.C. State University, but Scripture was not intended exclusively for individual use.

"All of Scripture is communal in content," Brettmann said. He thinks one-on-one study or small groups are ideal and recommends using an annotated Bible with plenty of footnotes (for example, the New English or Oxford).

The Rev. Dr. John Westerhoff says that liturgy is the best way to engage with the Scripture. However, said Westerhoff, "I think we have yet to learn how to do that. . . . Probably more Bible has been read in Episcopal churches than any other denomination in the world, and yet I think it is accurate to say Epsicopalians know less Bible than any other community save Roman Catholics." Westerhoff is a professor in the Divinity School of Duke univerity and author of two books in the Church's Teaching Series. He continued:

"Our liturgy is biblically centered. It always was. Then why don't we know any Bible if we read so much? My answer is: because we *read* it."

He thinks mere reading of Scripture can be pedantic—that it can dull the imagination of the believer—that it can make the Word of God less than memorable.

A reappraisal of the presentation of Scripture in worship is needed, Westerhoff believes. He sees the stories of the Bible as competing with stories presented to people in television, mass print media, schools, movies and so on. Why not put Scripture into song, poetry, dance and drama? "Kids," he said, "remember every song they hear on the radio, even though I can never get the words. What if we turned Scripture into a folk song and sang the first lesson? I have a suspicion people would remember."

One can already hear cries of balloons-'n'-toons tackiness from traditional Episcopalians. Westerhoff knows this. But he says he is not advocating difference for novelty's sake, but rather is calling for a return to primitive church practice. In the Middle Ages and even earlier, the Bible was presented in various forms, he said. He argues that style is not substance and no form—poetry, dance, music—is inherently good or bad.

"The Bible is not an end in itself—that makes it idolatory," said Westerhoff. It's a means to an end. What is it a means to an end to? "It's a means to a relationship with God that makes possible a way of life. That's what the Bible is all about. It is a doorway into a relationship with God, and it is a test of the relationship we claim." ●

Carter Askren, a frequent contributor to these pages, is a communicant of Chapel of the Cross, Chapel Hill.

St. Mark's celebrates dedication

TERRY WALL

ALLEN DEAN STEELE, RALEIGH NEWS AND OBSERVER

Architect Edward A. Sovik in the church he designed: the new St. Mark's Episcopal Church, Raleigh; dedicated April 25.

LOOKING SOMETHING LIKE a cast of characters from a film about feudal village life, 200 parishioners, their backs to an uncultivated field, formed themselves into a shapeless clump at the edge of a barren churchyard, still showing new-turned earth beneath thinly scattered straw. At the clump's nucleus, one could discern the white fabric of many vestments, from which, as the crowd began to still, emerged two bishops, a parish priest, deacons, chalice bearers and a few more than the usual number of acolytes, to lead the people in a song of faith:

God himself is with us; let us all
adore him,
And with awe appear before him.
God is here within us; souls in
silence fear him,
Humbly, fervently draw near him.
Now his own who have known God,
in worship lowly,
Yield their spirits wholly.

The people were the people of Saint Mark's Episcopal Church, Raleigh. They were gathered together on April 25 to dedicate and consecrate a building. After 20 years, a parish which has known rich liturgical life in makeshift quarters stood in awe at the sight of a reality they helped to bring into being. They sang for all they were worth. It was easy to believe that, in the swirl of feelings of gratitude and satisfaction, disbelief and a lingering misgiving or two, they really did "yield their spirits wholly."

What is a service of dedication and consecration of a church supposed to be all about, anyway? Could it be partly to urge the fainthearted to go ahead and take that step across the threshold in spite of doubts that worship can happen in an unfamiliar space? Or to heal any residual hurt in the wake of the disagreements, misunderstandings and anxieties inevitably generated by building programs? Could it be that this sacramental office of worship anticipates our resistance and enables us to really claim new space as we yield our whole spirits? The looks on people's faces suggested that the service was doing its healing work.

The rector, Keith Reeve, led the procession from the churchyard's edge toward the arc-shaped front door of the new building. They stopped, a brass fanfare rang through the warm stillness of early evening, and a light rain began to fall. Then the people of Saint Mark's passed over the threshold just blessed by Suffragan Bishop Frank Vest and found shelter inside.

Once inside, the worshipers took their seats, and the procession continued. The words of the blessings hung in the incense-scented air: "Bless this font . . . this aumbry . . . this chrism . . . this ambo." Heads ducked into ivory-and-crimson service leaflets to find the exotic words which worshipers hear in this service, and perhaps at no other time in the Episcopal Church. Could it be that the dedication and consecration of a church is an opportunity to appreciate the mysteries of our worship life at a level not afforded by ordinary services? A chance to embrace the wide world of Christendom, and so to know more fully who we are? Reflective faces seemed to say that learning was taking place in the midst of all the pomp and splendor.

The procession crossed the centrum (or sanctuary) diagonally, deviating from its course slightly to skirt the edge of a raised square. The square is created by modular platforms on which a simple altar and benches stand. As soon as a blessing was pronounced on the organ, music rushed out in patterns almost too intricate to follow. The Sonata IV in B-flat major by Felix Mendelssohn-Bartholdy was played by Sylvia Wrenn, parish organist. Could it be that this service of dedication and consecration reawakens us to the particular gifts of friends whose familiarity allows us to forget how much there is for us to appreciate in them? The Rector's prayer seemed to say so:

"Holy Spirit, open our eyes, and our hearts, that we may grow closer to you through joy and through suffering. Be with us in the fullness of your power as new members are added to your household, as we grow in grace through the years, when we are joined in marriage, when we turn to you in sickness or special need, and, at the last, when we are committed into the Father's hands."

Several people spoke. The senior warden, Ron Aycock, played on the word "facility," encouraging parishioners to see the way ahead as somehow smoother and surer by virtue of the completion of a place for the parish to worship together. His wish was that this dedicated, consecrated space would *facilitate* continued efforts to live our Saint Mark's parish's purpose statement, i.e., ". . . to help each other experience and worship God, openly share the good news, and respond in love to the needs of our neighbors."

Edward A. Sovik, architect, said: "Because I believe that God comes into the world where we are, this room aims to be an earthly place, not for viewers at a spectacle, or a pilgrimage on procession, or a marching army, but for family to gather around a table . . . in the joy of celebrations such as this one."

Bishop Vest was the last to speak before the Eucharist. He took as his text the story of Moses' vision of the burning bush. Extracting the image of Moses walking barefoot on holy ground, he said: "This will be a place of great joy and great pain. This will be a place of commitment, of joining with and burying of the people you love. I hope it is a place where bushes will burn, and where most of you, before too long, will be barefoot."

Could it be that the service of dedication and consecration of a church invites a congregation to see anew the possibilities which exist in their life together, and to experience their passage into a new space as a symbol of renewal? Could be. And maybe that explains the outbreak of applause after the blessing at the end of the service at St. Mark's that Friday night. Hearts brimmed and overflowed with the joy of such an affirmation. The applause simply echoed their concluding, "Alleluia!" ●

Terry Wall is a freelance writer and communicant of St. Mark's, Raleigh.

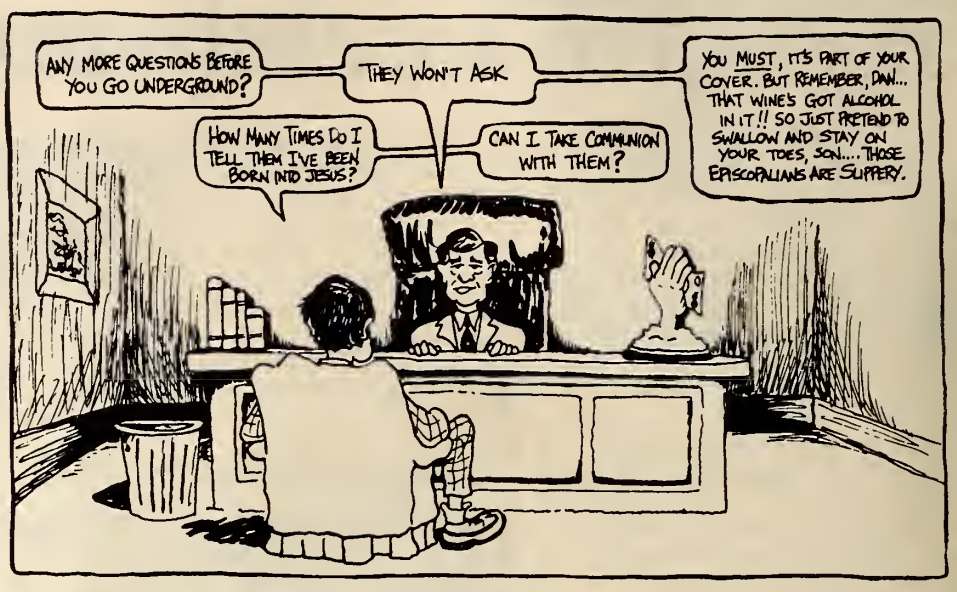
Born Again Spy!

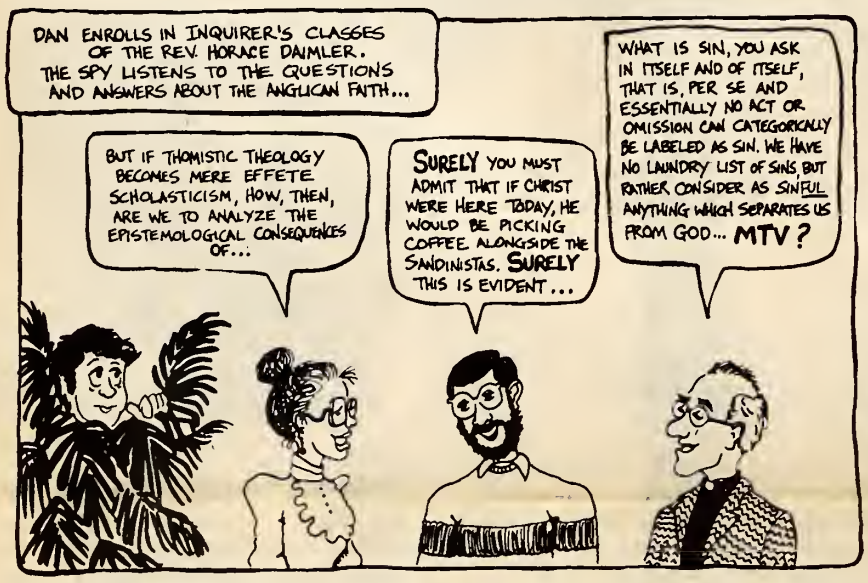
By Paul Marshall,
John Justice and Paul Dean

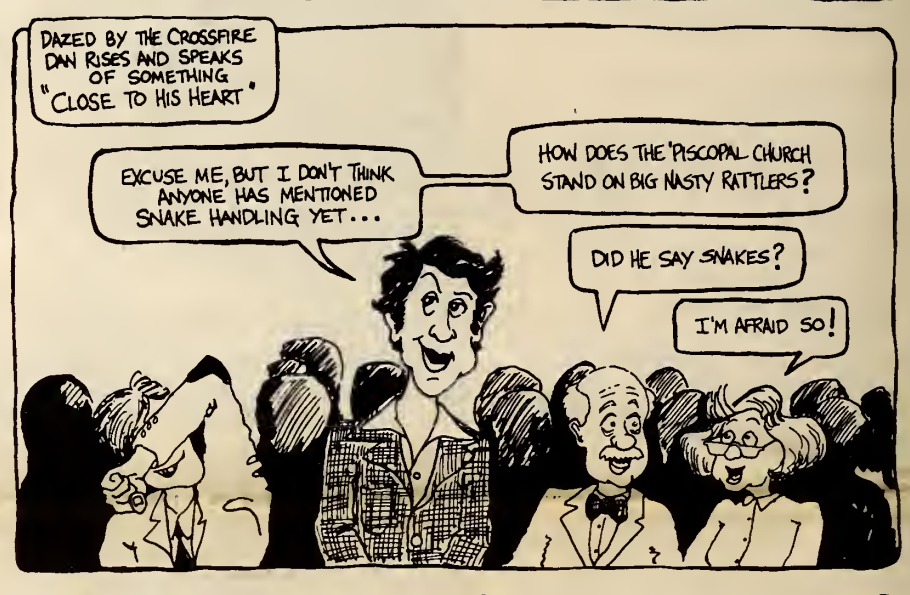
DAN, A ZEALOUS BORN-AGAINER, IS GIVEN A RISKY ASSIGNMENT. HIS CONTROL AGENT EXPLAINS THE MISSION:

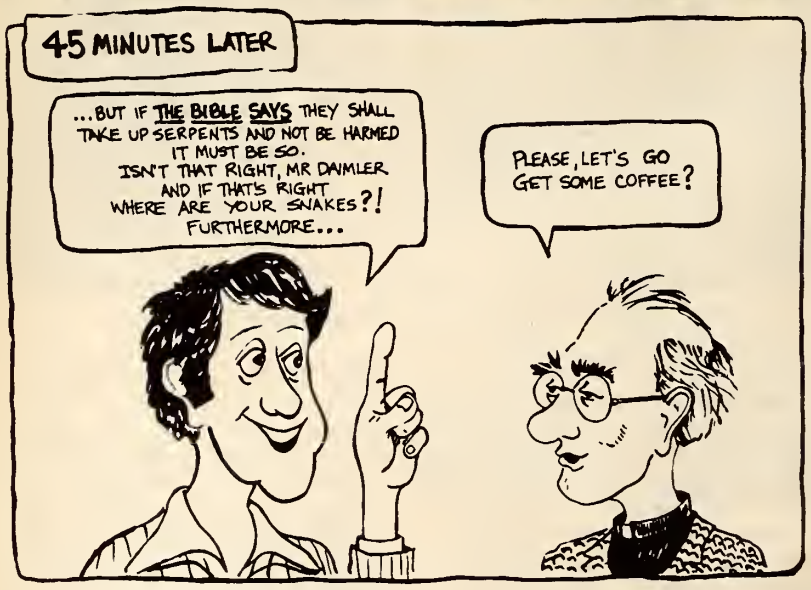
INFILTRATE THE EPISCOPALIANS!

CONVERT THEM! BAPTIZE THEM INTO THE FIRST CHURCH OF THE ROCK, UNREFORMED!







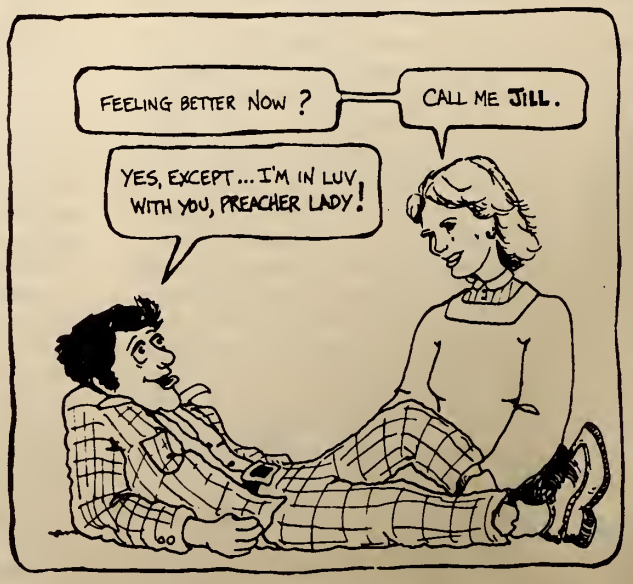


HEAD SWIRLING WITH THE LOVELINESS OF THE **BEAUTIFUL STRANGER**, DAN MOVES WITH THE TIDE TO EMULATE THE WORSHIPERS- HE STANDS KNEELS, PRAYS, READS, SINGS, KNEELS, STANDS, PRAYS, SINGS, KNEELS, PRAYS, READS, SINGS, KNEELS, STANDS, PRAYS, SINGS....

FATIGUED FROM ALL THE STANDING AND KNEELING, DAN SINKS TO HIS KNEES AT THE ALTAR RAIL, AND LOOKS UP...

ADDLED THAT HIS NEW LOVE IS NOT ONLY A BENIGHTED EPISCOPALIAN BUT ALSO A PRIEST, DAN PANICS AND DRAINS THE CHALICE IN ONE GULP. THE FIRST WINE OF HIS LIFE IS COMMUNION WINE. HE SINKS INTO BLACKNESS

AND WHEN HE WAKES...



WILL **LOVE** LEAD DAN ASTRAY FROM HIS MISSION TO CONVERT THE EPISCOPALIANS? OR WILL HE RENOUNCE THE REV. GILLIAN ("CALL ME JILL") BENZ? THERE IS A CURSILLO SCHEDULED SOON AT ST. MAUDLIN'S- WILL DAN'S CONTROL AGENT HAVE TO SEND A **HEAVENLY SWAT TEAM** TO RESCUE THE IMPERILED AGENT?

TO BE CONTINUED...

Letters

Some words of concern

I ALWAYS ADMIRE the fine reporting and feature articles in *The Communicant*. It does a fine job in keeping the news of our Diocesan family alive and well. I look forward to receiving it each month.

Yet, I must write and raise a strong voice of concern over the recent issue and the political cartoon depicting President Reagan. I believe the cartoon was in poor taste and not in keeping with the editorial standards of *The Communicant*. In short, what purpose did the cartoon serve? Did it promote the gospel? Did it bring us news of the greater ministry of the church? Did it encourage and build up our sense of hope and confidence?

I don't agree with the president on lots of issues, but I certainly do respect him as our president, recognizing the difficult job that he has to do. I also believe that the administration of our government has a great deal more facts and information available to it than we do. So, to print these kinds of "judgements" which make our President seem like a liar is totally inappropriate from where I sit.

Do keep up the fine work of your journalism but I do encourage you to be more discriminating in the kind of "extras" that you add. It would have been much better to have that space devoted to some articles that tell the good news in the life of the church and encourage others to live the Christian life.

Thank you for taking time to consider my feelings and thoughts.

The Rev. Samuel C. Walker
Rector, Emmanuel, Southern Pines

Distressed by peace award

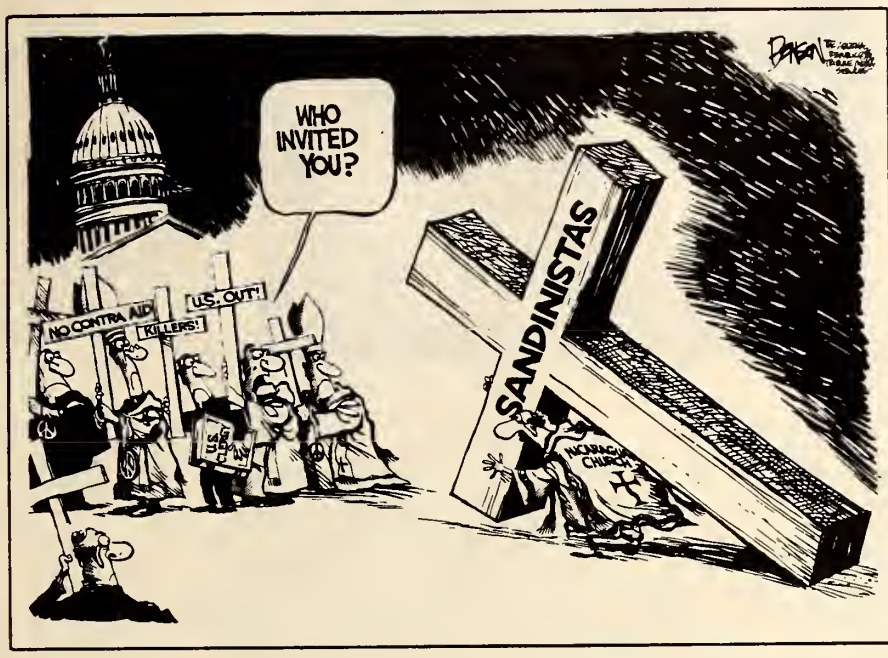
I CALL ATTENTION to two items in the last *Communicant* which were very distressing to me.

The first, the lead story, had to do with a Peace Award given by a very small group called "Women for Peace." Many groups which call themselves "peace" groups imply that they alone desire peace. We are *all* for peace! But many fine and worthy Episcopalians disagree with their approach. We believe it is unrealistic. It ignores the facts and contributes more to the cause of the enemies of our country than to the desired end of freedom and true peace.

The second item was a cartoon in re the Contras and the President. It was in inexcusably poor taste; it was inaccurate; it called the President a liar, which is not only untrue but outrageously intemperate for a Christian publication. Viz: Former Sandinistas coming to this country have presented facts from their experience that prove, among other points, that the Contras are not, as a group, former Somoza guards; that though all war is an atrocity, there are no more atrocities on one side than on the other. (The atrocities of the Ortega army against the Meskite Indians read like Pol Pot in Cambodia.) The President has *not* said that a certain sum will assure victory. He has said that without it, there cannot be victory; and most certainly the best way to keep our boys from having to fight to protect our borders *is* to give the Contras supplies that will help *them* defeat the Communist threat.

These two items show a bias, a lack of objectivity. They are unworthy of a Christian publication.

Elizabeth Lassiter,
Christ Church, Charlotte



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Disgusted and embarrassed

AS AN EPISCOPALIAN for 77 years, I am disgusted and embarrassed by the cartoon in *The Communicant*, a supposedly Church paper.

Evidently the person who authorized the entry must be a tasteless and highly biased individual.

If *The Communicant* is to become a political propaganda sheet, I would like to be removed from your mailing list. I can get all of that in my daily newspaper.

Anna Jamerson
Chapel of the Cross, Chapel Hill

Disgraceful and scurrilous

I THINK THE lampoon of our President is disgraceful and I surely question whether the staff of *The Communicant* is sufficiently well acquainted with this complex political situation to attempt to influence diocesan opinion. The experts are of differing points of view—how does it hapen that you have the answers?

Much in the paper seems distasteful and out of order—but this scurrilous comment has elicited my first letter to an editor.

Juliet H. Davis
Holy Trinity, Greensboro

A reader's challenge

WHILE WE'RE PRINTING editorial cartoons dealing with Central America, I have enclosed one for your consideration. I dare you to print it.

Chuck Winfree
Good Shepherd, Raleigh

We couldn't resist; see above. —Ed.

Finally, a word of praise

EVERY MONTH YOUR diocesan newspaper arrives, I find that I have no trouble putting other things aside to read the latest edition. Your paper has to be one of the very best published.

The article by Lydia Dorsett, "Hymnal '82: in a word, splendid," is indeed a splendid piece.

The Rev. George H. Martin
Saint Luke's Parish, Minneapolis

Why change the old hymns?

I AM A choir member and I'm a young (60) woman. I detest the changing of the words of the hymns. Why not change the Declaration of Independence? There is no gender separation there!

The world is full of changes. Why must there be "radicals" to change words in hymn books?

And why hasn't there been any mention of the new minister at St. Thomas', Sanford (Nov., '85), written in *The Communicant*?

Miss Betty Rosser
St. Thomas', Sanford

The Rev. Craig Lister is rector of St. Thomas'. —Ed.

In defense of creationism

IN REPLY TO Ms. Beth Shaw's letter, "Two Views are Extremist," in the January *Communicant* [calling for a compromise between exponents of creationism and evolution], I would like to make a few comments. I, too, take issue with the evolutionists who strain their minds to believe the absurd theory of evolvement rather than perceiving the greatness of God so evident in the creation we see around us. We are totally justified in falling on our faces before Him in worship and adoration as Ms. Shaw intimated.

I would like to ease her concern, however, of the "time element" she spoke of —not sure of the actual length of a day and/or year. This really should be of no worry to the born-again Christian, for God had it all in His hand at the time. In considering the age of the earth, it could be billions of years old, but Adam and Eve were placed in the Garden of Eden only 6,000 years ago. We don't know how many aeons of time passed while the earth was "without form and void." (Gen. 1:2) Again, this is something we can leave with God, in confidence that all of His plans and creations were "good" as indicated in Genesis 1:31.

We in our carnal, natural minds cannot understand or comprehend these great and wonderful mysteries. (I Cor. 2:14) In our dilemma we say to God, "How dare you do all these things that are beyond our understanding?" But He must reserve some of these great wonders for us to learn about and enjoy after we join Him and the angels in the glorious hereafter—which I anticipate eagerly, how about you?

Alda T. Furches
Christ Church, Cleveland

We still need CSM's vision

IN RESPONSE TO Rod L. Reinecke's letter in the Feb.-March *Communicant*: Many people would agree that no one could replace Lex Mathews exactly. That does not mean there is not a need for someone to continue to work in Christian Social Ministries. We need people to give a vision and promote action in many places. Discipleship might include overlapping interests with Lex—ecumentical and some of the efforts he encouraged as well as others, perhaps in the sciences or technological field. It could be someone with a talent for bringing people together with arts, drama and music. We need someone ready to speak to the various congregations from a central placement.

Cathy Marketos
St. Bartholomew's, Pittsboro

Prejudice in the church?

AS STUDENTS AT Salem College, we are studying minority groups in the United States. As part of this course we are taking a stand on the issue of homosexual acceptance in the Episcopal Church. In our research, we have spoken with our campus chaplain, the Rev. Robert McGee, and other Episcopal rectors in the Winston-Salem area. Although we have heard many different opinions on this matter, only our views are stated in this letter.

Through research we have found the Episcopal Church to be inconsistent in its policy concerning homosexuality. The policy states that homosexuals are recognized as children of God and are freely accepted as church members; however, the church does not grant them ordination as priests.

We view this exclusion as an act of discrimination. We do not believe that sexual preference should be considered as a factor in ordination. Specifically, homosexuality does not affect an individual's ability to minister effectively.

We would like to encourage members of parishes to voice their opinions individually and collectively on this matter to their delegates. Furthermore, we would like the parishioners to seek a positive change for homosexuals at upcoming convocations and at the annual convention. A change cannot take place without the involvement and input of the people.

We hope to see some interest in changing this policy in the near future. After all, the Episcopal Church recognizes homosexuals as children of God. Shouldn't children of God be able to preach God's word?

Ellen Mincer, Amy Bockius,
Sallie Temple, Traci Vample

027514-009-00097
MR & MRS WILLIAM S POWELL
307 PLUM LN
CHAPEL HILL NC 27514

Our love follows you

FRANK H. VEST

EDITOR'S NOTE: *The Rt. Rev. Frank H. Vest, Jr., is Suffragan Bishop of the Diocese of North Carolina. These are excerpts from his May 10 commencement address to Saint Mary's College in Raleigh.*

LET ME ADDRESS a word to the graduates whom we are honoring today—a word that I will presume to speak to you graduates on behalf of your parents. If

THOMAS BABB

Marcia B. Jones, dean of students, and Eve Heslin, new graduate, at Saint Mary's graduation, May 10.

I am not speaking on behalf of your parents, I can assure you that they will let you know that within five minutes of the conclusion of this commencement.

Graduates, our children, we've spent the better part of 20 years trying to prepare you for this moment. Now that it is here, we're not sure we're prepared for it.

What we've been trying to do, often ineptly and frequently with grave doubts as to our ability to do it well, is to prepare you to leave us, and to be able to do so with some grace and confidence.

What we've been trying to do is to enable you to stand without leaning on us; to decide without checking with us; and now that you're about to do that, we are not sure that we can handle it.

Our charge to you, indeed our fervent prayer for you, is that you become fully what you were created to be—that you realize every ounce of God-given potential with which a gracious and loving creator has endowed you.

Even though our actions, our words, and sometimes our hearts might occasionally deny this, we do not want you to be pale imitations of us. We, in the final analysis, don't even want you to be what we think we want you to be. When all is said and done, when the dust of parental expectations has finally settled, what we really want you to be is you—the you that is unique, precious, and might even be something radically different from what we have planned and dreamed.

We want you to live your dreams, not our dreams. Chances are, that if you can do that with seriousness and integrity, that what will come forth will far exceed whatever it was that we had in mind.

In doing this, in your becoming the person that God created you to be, we only ask one thing. Consider the job we've tried to do. We don't ask that you blindly adopt our values, our morals, our view of the world, our notion of what makes a good citizen, or even our religious convictions. To ask that would be shallow and would rob you of the exquisite excitement of your own quest. However, we do ask that you take these things seriously—that you weigh them, consider them, and stir them into the mix from which you will emerge.

Commencement is indeed a new beginning—in fact it is many new beginnings. For one thing, it marks a new beginning in our relationship with each other. From now on, it will not be so much your leaning on us—being dependent on us, as a relationship in which we will be dependent upon each other; where we will need you as much as you need us, and perhaps even more.

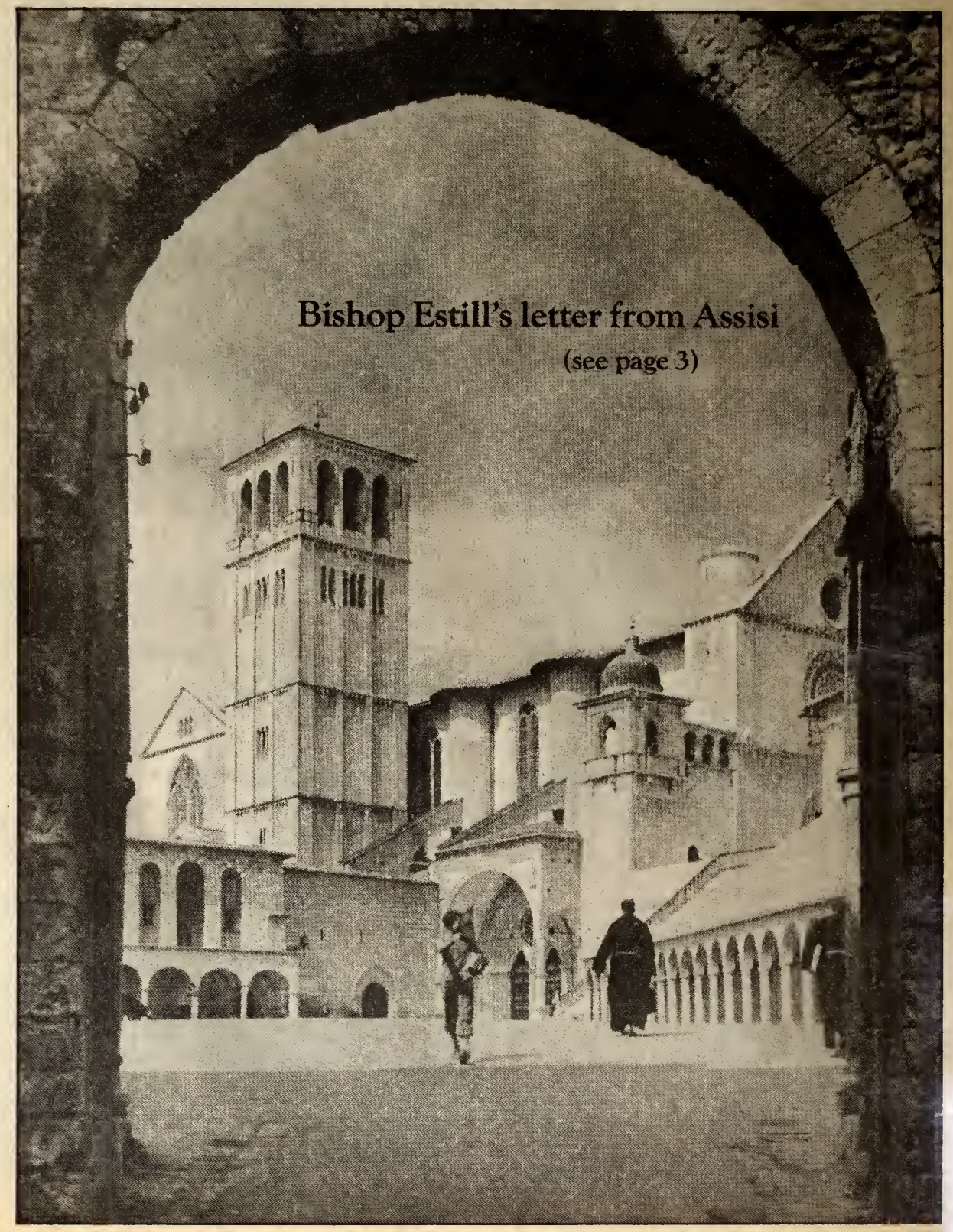
A final word. There is one thing from which you do not graduate, and that is our love. It will follow you and surround you wherever you go—whatever you become.

So, we send you forth—with our love and with our prayers, confident not so much in the job that we've done with you, but extremely confident in the job that God did when he created you and loaned you to us for a while.

Graduates—our children—we salute you, we wish you Godspeed, and we commend you to God's loving purpose for you and for your life. ●

THE COMMUNICANT

VOL. 77, NO. 4 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA MAY 1986



THE COMMUNICANT

VOL. 77, NO. 5 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA JUNE/JULY 1986

Bishop Browning is busy listening

JOHN JUSTICE

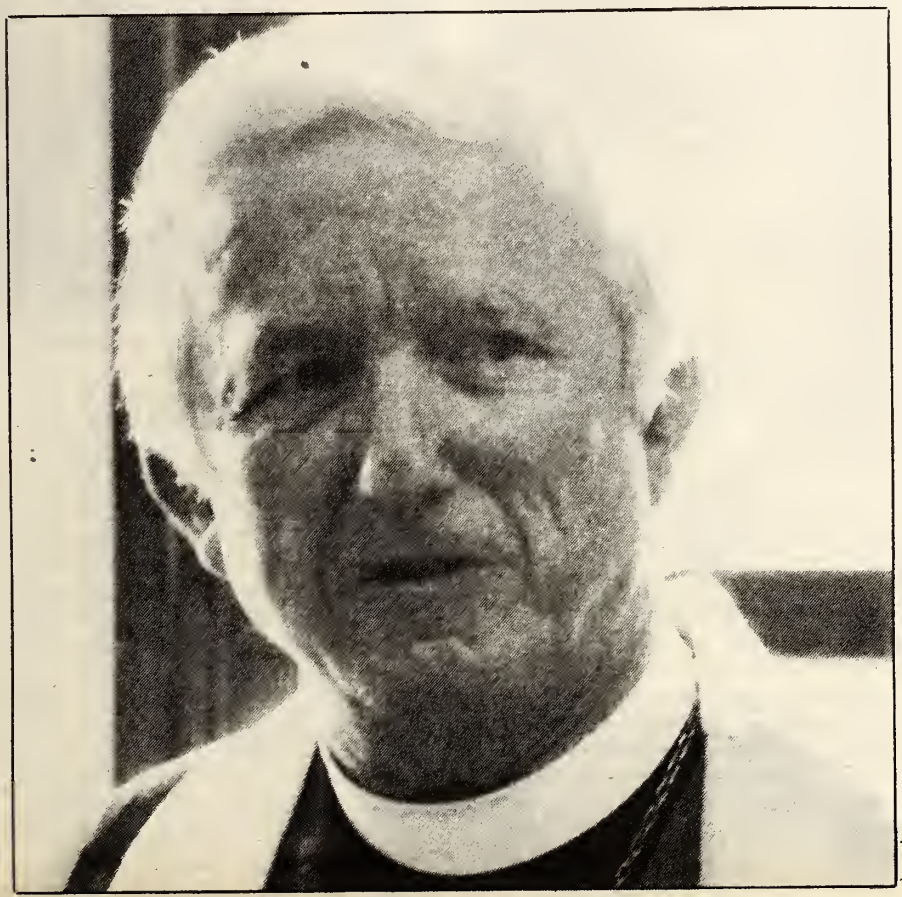
I CAUGHT BISHOP BROWNING on the fly. He'd come to Philadelphia to bless the new offices of *The Episcopalian* and do a few other chores. Then he and his colleagues from the Episcopal Church Center would hop an afternoon Amtrak back to New York.

A busy day, but no more hectic than any other he's had since being selected the 24th presiding Bishop of the Episcopal Church in Anaheim, Cal., last spring.

"You'll really like Bishop Browning," everyone had said. "Very easy to talk to," everyone said.

For once everyone was right. Our brief chat in the office of *Episcopalian* publisher Dick Crawford was a treat. The Most Rev. Edmond Lee Browning is a very likable man. Utterly serious about serious things—such as his view that compassion is the mainspring of our spiritual lives—Browning gives speaks opinions in a gentle voice. He laughs easily and often (at your jokes as well as his own) and gives serious thought before answering questions. The interview was spaced with long, Pinteresque pauses during which he would stare out at the Philadelphia skyline or down at the carpet. He is patient in the face of questions he's heard dozens of time since being installed Jan. 11 in Washington Cathedral. Finally, he has the supremely attractive quality of focusing his entire attention on the person he's with.

Although Browning—56, a native of Waco Tex., former Bishop of Hawaii—didn't specifically say this, I feel certain that his commitment to good communications as a binding force in the Church prompted him to set aside time to talk to the Diocese of North Carolina about how he sees things midway through the first year of his 12-year term as Presiding Bishop.



JOHN JUSTICE

Bishop Browning: We must try for dialogue . . . then keep on trying.

THE COMMUNICANT: *Have you had any surprises since becoming Presiding Bishop?*

BISHOP BROWNING: I haven't had any devastating surprises. I have been *disappointed* at the insensitivity of some of my letters regarding Bishop Tutu. . . . I am surprised at the American reaction to the bombing of Libya. It's part of the agony of the job. I try to be in dialogue with those who write letters to me. I'm about three weeks behind now, because I've been on the road.

For example, I received a lovely letter from a woman. She apologized three or four times for writing me—I wrote back assuring her she could write me anything—and then asked me two questions:

As an Episcopalian, do I have to follow all your stances?

As the Presiding Bishop, do you speak for all Episcopalians?

Well, the answer is "no" to both questions. I wrote telling her that and said to her, the very fact that you and I are writing to one another about these issues implies the answer.

It's difficult to keep dialogue going, isn't it?

Yes, but I don't think that that takes away the necessity of trying for it—to try and to keep on trying.

Were you really *prepared for being Presiding Bishop?*

I don't think anybody can prepare you for being Presiding Bishop—it's all a surprise—every once in a while a thing *will* hit me that lets me know I'm out of the honeymoon period. But so far I've managed to maintain my fantasy that I'm still in it.

I come from a small diocese, and I'm not comfortable with being upfront—that's part of the nightmare of being the Presiding Bishop—but I've come to believe that for the national Church, communications is paramount—communication and leadership. And since one of the elements of leadership is trust, that's what I'm trying to build.

One of my understandings about spirituality—it's certainly been true in my life—is that just when I think I've got a handle on things, the Holy Spirit gives a jerk on the handle.

So it's trying to take what you have to offer and make a difference that's exciting. I'm being given tremendous support, I sense that, and I sense enthusiasm.

What's the spirit of the Church today?

The Episcopal Church and Anglican Communion have a spirit of freedom, a spirit of openness, a wilingness to engage the world. . . . One of the things that disturbs me about the religious community in general today is its rigid, legalized stance and its difficulty in acknowledging ambiguity. It's this kind of stance that limits the church in ministering to human needs.

You say you've been doing a lot of listening since becoming Presiding Bishop—what are you hearing?

I'm spending 65 to 70 percent of my time on the road, and it's encouraging to me that I'm finding a sense of excitement and expectation. I sense that people are looking to the future.

Do you think it's possible that people are saying things that they think an activist Presiding Bishop will like?

You mean, are people telling me what I want to hear? I don't think there's any question about it. But, to me, there *are* exciting people with leadership throughout the church. I'm finding that the controversy between social action and spiritual-evangelic side of things has diminished considerably. People are seeing now that they are twin thrusts on the same track and that you cannot do one without the other. And so, that's what I find exciting.

Do you think the Episcopal Church is pulling its share of the load in helping people marooned by cutbacks in government programs?

Yes, I do. Most prominently though our Jubilee Ministries, of course. But outside that, the Church has taken up some of the slack—it can't begin to do it all. We visited St. Luke's in Atlanta for the most recent Executive Council meeting—what a marvelous parish!—it's incredible what that one parish is doing. And there are other parishes, too. We must do more, find ways to enlarge our mission and ministry.

What else is the Church doing?

We're enlarging our presence in Washington. Bishop John Walker has submitted an evaluation of our Washington office that raises several issues. Number one, I think credit should be given to Bill Weiler, who's done a tremendous job with just himself and a secretary. The evaluation committee saw as a major task of the Washington office the influencing of legislation. Also, the office needs to have enough staff to do in-depth research to present two sides—or three sides!—of issues. In this way, we can show that the Church has done its homework, and then, hopefully, to say to the Church that what I say, and we all say, has credibility. And finally, the office will be a supplier of research and study information to forums throughout the church on all levels.

What constitutes a well-informed Episcopalian?

The basic ingredient of any informed churchman is his or her own quality of faith. By that, I mean that it's terribly important that we Episcopalian articulate our faith in Christ and his reedeeming acts, because I think that defines our spirituality. Also, I think that one's faith can be measured by how one senses his or her dependency on the mercy of God. . . .

I don't think it's terribly important that the Episcopalian in the pew knows, for example, that we're restructuring 815 [the Episcopal Church Center in New York]. It seems to me that if we have the basic faith of tradition, we're going to be a part of the larger Church and of the global community.

What about diocesan-level communications? Any guidelines for diocesan editors?

I recently met in New York with nine or ten diocesan editors and one asked me that. I thought about it and said, "No, I don't think I can give you any guidelines." But she insisted, so I finally said this: Looking back to the Diocese of Hawaii, my concerns as bishop were, first, that the diocesan newpaper had to be the medium that reflected the life of the diocese. Two, that the newspaper should not so much make announcements about what's happening, as lift up some things as models of hope. Another thing is that the diocesan newspaper help readers see that they're part of something more than just one diocese—that the newspaper hold up for the reader the international Anglican Communion and other parts of Christendom. Another role of the diocesan paper has to be the raising of people's consciousness about issues—and that's a risky business, I think. Finally, the diocesan paper should talk about the role fo the national church, discuss what it means to be a part of the national Episcopal Church—and should critique it. ●

Around the diocese

The warmest of welcomes

THE NEW SMILE and cheerful voice at the Diocesan House's receptionist's desk belong to Wanda Johnson. She is a Raleigh native who comes from a long line of Episcopalians. Herself a member of St. Ambrose, Raleigh, Johnson traces her Episcopalian lineage back to her great-great grandparents, members of Christ Church, Raleigh.

The new receptionist attended North Carolina A & T State University in Greensboro and was involved in private business before coming to the Diocesan House.

PAUL DEAN

Diocesan receptionist Wanda Johnson.

She replaces Luverdis Maye, also a member of St. Ambrose, who retired this summer after working nine years as receptionist for the diocese.

A guide to outdoor dramas

THERE ARE ABOUT 50 outdoor dramas in the nation, and Chapel Hill's Mary Nordstrom has written a good guidebook to these shorts-and-sneakers summertime theaters. Her *Outdoor Drama* (North-South Artscope Publication, Chapel Hill, 1985) gives synopses of outdoor dramas from coast-to-coast.

The grand-daddy of them all is, of course, Paul Green's *The Lost Colony,* in Manteo. Other North Carolina productions include *The Sword of Peace* (Quakers) in Snow Camp, *From This Day Forward* (Waldensians) in Valdese and *Strike at the Wind* (Lumbee Indians) in Pembroke.

The genre has many religious works, ranging from *Cross and Sword* in St. Augustine, Fla., to *The Cross and the Arrow* in San Clemente, Calif., and including passion plays in Spearfish, S.D., Alto Pass, Ill., Eureka Springs, Ark., Townsend, Tenn., and others.

The best little bookstore

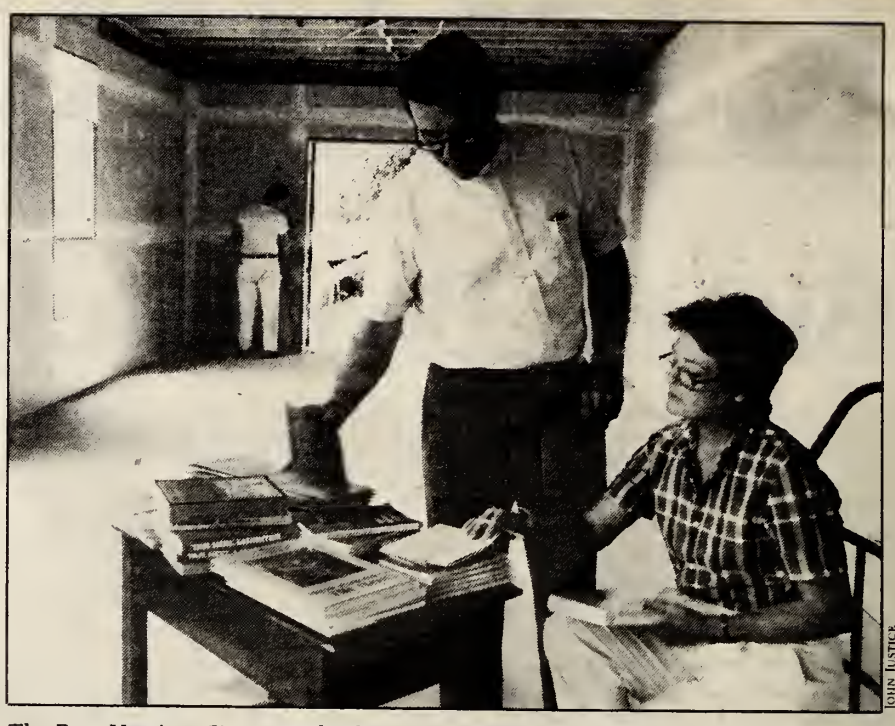
THE BEST LITTLE bookstore in the diocese is getting bigger and better. Construction is zipping along on a 16 feet by 61 feet addition to the parish hall of St. Stephen's, Oxford. While bigger isn't always better, the Rev. Harrison T. Simons says in this case it is. The new facility—which Suffragan Bishop Frank H. Vest, Jr. will help dedicate Aug. 17 at 5:30 p.m.—will enable Simons' book ministry to push beyond the more than $120,000 it generated last year.

The book operation—officially called Education-Liturgy Resources—provides books of all sorts to all three Episcopal dioceses in North Carolina and to 20 other dioceses across the nation. Simons and his book display are a mainstay of annual conventions of this diocese and others, at ECW annual meetings and at such extra-Carolina affairs as the Small Church Ministry of the national church and the Applalachiam People's Service Organization.

Last year's total receipts of $121,331 enabled Education-Liturgy Resources to award commissions and scholarships totaling $3,467 to local parishes, Kanuga Conferences and the conference centers of the Diocese of East Carolina and our own diocese. Other services of the book ministry include discounts to churches, clergy and seminarians, book donations to new congregations of the diocese and cash commissions to church groups.

The North Carolina Episcopal Church Foundation made a loan to help pay for the new bookstore, and Education-Liturgy Resources has a grant request pending at the United Thank Offering (UTO).

Simons is rector of St. Stephen's and priest-in-charge of St. Cyprian's.



JOHN JUSTICE

The Rev. Harrison Simons and volunteer Cissie Bryan in bookstore addition.

New clergy in the diocese

THREE PRIESTS AND one deacon were ordained in the diocese in June. The deacon is Diane Corlett, ordained June 29 at Christ Church, Charlotte. Whe will be an assistant at All Saints', Concord. The priests are: Henry Preslar, ordained June 7 at Emmanuel, Warrenton, where he is rector; Fred Horton, ordained June 11 at St. Paul's, Winston-Salem, where he is assistant; and Jim Fouts, ordained June 27, at Holy Family, Chapel Hill, which he serves as assistant along with St. Luke's, Durham.

Christ Church, Charlotte, the diocese's largest congregation, is welcoming its new rector, the Rev. Henry Nutt Parsley, Jr. His former post was as rector of St. Paul's, Summerville, S.C. Parsley succeeds Frank H. Vest, Jr., now suffragan bishop of the diocese.

A number of diocesan churches are welcoming new assistants. St. Francis', Greensboro, has called one ordained and one lay assistant, the Rev. Dr. Robert Cook and William Ortt. Two new lay assistants, Jeffrey Murph and Edward Scott, are coming to St. Paul's, Winston-Salem. Deacons Brooks Graebner and Victoria Drake have been assigned to, respectively, St. Peter's, Charlotte, and St. Philip's, Durham. The Rev. Vic Mansfield has accepted a call at Holy Trinity, Greensboro. Also, Matthew Stockard, recent graduate of the University of the South, will be serving as assistant at St. Timothy's, Wilson.

A new suffragan bishop

THE REV. RONALD HAINES, deputy to the Bishop of Western North Carolina, was elected suffragan bishop of the Diocese of Washington on May 31. Haines was elected over five other nominees, including the Rev. Chotard Doll of Cincinnati. Had she been elected, she would have been the first woman bishop in the Episcopal Church and the Anglican Communion.

Needed: new CSM director

APPLICATIONS ARE BEING accepted for the position of director of Christian Social Ministries. The CSM Commission is looking for an Episcopal priest to assume the responsibilities of directing the diocese's CSM efforts: to work with programs, to stimulate others in the diocese to take action on CSM issues, to take charge of budgeting and fund-allocation for CSM programs and to serve as CSM advocate to groups and individuals outside the church.

Anyone wishing to nominate a priest is encouraged to do so and to do so immediately. The deadline for receiving applications and/or nominations is August 1.

The person to write is: Brack Townsend, Chair; Commission on Christian Social Ministries, Episcopal Diocese of North Carolina, P.O. Box 17025, Raleigh, NC 27619.

Women, through artists' eyes

"ARE WE, AS Episcopal women, able to find ourselves in these depictions?" Participants in the ECW's upcoming tour of the Reynolda House in Winston-Salem will be looking for themselves in paintings by Mary Cassatt, Gilbert Stuart, Georgia O'Keefe and others. The idea is to study the way that artists' portrayals of women have changed over the last two centuries.

The art tour and discussion will last from 10:30 a.m. until about 12:30 p.m. and will be followed by a box lunch and leisure time for enjoying Reynolda House's costume collection and gardens and browsing the shops of Reynolda Village.

The September 6 event is the latest of the "Sessions on Saturday" of the Episcopal Churchwomen, and all women of the diocese are invited. The $12.50 fee includes lunch, and the deadline for reservations is August 30.

To register: Mail a check for $12.50, payable to the Episcopal Churchwomen, to Shara Partin, 1203 Willow Dr., Chapel Hill, NC 27514.

For more information, contact: Shara Partin, (919) 942-4080, or Marjorie Northup, Reynolda House, (919) 725-5325.

Disability committee to form

ANYONE WANTING TO serve on a new committee on disability concerns is urged to contact Cheston V. Motterhead. Mottershead, a communicant of Good Shepherd, has agreed to organize the group being formed in response to resolutions of the 1985 General Convention. Accessibility will be a particular focus of the committee, and all persons are encouraged to communicate with Mottershead.

Cheston V. Motterhead, Jr., President, Tri-County Industries; 1250 Atlantic Ave., P.O. Box 789, Rocky Mount, NC 27802-0789. Phone: (919) 977-3800 (office), (919) 443-2669 (home).

This portrait of Elizabeth Browne Rogers is one of the images of women that will be discussed Sept. 6 as the ECW's "Sessions on Saturday" goes to Reynolda House in Winston-Salem. The subject of the painting was the daughter of an Episcopal priest. She married Major Robert Rogers, and their lives and adventures on the frontier inspired Kenneth Roberts' novel, Northwest Passage. *The painting is by Joseph Blackburn.*

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Talks in Toronto yield surprises

SCOTT EVANS

THE PARTNERS-IN-MISSION consultation process (PIM) was established by the Anglican Consultative Council in 1971, but few Episcopalians know about it. This is probably because the Episcopal Church has had only one. As one of two representatives from the Episcopal Church to the Partners-in-Mission Consultation to the national Executive Council of the Anglican Church of Canada, I received a thorough grounding in the PIM process. This was the third Consultation in the Church in Canada, which is unusual since the process is generally used by Third World churches. But the Canadian Church has found them very beneficial and a useful tool for expanding mission.

It provides a way for churches of the worldwide Anglican Communion to get together and build relationships of equality. Consultations usually focus on issues facing the host church. During the one I attended—in Toronto in March—we focused on designating specific areas where we can discern God calling for the transformation of church and society, identifying changes to improve partnership at all levels of the church, and other issues of mission and ministry today.

We came to Toronto from Tonga, Chile, North India, New Zealand, Mauritius, Namibia, Losotho, Johannesburg, the United States and other nations. We represented all orders of the church from archbishop to laity. We were female and male, young and . . . not so young. Our Anglican diversity was further enriched by our Canadian ecumenical partners: Roman Catholic, United Church, Lutheran, Mennonites and the Canadian Council of Churches.

We met as strangers bound by our love of Jesus Christ, with a commitment to his mission and the goal of being true partners with the Anglican Church of Canada as we searched together for answers about the church's mission in today's world.

As we met, the complexity of the world was much in evidence: Canadian Prime Minister Mulrooney was meeting in Washington with President Reagan on the issue of acid rain; the U.S. Congress was voting on aid for the Nicaraguan contras; a former Canadian cabinet member was on a hunger strike in the Parliament building to protest cuts in youth employment program funds; the Episcopal Church had served notice to the Anglican primates, also meeting in Toronto, that it was ready to elect a woman to the episcopacy. All of these issues had an impact on our Consultation.

While we were in Toronto, the 28 senior primates of the Anglican Communion were also meeting. This enhanced our awareness of the worldwide dimension of our Church. We joined 2000 others in St. Paul's Church for the closing worship service of the primate's meeting. The Rev. Terry Waite was there, his presence reminding us of his tireless efforts to free the hostages still being held in the Middle East, and of his witness to the Christian faith.

Canadian Archbishop Ted Scott arrived in Toronto from his month's visit in South Africa as a member of the "Eminent Persons Group" seeking solutions to problems there. The first-hand knowledge he and three South Africans shared with us informally during Consultation reinforced our understanding of the tragic and enormous complexity of the situation in South Africa.

Our Consultation was held in conjunction with a meeting of the National Executive Council of the Canadian Anglican Church. It was their Council's last meeting before they elect a new primate at their General Synod in June. It was interesting for me to compare their Executive Council meeting with ours; interesting that they, too, are restructuring their body as we are. Also, I looked around at

JOHN JUSTICE

Scott Evans

the farewell dinner held for Archbishop Scott and realized how special it was to be the only person to attend that occasion *and* the farewell dinner our Executive Council held for our retiring Presiding Bishop John Allin.

During our consultation, I was increasingly aware that Canada and the United States are truly bound together by sharing a common border and common problems. Because of this shared border and because the world is indeed a small place, it seems to me that greater cooperation between our two nations is essential. It may surprise Americans to know that many Canadians are fearful of this country, of its power and wealth and feel threatened by us. While we know little about Canadians, they know much about us, for they are inundated with our culture, media and industry. As one Canadian said to me, "At times we have difficulty knowing who we are, what our culture is." While Canada is sometimes a problem for the United States, we are always the problem for Canada. As a church, we too share a common border and common problems (they also know much about us, but we know little about them). There is a need for us to seek answers to common problems in a cooperative way. One area of mutual concern is the environment, an opportunity for both of us to become advocates of stewardship of God's Creation. Some American problems become Canada's problems. Here is just one possibility for a new area of mission for both of our churches.

The Anglican Consultative Council will publish the findings of the Consultation. We are hopeful they will have a profound effect on broadening the mission and ministry of the Anglican Church of Canada.

As for me, I already know that certain things will live on: a greater understanding of people from many cultures and their witness to a faith that is alive, well and filled with joy; the impatience of our overseas partners with hierarchy and structure that get in the way of the mission of Jesus Christ; their insight into the "First World's" tendency to reduce everything to dollars-and-cents; their understanding that parthership must be a two-way relationship in which everyone gives and receives.

All of these things—along with everyone's empathy for the plight of indigenous and tribal peoples, who must become part of the church's mainstream—opened my eyes and heart to looking at the world in a different way.

I thank God for that.

Finally, perhaps the thing that means most to me was seeing and feeling the anti-American feeling that initially greeted me give way to total and loving acceptance of me as a Christian sister. That I shall treasure as a high point of my Christian journey. ●

Scott Evans is a communicant of St. Stephen's, Durham and a member of the Executive Council of the Episcopal Church.

Council acts on Africa and funds

THE DIOCESAN COUNCIL met twice in June, taking important action at each meeting.

At its regular meeting on June 2, Council adopted a three-part resolution recommending divestment in certain companies doing business in South Africa.

Then, in a rare special session on June 28, Council approved interviewing companies for a possible feasibility study of a capital funds drive.

The Diocesan Council is a 15-member body that meets approximately quarterly to handle diocesan business. Often called the "Convention between Conventions," Council is chaired by the bishop. Bishop Robert Estill being on sabbatical, the two June meetings were chaired by Suffragan Bishop Frank Vest.

At the June 2 meeting at the Diocesan House in Raleigh, Council adopted a three-part policy resolution on South Africa. It stated:

1) Trustees of the Episcopal Church Foundation and trustees of all diocesan parishes and institutions are requested to divest holdings in companies not signing the anti-apartheid Sullivan Principles.

2) North Carolina National Bank is instructed to divest any diocesan common trust fund holdings in companies that haven't signed the Sullivan Principles.

3) The Department of Property Management is requested to develop, for Council's approval, a written policy on South Africa investments.

The position Council adopted on South African investments is in line with that of the national church and came on the heels of the Church Pension Fund's May decision to divest its holding in non-Sullivan-Principle companies.

The June 28 meeting was held at the Conference Center at Browns Summit and was the first such called meeting in eight years.

The meeting's purpose was to consider a recommendation from the NC 2000 Task Force. This group had been formed to study and respond to the long-range planning report presented to the 1986 Diocesan Convention in Charlotte and printed in the January *Communicant*.

In addition to studying the report, the task force drew upon information gathered during a round of special convocation meetings this past spring. At these meetings, called by Bishop Estill, the diocese's financial, capital and other needs were thoroughly discussed.

In the end, the NC 2000 Task Force told the Diocesan Council that a capital funds drive is needed to raise the money for the needs voiced at the convocation meetings, the NC 2000 Committee's report and in other forums.

However, Council did not decide, at its June 28 meeting, whether to undertake a capital funds drive. Instead, it passed a motion authorizing the NC 2000 Task Force to interview fund-raising companies qualified to do a feasibility study on a capital funds drive. Council allocated $1,000 for the task force's expenses and instructed the group to report to Council at it's Sept., 29 meeting with a recommendation on a fund-raising firm. ●

Portrait of a spirited man

CECILE HOLMES WHITE

THE REV. CARL HERMAN laughs a deep-throated chuckle when you remind him that he's famous as a master of detail. His eyes twinkle. His smile widens, and he says:

"They say I ran a tight ship."

It is the statement of a priest at peace with his ministry without being prideful about it. Herman, 75, knows what he's good at and so do the people in the Diocese of North Carolina who are his friends. They came together June 1 for a special service at St. Andrew's Episcopal Church in Greensboro to honor Herman on the 50th anniversary of his ordination to the ministry.

Many also recalled Herman's contributions in his 32 years as rector of St. Andrew's (he retired in 1977) and his 30-year tenure as secretary of the diocese.

"He had established a strong tradition as secretary of the diocese. He was totally identified with the job," said the Ven. Frank Neff Powell, archdeacon and Herman's successor as secretary.

"He paid close attention to detail," Powell said. "It is a massive job. He worked very hard at it. It's an important job—a ministry of administration—but it can be a thankless job because it's more of a background role."

Herman watched over diocesan convention for three decades, taking the minutes, keeping account of the proceedings and reminding delegates when they were out of step with proper procedure. When Herman stepped down from the post two years ago, longtime friend the Rev. Bill Price of Hillsborough noted: "The convention floor is his natural habitat and woe be unto any person who walks onto Carl's turf without being duly prepared. He has not infrequently brought the house down with some sharp quip in response to an inquiry from the floor or in reaction to some remark from the chair."

Herman, in turn, notes that he's the only person in the diocese who hasn't missed a convention since 1943. Some priests, he notes, may have attended conventions as far back as he did, left the diocese, and then later returned, but no one can match his unbroken attendance record.

Attendance at convention isn't the only track record Herman has earned in his years as priest. He was a member of the Standing Committee for 26 years (often as president or secretary) and a deputy to six General Conventions. He also has served on various committees and commissions, including 18 years on the Constitutions and Canons Commission of which he is still a member and 12 years on the Board of Managers of the Thompson Children's Home at Charlotte.

Somehow he also found time for 956 baptisms, 1,321 confirmations, 269 marriages and 540 burials. He served parishes in Smithfield and Erwin early in his career, and did three jobs simultaneously in the late 1940s when he was rector of St. Andrew's, Episcopal chaplain at the University of North Carolina at Greensboro (1945-1955) and priest-in-charge of the Church of the Good Shepherd at Asheboro. In each post, he earned a reputation as a keen administrator with a gift for working with individuals, visiting the sick and shut-in of the parish and still keeping tabs on community life and outreach to the needy.

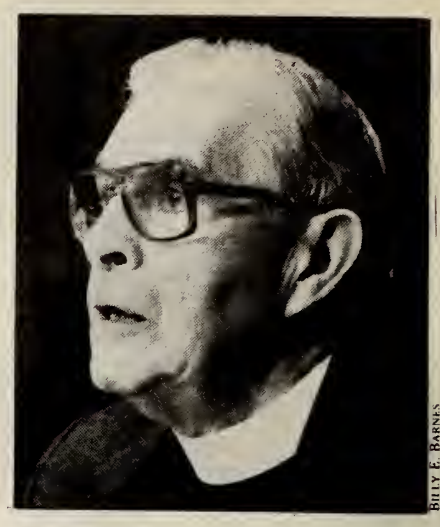
"Ministry to people, that's what it's all about," Herman said. "If you want my advice to any member of the clergy, it would be, 'Be thankful for your critics. They are your best friends. Listen to them.'"

Only someone who really cares about you will tell you your faults, Herman says.

"I think one of the biggest challenges the church faces today is apathy among its quote 'members'," Herman said. "The danger to the church in places like South Africa is the imprisonment of those who have the courage to speak out. We don't have that danger. But I think the danger from within may be even greater to the welfare of the church and its future. Namely that apathy."

"He has been able to bring the skills he learned in a large church to bear on the work of a small church and do it in a businesslike operation," said longtime friend the Rev. Nelson Hodgkins of Greensboro. "He has a respect for people, and earns their respect. He could motivate them to do things without a lot of conversation."

Born near Conover in Catawba County, Herman graduated from Catawba College at Salisbury and the Theological Seminary at Lancaster, Pa. He began his ministry in the Reformed Church and served that denomination before he became an Episcopal priest in the early 1940s. Through the years, Herman's determination helped him and his church weather some of the roughest times in Episcopal history. He has lived through struggles over the ordination of women to the priesthood, national church funding of controversial organizations like the now-defunct Malcolm X Liberation University and the revision of the Book of Common Prayer.



BILLY E. BARNES

Carl F. Herman

Nine years into retirement, he seems to have slowed down little. Except for a few weeks in the summer when he vacations at the beach, Herman drives 25 miles south every Sunday to Thomasville to lead services at St. Paul's. He maintains an active role in diocesan life, and he applauds the growing leadership of the laity in his own denomination and others.

"They are a part of the total witness of the church," Herman said. "And without their witness, if you leave it only to the clergy to be witnesses, I don't care how great the clergy are, the witness of the church is going to be weak." ●

Cecile Holmes White is staff religion writer for the Greensboro Daily News.

Safe Harbor in Smithfield parish

THE STORY GOES that Bishop Robert Estill walked into the armory in Smithfield, took a look at the huge crowd swingin' and swayin' to Bill Joe Austin's Big Band sound and said:

"It's a miracle!"

The tale may be apochryphal, but something truly good and surprising is taking place at St. Paul's, Smithfield.

The benefit ball attended by Bishop Estill and about 125 others in November of last year raised $4,500 for an outreach project with which St. Paul's is working closely.

The project is Harbor, Inc., which gives counseling, referrals and other help to women who are victims of violence. Harbor's director, Adelaide Stephenson, works in an office down the hall from St. Paul's rector, the Rev. Robert Pierce.

Both say the intimate relationship between the project and the parish is working out very well. It's very important, says Stephenson, that Harbor be located in a secure, relaxed place like St. Paul's. She said, "Women feel safer, more comfortable here. There's room down the hall for their children to play while their mom and I talk. The fact that Father Pierce and various parishioners are around so much, makes the atmosphere more relaxed and homey."

JOHN JUSTICE

Bob Pierce and some Harbor friends: (from left) Julia Elsee, Adelaide Stephenson, Cindy Huntsberry.

As for Pierce, he thinks Harbor exemplifies good parish outreach, which he calls "being involved in the pain of your community in an appropriate way."

He said, "It's so very important for small churches like ours to stay active in the communities' pain and travail. I've always found that parable in Matthew 25 to be very confrontive. That's the one where, after identifying the hungry and the homeless, those in prison and in need, Jesus flatly states, 'As ye have done it unto one of the least of my brethren, ye have done it unto me.' When I see some client of Mrs. Stephenson's walk by my office going to her office, I can't help but think of those words. We are grateful to Harbor for helping us to extend our mission and ministry beyond our parish walls."

It's important, said Pierce, that parishes choose outreach projects that don't rip the parish apart. Harbor was a good choice for St. Paul's, he thinks, because ". . . aid to victims of rape and marital violence doesn't easily lend itself to partisan political activity" and "because of the quiet, down-to-earth, common-sense approach to the problem taken by Harbor, Inc. . . ."

In addition to staging the benefit ball and providing office space, St. Paul's has helped Harbor by obtaining a $2,500 grant from the Parish Grant Commission. Also, attorney Cindy Huntsberry, a member of St. Paul's, serves on the board of Harbor. ●

Belizeans get business training

WALLACE KAUFMAN

I WAS READY for my brother, the Methodist minister, when he called in late April. We have been arguing politics, philosophy and religion for 40 years. This year we have been arguing about capitalism and Christianity.

He makes a good argument that the essence of Christianity is embedded in the spirit of early Christian communalism and that it lives today in small communal groups dedicated to helping refugees, breaking down racial discrimination and to social justice and Christian care in general. The individualism and selfishness encouraged by a capitalist system corrodes Christianity, he argues.

For several weeks before our last phone conversation in late April I had been working with the diocese's business administrator, Letty Magdanz, and Southern Pines businessman Bill Bryant, thinking-through a seminar on small business we had been invited to present for our companion diocese in Belize. It was more than an attempt to help other people. We were convinced that the independence encouraged by free enterprise demands the kind of personal dignity, individual freedoms, and human rights that have been so important to Christianity, especially since the Reformation and the fall of feudalism.

"Look," I told my brother, "if a government or a community tells you how much of your time and wealth to share with others, there is no free will, no test of your Christian commitment. Besides, the proof is not in what is supposed to happen, but in what does. Ideals aside, where does Christianity and Christian charity express itself most fully? The western capitalist democracies."

In science, a hypothesis is tested against observable fact. Why not theology? Although Letty, Bill and I were convinced that business and Christianity could be complementary, I had spent enough time in Central America over the past ten years to know that what seems obvious in the U.S. often turns out to be fantasy south of the border. Not in Belize.

The Belizeans who attended our seminar were not only struggling to pursue their own dreams, but most of them were keenly aware that their own prosperity was linked to the prosperity of their country, and that both required that their newly independent (1981) democracy give equal recognition to the worth of all citizens. The organization of the seminar itself exhibited an unusual spirit of cooperation and sense of common destiny that any commune would be proud of

During our planning period, we had asked Belize's Bishop Keith McMillan if he could recruit etablished local business people to help us put our ideas on a realistic Belizean foundation. The bishop's select team would have been a fine faculty for a small business university. They were bankers, manufacturers, educators, retailers and attorneys. They were black, brown and white. They were Catholic and Protestant, Hispanic and Creole. They were supporters of the recently ousted People's United Party and the United Democratic Party, ruling for the first time in history. And they were smart.

WALLACE KAUFMAN

Diocesan business administrator Letty Magdanz conducts business seminar for Belizean entrepreneurs.

We brought to Belize a three-part program. First, we had adapted a UNC-TV training film to help small business people and would-be entrepreneurs think about the nature of business and what success required. Second, Bill had prepared a program on business management—setting goals, communicating with employees, discipline, motivation, and teamwork. Third, Letty presented a day-long seminar on office practices for secretaries and their employers.

Before the programs began, Bishop McMillan and his resource people took us to see how people did business in Belize. We began on a dusty dirt street in a one-room cinderblock building where Adi Rodriguez packages fruit-flavored ice milk. She got bored staying home with the children doing nothing but housework, so she learned how to mix her product, feed it from a five-gallon plastic sheetrock bucket into a roll of plastic tubing and seal off the tube in sections. By marketing to schools and stores she has built a thriving little business. Soon her husband will leave his government job and join her and her daughter to in crease production.

From Adi Rodriguez' Eskimo Products we went to the Belize Book Shop, an Anglican Church enterprise where Mrs. Smiling is trying to cope with the drop in book sales that occurred several years ago when television arrived in Belize. From the book store on to Ralph Fonseca's furniture factory in a rented government building. Ralph and his brother and several employees make doors and furniture, out of mahogany and other native woods, for the export market.

We ended the day visiting a sprawling, high-tech indoor shrimp farm. The owner is a Texas real estate investor, but the operators are Belizeans who have found here a way to use and develop the technological and maricultural education they got in other countries. These sophisticated industries are particularly important to Belize because tens of thousands of educated Belizeans have gone abroad to work.

With this introduction to Belizean business and with the backing of our local experts, we were ready to present our program. The more than 60 people who had enrolled presented a cross-section of Belize. Mary Beth Maestre and her husband run Belize City's newest top level hotel, The Villa. Theodora Castillo from the southern seacoast village of Dangriga makes his living carving wood into boats and animals. A customs warehouseman was thinking he might soon retire and open a store selling electronic equipment.

The last day of the program we saved for individual conferences. Bill conferred with Adi Rodriquez about packaging, labeling and marketing. Letty explored some stock controls with the women who run the book store. I talked with Louis Robateau, a map maker/draftsman about the possibility of expanding his partnership to include a real estate brokerage, and about how to structure the business fairly.

If I had the space I would record here the names of each of our students and Belizean resource people and what I learned about them. As a writer I am inclined to record human variety, individualism, just like an artist with a sketch pad. There was plenty of individualism. And yet we also found a strong sense of community, and within that sense both hope and fear for the future.

There is no polite way to say it. All Belizeans fear that political loyalties are leading to a power struggle that will legitimize an undemocratic spoils system, discrimination based on party loyalty. Laws guaranteeing individual rights will be ignored. No one will deny that Belizean citizens are fiercely loyal to their political parties and that abuses of power have occurred under both parties. There is a Creole saying in Belize, "Tings bruk down." May Belizeans believe their democracy will *bruk down.*

Not the business community. Only two years after the first change of governing parties in history, Belize's business people do not accept the idea that democracy will *bruk down.* Some of them have lost import concessions and government contacts (which others say they got through partisan politics in the first place), but few have given up. In the business community there is a growing sense of the importance of individual freedoms. These are the freedoms that they feel will both revitalize the country's economy and keep its government from going the way of other Latin and Caribbean nations where democracy is more form than function and where human rights are sacrificed for political ideology or the survival of a powerful dicatatorship.

The next time my brother and I begin to argue about what free enterprise has to do with a sense of community and with Christian concerns for other people, I will give him some names and addresses in Belize. ●

Wallace Kaufman is a Chatham County realtor and author.

Outreach works in Hillsborough

IT BEGAN QUIETLY, with three men of three denominations studying the Lectionary in the winter of 1980.

From that Orange Congregations in Mission (OCIM) has evolved into a strong force for outreach ministry in Hillsborough and northern Orange County.

OCIM began with six member-congregations—including St. Matthew's Episcopal Church—and now has 27. It runs 11 ministries and programs, including a bustling thrift shop, consumer education, Meals-on-Wheels, pastoral counseling, food and clothes, etc. The 1986 budget is $92,583.

The Rev. Richard Hildebrandt, pastor of Hillsborough Presbyterian Church, is one of the three founders of OCIM. He says a cooperative ministry is necessary to "minister to human needs in a rural setting, where people hurt in exactly the same way they do in urban areas—where people are broke, hungry, scared and isolated."

Hildebrandt says of OCIM's beginnings, "The study of the Lectionary enabled us to develop bonds of trust needed for working together."

The other two founders agree. They are the Rev. Thomas Denton, pastor of First Baptist Church, and the Rev. William Price, then interim rector of St. Matthew's and now a retired priest of the diocese.

JOHN JUSTICE

The Orange Congregations in Mission team: (from left) Dick Hildebrandt, OCIM president Tarlton Davis, Bill Price, Susan Gladin, Tom Denton.

Denton comments of Hildebrandt's remark on the Lectionary study: "Obviously—well it may *not* be so obvious—we concentrated on the things that unified us, not divided us. OCIM has no theology, no doctrine—only a commitment to meeting human needs."

But, Denton adds, "I will say this parenthetically—and it's parenthetic because it's part of my own personal theology—OCIM was able to start because three people got together to study the Word—and then to *do*."

The course of OCIM's ecumenical outreach growth has been smooth and steady. After the initial projects, including Meals-on-Wheels and CROP-WALK, came the diversification into weatherization and energy conservation (including making loans to help people pay fuel bills), a friend-to-friend visitation program, a project to rent child safety seats and others.

By November, 1983, OCIM was able to hire its first fulltime director. She is Susan Gladin, a Methodist minster and graduate of the Duke Divinity School. Gladin is the key person in running what is now a sizable program. In 1985, OCIM deployed 537 volunteers who spent more than 12,000 hours helping more than 7,400 persons.

When the local Cone Mills plant closed in 1984, OCIM was able to step in and give credit counseling, career advice, food, clothes, money and other help for the approximately 550 who had lost their jobs.

Price says: "The beautiful thing about OCIM is that it's a rural effort, but it functions with the efficiency of an inner-city ministry. OCIM gets things accomplished because we're structured—it gives a structure for servant ministry."

He adds, "It's a $100,000 ministry. We at St. Matthew's couldn't do a $100,000 by ourselves, but we can be involved and we claim it as our ministry." ●

For information contact: The Rev. Susan Gladin, executive director, OCIM, P.O. Box 866, Hillsborough, NC 27278; (919) 732-6194.

Styrofoam is poor stewardship

MANY CONGREGATIONS HAVE beautiful china hidden in kitchen cabinets, never seeing the light of day, or displayed in parlors gathering dust. These collections are hardly ever placed on the serving table.

With the invention of the styrofoam cup a number of years ago, the china disappearing act began. At last there is freedom from scrubbing lipstick stains and re-crystallized sugar from cups and mugs. Even congregations with commercial-quality dishwashers have converted to the easy, throw-away styrofoam cup. Now if only someone can figure better ways to handle yucky coffee grounds. . . .

For many of us, coffee and tea taste much better from a china cup or pottery mug. But for the convenience of the throw-away styrofoam vessel, we seem to be willing to forgo good taste.

Supporters of the styrofoam cup like to be able to toss out the remnants of a fellowship hall gathering. It's easy, it's quick, it's clean. Fill the big plastic bag. Close it with a twist-em tie, and take it out to the trash can. It's that simple, and you don't have to do dishes. Who would volunteer anyway?

Opponents of the styrofoam cup worry about unnecessary consumption of natural resources—styrofoam is a petroleum product. They are concerned about bulging landfills and about the need for purchasing more real estate to bury more trash and garbage in places where it won't pollute underground water supplies or leach into rivers and lakes. Important words in their vocabularies are "biodegradable" and "decomposable." These have to do with the breaking-down and rotting of materials so that they can be returned to the soil readily.

A STEWARDSHIP OPPORTUNITY: Talk to members of your congregation about how we can cut down on the use of nondecomposing materials such as styrofoam and plastics.

Talk about how waste and accumulation is becoming a major problem in our state and how it can pollute our environment. Talk about how it can save you money in the congregation and in the community. Talk about how good examples can be set for the members, our children and the community by using already-paid-for china cups and mugs. Take these ideas to work and school with you.

Creation is dear to God. This is one way that you, your family and your congregation can practice good stewardship in God's Kingdom. ●

For further information and educational materials, contact: Jim Hinkley, The Land Stewardship Council of North Carolina; Rt. 4, Box 426, Pittsboro, NC 27312.

Communicant nabs more awards

THE COMMUNICANT took four awards for excellence—including General Excellence for newspapers—in the 1986 Polly Bond competition sponsored by the Episcopal Communicators. The awards were announced May 27 at the annual meeting in Navasota, Tex.

The Polly Bond Awards came only weeks after *The Communicant* was named the best newpaper in the 1986 competition of the interdenominational Associated Church Press.

The other Polly Bond Awards given *The Communicant* were:

- Excellence in graphics.
- Excellence in newswriting for "Gay Priest Generates a Debate," by John Justice (Oct., 1985).
- Excellence in a two-page spread for Paul Dean's layout of "Priest Sketches Faces of Belize" (Oct., 1985).

Awards of Merit were given for: layout of an entire issue (Nov.-Dec., 1985) and feature writing, "Confessions of a Preacher's Kid," Allison Craig (Oct., 1985).

AS USUAL, we'll skip August and publish the next *Communicant* in September. Among the offerings in that issue:

- *A Priest's Odyssey.* John Borrego on the Rev. Julian Cave, the Baptist minister who has left his Charlotte pulpit to become an Episcopal priest.
- *The Bishop in Canterbury.* Bishop Estill on what it's like to preach in the hallowed cathedral.
- *On Leaving Therapy.* Sally Erickson, on therapy, grief and unconditional love.
- *Are We Heading for a Super-Church?* Carter Askren on Episcopal involvement in ecumenical talks.

The Communicant wishes you the best for a fine summer. See you in September. —*John Justice* ●

Letters

Challenged to be gods

THIS IS MY first letter to an editor, but there's no letting this one pass. I'm talking about Bishop Frey's "quotable" remark on page one of your May issue. "Remember, folks, you and I are not called on to be the Messiah—that job was filled long ago—no use for us to be standing in line for it now." It's bad enough that an Episcopal bishop said it, but did you have to print it?

If you don't know why I object to the statement, perhaps I'm in the wrong church. But in case this was an oversight by the newspaper and not really an acceptable statement of Episcopal theology, may I explain for your edification: Unless we are indeed called upon to be the Messiah, his life, death and resurrection are meaningless. The meaning of Christianity goes far deeper than good guys vs. bad guys, because we believe God became man (in all humility) and then overcame sin and death. Would to God Christ's example challenged us only to be perfect human beings. But actually, as children of God, Christ and we are challenged to be perfect little gods. Not that we get there often, understand, but that *is* what we're "standing in line for."

Mary H Ruth
Chapel of the Cross, Chapel Hill

No laughing matter

I FOUND THE cartoon, "Born Again Spy," in the May issue of *The Communicant* extremely distasteful. Being a born again Christian is Scriptural (John 3:3) and something not to be taken in jest. To have this lumped together with extreme fundamental beliefs such as snake handling and total abstinence from alcohol is offensive. I would be mortified to have my Christian brothers and sisters from other denominations see this. Particularly distressing in the cartoon was the so-called "born againer" uncontrollably consuming the wine at the Eucharist and passing out in drunkeness.

You have a fine publication but this made me sad and angry. There are so many potential informative and interesting subjects you can pursue (ex., cameo sketches of different parishes with appropriate pictures or different lay ministries that are not run of the mill). Why stoop to this childish cartoon that pokes fun at sacred things?

Chinkie Goodale
Church of the Holy Comforter, Burlington

Distasteful and offensive

I FOUND THE comic strip "Born Again Spy" in the May issue of *The Communicant* to be both distasteful and offensive. To find it in a church newsletter is appalling.

As Episcopalians we profess to believe in "one holy catholic and apostolic church." If we believe in this universal church, how can we ridicule a segment of that church with which we may not happen to agree? We also take pride in being a church which places great store in reason. Are ridicule and typecasting of those with whom we differ the actions of reaonable men? I think not. I see little difference between this type of editorializing and racial jokes or ethnic slurs. I would be embarrassed to have a non-Episcopalian friend read it. Most depressing of all were the last three words of the strip, "To be continued."

James R. Whited, III
St. Michael's, Raleigh

A political statement

I WOULD LIKE to take exception to the letters denouncing the political cartoon implying that Reagan is not telling the American public the truth abouth Central America.

When I received my *Communicant* that month, I was so taken with the cartoon that I cut it out and showed it to a number of friends and then placed it on my stove for all to see. To believe that any of the supposed facts/statements made by Reagan in the cartoon are true is to be totally illiterate to any information coming from authorities dealing directly with the Contra terrorists. It is also a statement about how little Episcopalians know about the National Church's stand on the Nicaraguan issue which is to work for a negotiable peace through the Contadora process.

Even if one doesn't believe that Reagan twists the facts to suit his fancy, there is the issue of whether the church should make a political statement. As stated earlier the National Episcopal Church takes stands on issues just as our convention this spring presented resolutions of a secular nature. (Reagan certainly has no problem meddling in religious affairs.)

Being a Christian to me means taking a stand, having a conviction and then acting on that belief. I may not always agree with the stand our church takes, but I honor the fact that the Episcopal Church is willing to make a statement and then work toward that end.

Kenille B. Prosser
St. John's, Wake Forest

Prerequisite for peace

IN RESPONSE TO Elizabeth Lassiter's letter in the May *Communicant*: It is of concern to me that someone would be distressed by the presentation of the Charlotte/Mecklenburg Peace Award to the Rev. Art Kortheuer and with the subsequent coverage given this presentation by *The Communicant*. Receiving the award was a great honor for Rev. Kortheuer and, since he is an Episcopal priest, I can't think of a more appropriate place for coverage to be given.

Although most of the organizational work of the sponsoring group, Women for Peace, is done by 15-20 dedicated men and women we draw from a very large base of community support. I also call Ms. Lassiter's attention to the fact that the award was presented to Rev. Kortheuer by an unprecedented coaliton of *22* peace and justice groups in the Charlotte community. This combined base of community support is enormous.

I take strong issue with Ms. Lassiter's comment that we are *all* for peace. A prerequisite for peace is the absence of war. For someone to claim they are for peace and yet continue to support the massive buildup of the incredible destructive weapons of war sanctioned by the current administration is a travesty! I and many others, out of love for our families and our country refuse to sit idly by any longer. Unrealistic, impractical? So were Jesus, Ghandi and Martin Luther King, and so, thanks be to God, is the Rev. Art Kortheuer. We are in good company. When you examine two sides of an issue, pray about it, view the issue in terms of the teachings of Jesus, and thus take a stand, it is not what I call bias. It is answering to a higher calling.

I applaud *The Communicant* for its coverage of this and other issues which prick our Chrisitan consciences. Keep up the good work!

Patty Busch
Saint Peter's, Charlotte

On homosexual ordination

TO THE UN-PREJUDICED Salem Ladies, concerning sexual preference and ordination:

Dear ladies, should you or any of your friends feel that sexual preference prevents you from seeking ordination as priests in the Episcopal Church, move to New York City.

Bishop Paul Moore of New York City ordained the Rev. Ellen Barrett who was known by him to be a practicing homosexual at the time of her ordination. Rev. Barrett has been quoted as saying that "Homosexuality is an alternative life-style that can be a good and creative thing." She said her lesbian relationship "is what feeds the strength and compassion I bring to the ministry."

I strongly disagree with Bishop Moore and Rev. Barrett, but they as ordained ministers of the church represent the Episcopal Church in their diocese and parish.

So far as I know the church has taken no action against either Bishop Moore or Rev. Barrett and therefore by silence condones their actions.

May our gracious Father fill the Church with truth—purify it, direct it, reform it, and then establish it, provide for it, re-unite it—for the sake of Jesus Christ who taught that "unless one is born anew, he cannot see the kingdom of God." Amen.

James C. MacLachan
St. Timothy's, Winston-Salem

Suffragan Bishop's letter

DEAR FRIENDS IN CHRIST,

One of the exciting things about what I am doing is the opportunity to participate in a wide variety of conferences and seminars. One of the most significant in which I have participated was sponsored this past April by our diocesan Commission on Aging. The conference was entitled "The Third Age: A Conference on Ministry with the Elderly." The thrust of the conference was the meaning of life for older adults.

What became very apparent to those of us who gathered at the conference Center at Browns Summit was that ministry to the aging is best accomplished by the church recognizing, enabling and encouraging the ministry of elderly people. We have a fantastic resource in our elderly population, and they have some very special and particular gifts to share with all of us.

There are three gifts in particular which elderly people seem to have in abundance.

There is the gift of discernment. Elderly people have a perspective that most of the rest of us do not have. They are able to take a long view of life rather than a short view. They seem to have the ability fo separate the essential from the non-essential, with a grace and facility that younger people often are lacking.

Elderly people also have the gift of wisdom. One doesn't become automatically wise simply by virtue of living a long time, but it is certainly the rule rather than the exception. There is a depth and clarity which older people have which the rest of us desperately need.

Elderly people also have the gift of compassion. They have the ability to suffer with others, rather than simply feeling sorry for them. That is a gift that almost always is given only to those who themselves have experienced pain and tragedy. In his book *The Wounded Healer*, Henri Nouwen says that our own personal scars are like the Grand Canyon. These scars are, according to Nouwen, "a deep incision in the surface of our existence which has become an inexhaustible source of beauty and self-understanding."

I share this with you because I am convinced that we have an enormous resource and treasure in our congregations, and that is our elderly church members. They have much to give us, and the Body of Christ is richer and stronger because of who they are and what their gifts are. I think it is tremendously important that we view them as people who do ministry, rather than simply as people who need ministry. They are a great resource for us; they are like the pearl of great price that Jesus spoke of in Matthew; they are like that treasure lying buried in a field that He also spoke of in Matthew. If we ignore that treasure, or undervalue that pearl, we do so at great cost to the ministry and the witness of the church!

We need, in this church of God, to find ways to take advantage of what our elderly people have to offer us, and to use their gifts both to the Glory of God, and for the building up of the Body of Christ.

Faithfully,

Frank H. Vest, Jr.

Frank H. Vest, Jr.

027514-009-00097
MR & MRS WILLIAM S POWELL
307 PLUM LN
CHAPEL HILL NC 27514

Sabbatical sketches

ROBERT W. ESTILL

EDITOR'S NOTE: *In September, Bishop Robert Estill will do a wrapup report of the sabbatical he and his wife Joyce are taking this summer, including the sermon he preached June 29 in Canterbury Cathedral. Meanwhile, here are some notes from other cities.*

ASSISI: One of the nicest decisions we made in planning this sabbatical was to try just *to be.* Not to have an agenda. not to write a paper, or study a particular subject. not to have a project, but simply *to be* where we are. After 18 days of *being,* it is beginning to pay off.

Early mornings on our terrace are delightful. The days here are hot and clear. In the late afternoon, we look into a magnificent sunset, as Brother Sun goes to rest slowly over the far western rim of the valley, still reflecting on the Basilica of St. Francesco, which frames one end of the village. Then we have yet another spectacular view: Sister Moon and the Stars vying with the lights on the plain and the dotted lights of Assisi slowly going out on another day. Small wonder that we are content *to be* in such a place.

MUNICH: We visited Zurich and Vienna and then spent two days in Munich. What a grand city this is! The spirits of Wagner, Richard Strauss, Rilke, Ibsen and Mann abound here. In the magnificent State Opera House, we saw Verdi's *Macbeth.* We also saw *La Traviata* in Vienna, and while we thought the Munich opera house grander, it was a thrill for a Texaco Saturday Opera listener to be in two of the great opera houses of the world.

ZURICH: Zurich, a surprise. Lovely city on the lake, with the Limmat running through and our hotel on one bank with a park in the middle. Great sycamore trees hanging over the banks of the river and mallards flashing by on the water's flow (very fast), then flying (low) back up stream to zip back down again. Busy downtown with marvelous giant lions all around, left over from some festival, colored brightly and imaginatively. Children climbing on them and sometimes looking up to see one perched on a roof-top.

The bright Chagall windows in the Fraumunster, and the equally creative ones ('tho dark and somewhat mournful) by Giacometti in the otherwise stark Grossmunster Cathedral. The churches can't compare with those in Italy, either in their architecture or in the piety of the people, and the effect of same on visitors.

We saw a fine exhibition of Giacometti's work and had a nice chat with a friend, a Zurich resident for 30 years, who does business in South Africa. As I write this, that whole issue is boiling up. Trevor Huddleston, retired Archbishop of the Indian Ocean, spent much of his life in South Africa and now urges sanctions. He wrote in the London *Times:* "Those who, in the name of governments or churches or peace movements, continue to urge 'patience,' 'dialogue' and 'diplomacy' are sustaining the evil of apartheid."

LONDON: Under the heading of "touring," we spent four days in London before coming up to Oxford. A profusion of shops, elegant stores, restaurants, museums and things to do nearly overwhlemed us.

At the Tate Museum, I say an exhibition of the German expressionist Oskar Kokoschka, a new favorite. Kokoschka, who died in 1980 at age 94, believed that pictures work a magic by appealing to the slumbering power of a dim racial recollection. Indeed, I have been impressed in our journey by coming out of the Middle Ages and St. Francis into the Renaissance, with its wealth of expression and its burst of color and of religious fervor—expressed in pictures, with the richness of God's creation though men and women. Francis' gift of his wealth and even of his cloak, is matched, for me, by the gifts laid down by Titian and Michaelanglelo and all great artists. Just so with Verdi and Wagner. Just so with Goethe and Mann. And just so with Kokoschka.

The British papers are very critical of the United States for shielding Irish terrorists and refusing to send them back for punishment. They think we are being inconsistent (at best) in our all-out war against terrorism. On the other hand, most of the people we see seem glad to see us. There have been elaborate efforts to get Americans to "come home to Britiain," but at this writing we are still very few, compared with the mobs of German, Dutch and Japanese tourists. Still, summer school at Oxford will probably bring more Americans than are here now. In fact, next week, an Elderhostel group moves into Wycliffe Hall (where we are lodging) to be followed by summer school students from New York University. So the Yanks are coming, if only in a trickle. ●

The Rt. Rev. Robert W. Estill is Bishop of the Diocese of North Carolina.

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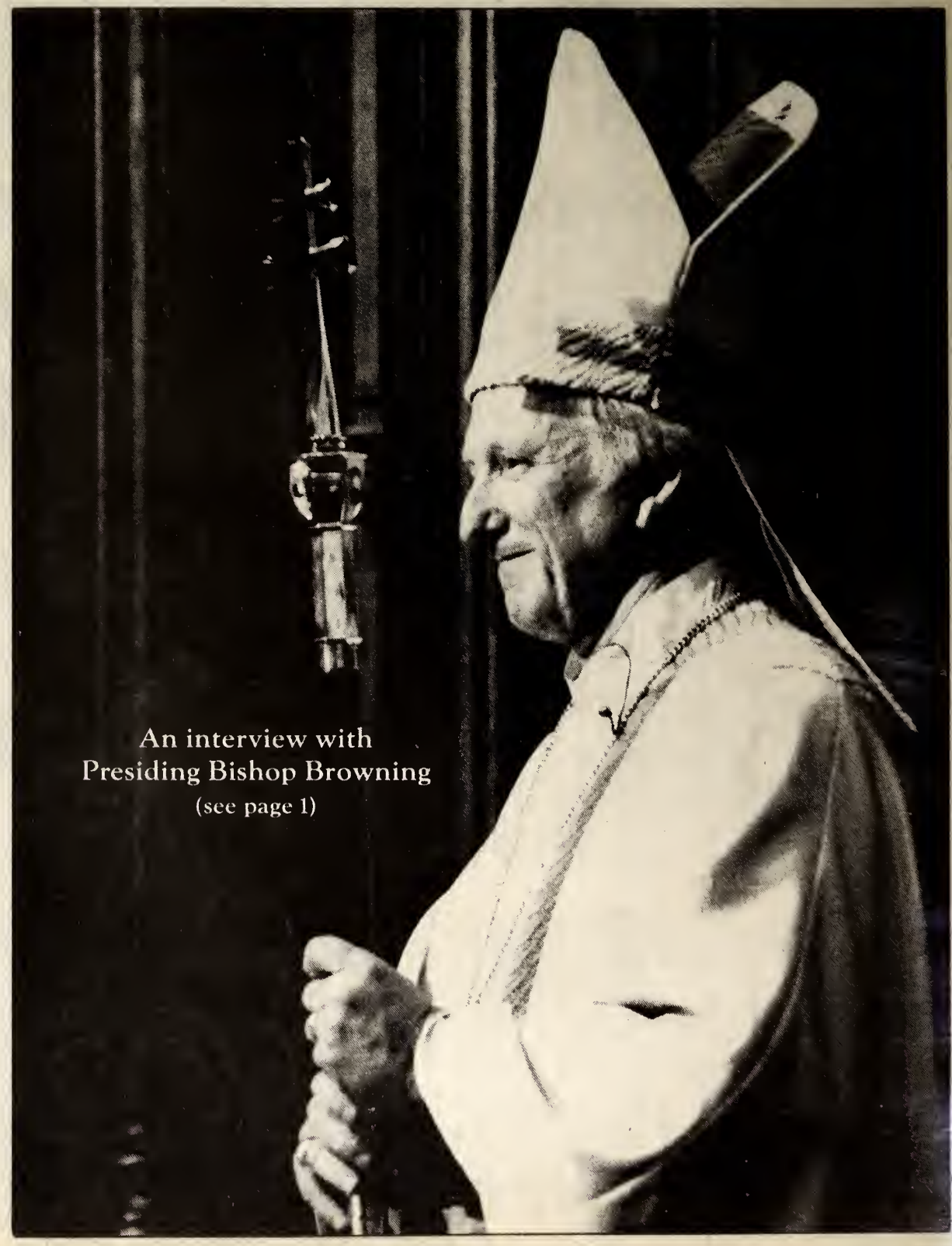
THE COMMUNICANT

VOL. 77, NO. 5 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA JUNE/JULY 1986



An interview with
Presiding Bishop Browning
(see page 1)

MORTON BROFFMAN

THE COMMUNICANT

VOL. 77, NO. 6 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA SEPTEMBER 1986

The odyssey of a Baptist pastor

JOHN E. BORREGO

THE REV. JULIAN CAVE sat in the pastor's study of St. John's Baptist Church on a cool May afternoon. Stacked in the corner were the cardboard boxes that would soon be filled with the books and papers that traced a ministry of more than ten years as senior minister of this congregation.

Cave had submitted his resignation as Senior Minister of St. John's a few days before, and had announced his intention to seek ordination in the Episcopal Church. He had intended to remain for a few more weeks, and planned a series of sermons which would have traced his odyssey toward the Episcopal Church. Some at St. John's had been supportive, however the more common reaction had been negative. In considering what would be best for himself and for the 1,575 members of St. John's, Cave decided to leave the Southern Baptist fold sooner. April 27 became his last Sunday in the pulpit of St. John's..

The steps toward the Episcopal Church had not been easy ones or lightly taken. The veteran of 30 years of service in Baptist pulpits in Ohio, Georgia and the Carolinas found his own theology and view of the Church had evolved and changed.

Cave spoke of the irony of moving from a free-Church, Baptist tradition, to the hierarchical Episcopal Church in order to seek more freedom and diversity. "In the Episcopal Community there is more space for diversity. Though theoretically we [Baptists] claim space for individual interpretation, in actual fact, that is not quite

CHARLOTTE OBSERVER

The Rev. Julian Cave

the case," he said. "You are expected to conform to the modus operandi of the Baptists, not necessarily from a theologican point of view, but how every other Baptist does it. That didn't allow for enough space. . . . I've got to give you this space, otherwise I play God. I'm not prepared to do that right now."

It was not only a seeking for diversity and freedom of interpretation that led Cave to the Episcopal Church. "Episcopalians think sacramentally," he wrote in his letter of resignation to the St. John's congregation. "They see all realities as potential windows through which God moves—even Church itself is viewed as a sacrament." Cave later said, "We [Baptists] have essentially stripped worship of those things which can enrich it . . . we are somewhat suspicious of symbol. Our worship doesn't have the depth and the comprehensiveness and the rich qualities of those who tend to embrace a wider range of reality. We are very *word* oriented, and that has a limiting effect. . . . I look upon the Episcopal tradition as far more open to God moving into a person, and not finding that in just the spoken word. It frees you up to hear God in a wide range of things."

The practice of believers' baptism, in which an individual must be old enough to make a personal affirmation of faith, is the most important distinction which separates the Baptist tradition from the Episcopal Church and most other Christian traditions. Cave reflected on the practice of infant baptism, and the meaning of the *Book of Common Prayer's* words, "We receive you into the household of God. Confess this faith of Christ crucified, proclaim his resurrection, and share with us in his eternal priesthood." (*BCP*, page 308). "That, to me, is a dramatic statement. Infant baptism is a strong statement of incorporation. It surrounds a person with grace. It is a community reaching out to claim this person, and then moving with that person as decisions are made."

He contrasted this with the Baptist practice, which emphasized individual conversion. "There's no real sense of community and immersing the person in *corporateness*. I make my decision, you make your decision, we help him make his decision."

Drawn as he is to the Episcopal Church, Cave still expresses a deep affection for the Baptist tradition that was his home for many years. "I make this change with a profound sense of gratitude for you and the other Baptists," he wrote to the congregation of St. John's, "realizing that your critical influence has brought me to do today what is the most *Baptistic* thing I have ever done, that is, follow the dictates of my own conscience." he acknowledges the change that has happened within him: "As I look upon myself, I think that I have moved from having a Baptist psyche to having a more Episcopal psyche."

His close friend, Dr. Gene Owens, pastor of Charlotte's Myers Park Baptist Church, recognized this evolution in Cave's view of the Church and his place in it. He spoke with affection and regret, about Cave's decision. "I argued strenuously for Julian's tradition, his present church. In the course of the argument, I realized that Julian has evolved toward the Episcopal understanding of the Church. I think it will be misunderstood, or viewed in a biased light as though Julian has left the church. In fact he has found a home in a different part of the Church, a different expression of the Gospel. . . . He has done the right thing for the right reason."

Cave and his wife Leonora were confirmed last March 19 at Charlotte's Holy Comforter Episcopal Church. He has worked as an intern at Holy Comforter for the last three months and is now an aspirant for holy orders in the diocese. "It has been exciting for me and for Holy Comforter to have a man of this caliber here," said

(continued on page 10)

Planning ahead is planning well

F. NEFF POWELL

JOIN THE 445 Club. It's open to all Episcopalians, it's simple to join, and everyone benefits, including you, your family, and the Church.

Page 445 of the *Book of Common Prayer* contains the rubric instructing clergy to remind parishioners "about the duty of Christian parents to make prudent provision for the well-being of their families, and of all persons to make wills, while they are in good health, arranging for the disposal of their temporal goods, not neglecting, if they are able, to leave bequests for religious and charitable uses."

If you have done such planning, you're already in the club. If you haven't, I urge you to begin planning.

Financial planning is not for the wealthy alone. Such planning is a form of stewardship—caring for, and making provision for, our families and taking good care of those possessions that God has given to our care. Thus, each of us is bound to prayerfully consider our obligations as stewards of a portion of God's creation.

We Powells are a family of modest means: a tract house, one station wagon, three children, some furniture, a few family "treasures," and no pets. Our wills provide that if either Dorothy or I die, the other receives everything. If we both should die, we have nominated guardians and all of the estate will go for the care of the children. In the most unusual case in which we should all die at the same time, it would be distributed more widely in our families, and a portion would go to the Church.

Nothing fancy—in fact, it's very simple. Just a family trying to be good stewards of God's many generous gifts.

Wills are probably the simplest way to remember the church after cash gifts. Other ways to remember the church in financial planning are life insurance policies (especially since the original purpose for which such policies are purchased often change over the years), stocks, land, trusts.

Consider this recent example: the gift of a life insurance policy that will eventually yield $2,500 for St.

JOHN JUSTICE

The Ven. F. Neff Powell

Michael's, Raleigh, $2,500 for Calvary, Tarboro, and $5,000 for the Bishop's Discretionary Fund. The donor has stated that "The Episcopal Church has been a vital part of our lives and my wife and I want to do something for the Church that will continue after we are gone."

Without raising anyone's anxiety level or blood pressure, I must point our that if you don't make a will that spells out your stewardly wishes, the State of North Carolina will decide how to dispose of your estate. Our family thought it much more palatable to make our own prayerful decisions. This was one of the instigative factors in our consulting a lawyer and drawing up a will.

John Thomas, former chair of the Planned Giving Commission, presently a member of Diocesan Council and for many years an expert in planned giving and estate planning, challeged delegates to the 1986 Diocesan Convention to "join the 445 Club." So far, there's been a pretty good response, but I'd like to urge everyone to read, reflect, and act upon page 445 of the Book of Common Prayer.

For information, contact The Rev. Royal Dedrick, who is currently working for the Diocese of North Carolina offering workshops and information on this area. His address and phone number are: Rt. 6, Box 570, Salisbury, NC 28144; (704) 636-0821. ●

The Ven. F. Neff Powell is Secretary of the Diocese and Director of Program.

Around the diocese

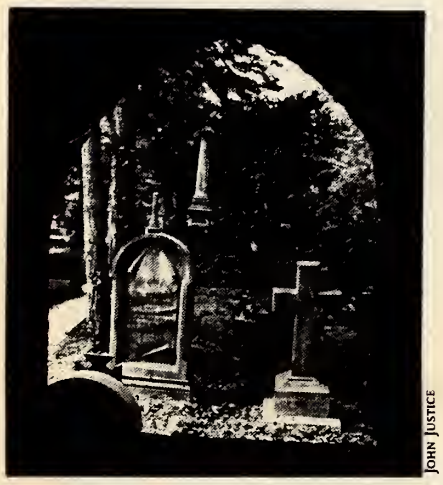
Terry Fullam visits N.C.

THE TIRELESS TERRY FULLAM is in the middle of a swing through North Carolina. Fullam, rector of St. Paul's, Darien, Conn., is bringing his renewal message to Chapel Hill in October and December, and to Raleigh in November.

On Oct. 2-5, Fullam will lead sessions on "The Healing Message of the Gospel" at the Aqueduct center. Then he will return to Aqueduct on Dec. 10-13. For information on both sessions, contact: Tommy Tyson, Aqueduct, Route 6, Chapel Hill, NC 27514.

On Nov. 20-22, Fullam will lead a renewal meeting at St. Michael's, Raleigh. For information, contact: Dr. Isaac Manley, 2800 Blue Ridge Road, Raleigh, NC 27607.

Fullam, thought by many to be the preeminent renewal leader among Episcopalians, made earlier appearances this Fall at Lake Junaluska and Cashiers.



JOHN JUSTICE

Calvary Churchyard, Tarboro

Calvary Churchyard

THERE'S A PLACE of peace and beauty
Known as Calvary Churchyard;
When there you have the feeling
That you're very close to God.

The vision of a former Rector
Brought plants from many lands,
And created this place of beauty
By the labors of his hands.

Once when he was busily at work,
The Sexton passing by
Said, "You're making this place so pretty,
You're 'ticing folks to die."

In this Churchyard are buried
The humble and the great;
It is known and loved by many
Throughout the Old North State.

All mortal men have feet of clay,
Which is their earthly plight;
But through the power of their Risen Lord
Many have won their life-long fight;
And through the portal of these graves
Have gone many of the Saints in Light.

Henry Johnston, Jr.

The Rev. Henry Johnston Jr., a native of Tarboro, is former rector of Holy Trinity, Fayetteville. The "former Rector" of his poem is the Rev. Joseph B. Cheshire, rector of Calvary Parish, Tarboro, for 47 years, and father of Bishop Joseph B. Cheshire of this diocese.

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Bishop: The Rt. Rev. Robert W. Estill

Editor: John B. Justice

Art Director: Paul Dean

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Please send letters and address changes to: THE COMMUNICANT, P.O. Box 17025, Raleigh NC, 27619. Phone: (919) 787-6313.

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Prayer group in action

THIS IS THE Anglican Fellowship of Prayer in action around the world:

- An Anglican priest and his wife traveling from winter-locked Athabaska, Alaska, to Baltimore, where Spring has already arrived in time for an AFP conference.
- Episcopalians in Chicago using AFP-provided structured prayer and Bible study as they elect a bishop coadjutor.
- Lunchtime and after-work prayer groups being initiated by the AFP in government offices in the Solomon Islands.

Recognized as an official arm of the Anglican Communion since 1958, the Anglican Fellowship of Prayer is dedicated to prayer as an essential response to God. The AFP ties together the prayer concerns of the entire Anglican Communion and has been a pioneer in developing the prayer group movement and starting schools of prayer.

AFP representatives travel to parish to speak, to start prayer groups and to serve generally as resource persons.

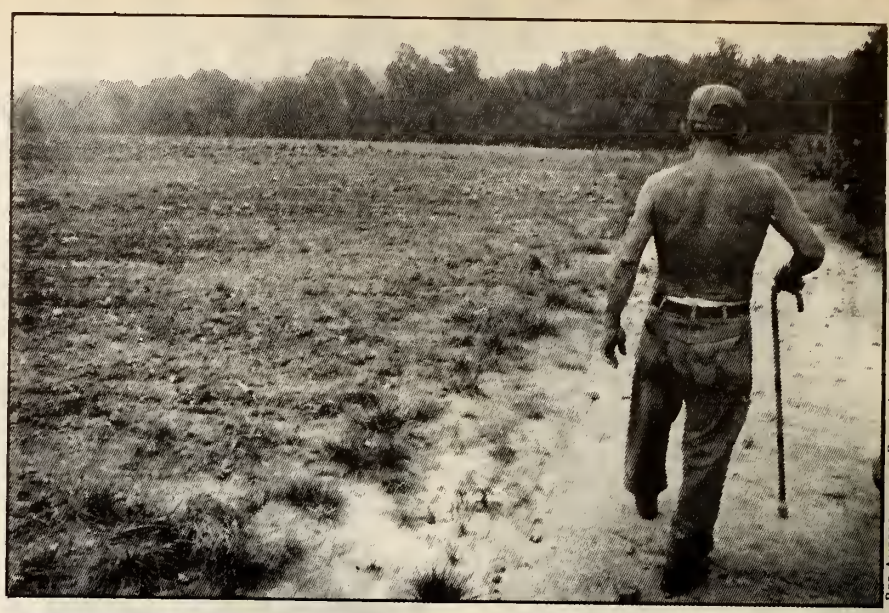
Parishes also can get such AFP resources as rule-of-life folders (help with discipline for prayer life), fasting folders for Lent, a prayer library with practical books on prayer subjects and others.

The 1987 AFP International Conference will be held at Ridgecrest. More will be said about this three-day event in future *Communicants*. Anyone wishing information on the Anglican Fellowship of Prayer may contact Mildred L. Greene, who provided the material for this note. She can be reached at: Box 652, Bermuda Run, NC 27006.

A Prayer for Rain

O God our heavenly Father,
creator and sustainer of all life,
giver of all good gifts;
look with mercy, we pray you,
upon your children
who suffer from this extreme heat and prolonged drought.
Have mercy upon your creation
which withers and wilts
under the unrelenting rays of the summer sun. . . .
In your mercy and in our time, we beseech you,
bring upon the earth the blessing of cooling rains,
to moisten the ground,
to well the streams and to fill the wells,
to make the pastures and hills green and sparkling,
and to cause flowers to bloom and grain to sprout;
So that every creature upon your earth may thrive and prosper,
and in so doing,
stand as witnesses to your eternal goodness.
All these things we ask through Him whose love redeems the whole creation,
Jesus Christ our Lord. AMEN.

The Rev. Wilson Carter,
rector of Grace Church, Lexington



ROB AMBERG FOR THE RURAL ADVANCEMENT FUND

Remembering the drought of '86—a priest's prayer for rain (below).

Sparks fly over housing plan

A NOBLE EFFORT or a breeding-ground for crime? It depends on who is describing New Hope Woods, a proposed housing development for 60 migrant farm families in Johnston County.

North Carolina has a moral obligation to provide decent housing for farmworkers and that's exactly what New Hope Woods will do, says the North Carolina Council of Churches. The council has paid $125,000 for 12.4 acres a mile south of Smithfield. About $3,828 of that came from migrant ministry funds of the Diocese of North Carolina.

Mayor Kenneth B. Baker has said, "We just don't like them standing on our doorstep." He has also stated that the city will take every legal step possible to keep New Hope Woods from opening. He mentioned denying city water and sewer service as one possibility.

Nonetheless, the NCCC is proceeding with the project. It is continuing to try to get a $1.8 million loan from the Farmers Home Administration to build the homes. The federal agency twice has rejected loan applications on the ground that no need has been demonstrated for such housing. That assertion, the council's executive board has said, "goes in the face of facts and North Carolina's moral responsibility to provide adequate housing for farmworkers."

The council welcomes support for New Hope Woods and its other work. To help or get information, contact: The Rev. Collins Kilburn, N.C. Council of Churches, Bryan Building, 201-A, Cameron Village, Raleigh, NC 27605-1377; telephone (919) 828-6501.

Recent clergy changes

Ordained as priests: The Rev. John E. Shields, Winston-Salem.

The Rev. Elizabeth Goodwin Saunders, Miami.

Ordained as deacons: The Rev. Christopher C. Gray, Raleigh.

New clergy positions: The Rev. J. Barry Kramer, rector of the Church of the Holy Cross, Valle Crucis, from Raleigh, where he was Missioner to the Deaf for the Diocese of North Carolina.

The Rev. William Worth Jennings III, Priest-in-charge, St. Christopher's, Garner.

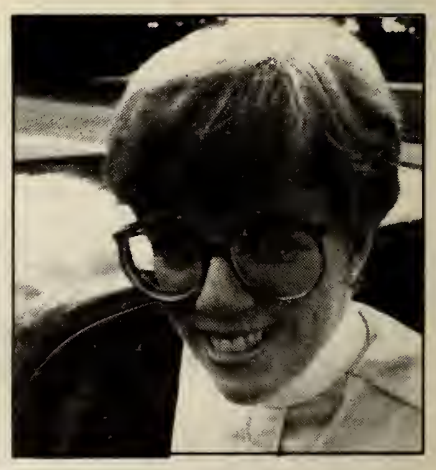
The Rev. Warren John Albert Soule, rector of Christ Church, Cleveland, from the Diocese of Pennsylvania.

The Rev. W. Merritt Greenwood, rector of St. Anne's, Scottsville, Va., from St. Martin's, Charlotte.

The Rev. Joshua T. MacKenzie, rector of Christ Church, Elizabeth City, from St. Stephen's, Durham.

The Rev. David H. Wright, priest-in-charge, St. Clement's, Clemmons, from St. Matthew's, Kernersville.

The Rev. William Joseph McNeeley,



The Rev. Diane Corlett

assistant, Christ Church, Raleigh, from Diocese of East Tennessee.

The Rev. Fielder Israel Jr., rector of St. Luke's, Eden, from Diocese of Upper South Carolina.

The Rev. Joseph L. Dunlap, assistant, Christ Church, New Bern, from non-parochial, Diocese of North Carolina.

The Rev. Porter Burks Cox, canonical residence transferred from the Diocese of North Carolina to the Diocese of East Carolina.

Deceased: The Rev. David V. Guthrie, non-parochial, Diocese of North Carolina, died July 4, 1986.

Corrections: The Rev. Diane Corlett, assistant at All Saints', Concord, was ordained at Christ Church, Albemarle (rather than the estimable church of the same name in Charlotte, as reported in the June/July issue).

William J. Ortt, assistant at St. Francis', Greensboro, is an ordained person, rather than a layman as stated in the last issue.

Foundation helps diocese grow

GAIL WOJTON

QUIETLY EXTENDING GOD'S kingdom is the North Carolina Episcopal Church Foundation, a little-known but very effective diocesan agent for growth.

The foundation was created in the 1950s to fund repairs, renovations and expansions of church buildings in the diocese. All of the NCECF's money comes from private sources—not one penny from diocesan coffers. And every dollar raised for the foundation helps new congregations get established or existing ones expand or fix-up what they have.

Among those receiving loans in recent years are: St. Mark's, Raleigh; St. John's, Wake Forest; St. Michael and All Angels', Charlotte; Calvary, Tarboro; Grace, Lexington; and Good Shepherd, Rocky Mount. Grants have been awarded to St. Mary Magdalene, Troy; St. Paul's, Smithfield; and Saint Mary's College, Raleigh.

Sarah Lemmon, a director of the foundation, said: "We will help any congregation that can show us that they have done everything they can to raise the funds needed: They have pledged all they could and gotten bargain-basement bids and used all the labor available. Then our visiting committee goes over their finances to attest that they can swing it.

"If we feel they are perfectly able to finance themselves, we have turned them down, always leaving the door open," said Lemmon, retired history professor at Meredith College and communicant of Good Shepherd, Raleigh. "Or, if they haven't met their diocesan assessment or paid their maintenance fund quota, then they probably won't be able to repay this loan either. We have told several applicants to go back and do their homework and come back to us again, and sometimes they have discovered they didn't need a loan from the foundation after all."

Lemmon added, "We are not a charity in the sense that we can give money away without assurance of a church's ability to pay it back. We can't betray other congregations' futures. We have to operate as a business, but with a difference: We offer very low-interest rates in a spirit of charitable understanding and Christian love."

The foundation also gives money in the form of grants up to $5,000. "Perhaps we have a little, struggling mission," Lemmon said, "and maybe the furnace blows up and they are faced with an emergency. They are desperately in need and can't raise the money any other way, and so we give them a small amount to tide them over."

Since its inception, the foundation has been a success. Over $300,000 was raised in the first capital funds campaign back in the '50s, and loans and grants made have never dropped below $100,000 a year since. At the end of 1985, foundation assets and the face amount of loans each was more than $1 million.

Originally, the foundation's charter limited it to working with missions. Then, because no missions applied for money for several years, Al Purrington Jr., then chancellor of the diocese and later a director of the foundation, got the charter amended to allow parishes to apply.

GAIL WOJTON

Sarah Lemmon

"Still," said Lemmon, "we had periods when few applications were forthcoming. The money, of course, continued to earn income and we are reaping the harvest of those years today. Again the charter was amended to allow loans to wholly owned diocesan institutions like Browns Summit and the Penick Home."

Loans are made up to $60,000 to be repaid in 10 years or sooner. The current annual interest rate is 6% for parishes and institutions and only 5% for missions.

The foundation's only problem is that Lemmon and the 11 other directors are concerned that they will have to begin saying no to worthy applicants. "At our quarterly meeting in May," said Lemmon, "we granted all available funds to four congregations. We paid out all our liquid funds, and until more interest is earned on the principal, we have no money to help deserving churches."

She continued: "Unlike appeals to feed the hungry or save the environment, the foundation has little emotional appeal for those who wish to use their money to better the world. This is such a quiet project, but no less worthy. It was founded to extend God's kingdom. Church buildings give people a focus; the minute there is a building, people will come out to church. St. John's in Wake Forest, which completed its new sanctuary last year, reports that their congregation has more than doubled since then."

On behalf of the foundation, Lemmon urges all in the diocese to consider contributions and bequests, which are, of course, tax-deductible. She said, "We all talk about growth and reaching the unchurched and meeting needs. This is an extremely valuable way to do just that." ●

Gail Wojton is a Raleigh writer and a communicant of the Church of the Nativity.

For information on the North Carolina Episcopal Church Foundation, contact Mrs. Letty J. Magdanz, Business Administrator, Episcopal Diocese of North Carolina, P.O. Box 17025, Raleigh, NC 27619; phone: (919) 787-6313.

The body, the breath, and prayer

BECAUSE THE BODY can be used to prepare for prayer and to convey prayer—

Because Christian spirituality so often has considered the body as something to be harnessed, rather than used prayerfully—

Because breath is synonymous with life in the early Hebrew scriptures and in nearly every religion—

Because "Learning to pray is learning to be human"—

Because of all this, the Rev. Nancy Roth's Oct. 25 prayer conference in Cary will be called "The Breath, the Body, and Prayer."

The session is St. Paul's annual prayer conference and will be held Saturday, Oct. 25, from 9:30 a.m. until 4:30 p.m. (See below for registration information.)

Roth will offer reflections on the metaphor of breath as prayer. She will also teach exercises to help use the body to pray.

She will devote part of the session to three modes of prayer: prayer as words, prayer as thought and prayer as simple attention to being in God's presence.

"I think I'll break the session into those three groups, all of which can be talked about in relation to the body and breath," Roth says. "There are simple exercises I do every time I teach prayer, exercises to help prepare the body for prayer. Most of us have a physical restlessness we need to shed. We may have a kink in the shoulder, our back may be tired. If, then we reach for the ceiling to relieve the kink, and roll our head to relax our back, we can in a very quiet way relax the body for prayer."

The Rev. Nancy Roth

Genesis 2:7 is Roth's keystone Bible verse: "And the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living being."

Roth says, "God takes up dust and makes human beings—the dust is not separate, it is infused with God's life."

She expanded on this in a chapter she wrote for the 1985 Winston Press book, *Affirmative Aging:*

"Breath is a rhythm, and the life of prayer is a rhythm, also, a two-fold pattern of giving and receiving, exhaling and inhaling. We prepare ourselves (exhale) so that God can fill us (inhale). Most of us have discovered this rhythm in the pattern of deaths and rebirths or valleys and mountains that we experience as we travel through life. However, while the rhythm is a natural one, it is something of which we need to be continuously reminded."

In a nutshell, then, that's what the Rev. Nancy Roth will be doing at St. Paul's, Cary, on Oct. 25: reminding participants of the synchronicity of breath and prayer and teaching them how the body can aid prayer.

Although she advises folks to wear loose, comfortable clothes, she says the exercises are not grueling and that you don't have to be a Nureyev or Pavlova to come, take part, and benefit.

Roth is a New York City native who was ordained as an Episcopal priest in 1981. She teaches spirituality courses at Trinity Church, Wall Street, and directs the Elderhostel program of the General Theological Seminary. ●

"A Conference on Prayer" will be held on Saturday, Oct. 25, from 9:30 a.m. to 4:30 p.m. at Saint Paul's in Cary. Preregistration is necessary. The cost is $7.50, including lunch. Please make checks payable to St. Paul's (marked Prayer Conference) and send it with the following form to St. Paul's Episcopal Church, P.O. Box 431, Cary, N.C. 27511. For more information, call (919) 467-1477.

Please reserve ____ spaces for the Prayer Conference at $7.50 each, lunch included.
Name(s): _____
_____
Address: _____
_____
_____

Responses to apartheid

IMPACT VISUALS

(NEW YORK, DPS). Apartheid: no one likes it, but how do American Christians, specifically Episcopalians, respond? This summer, four dioceses came up with varying, but related responses.

The Diocese of Central Pennsylvania, in its June convention, debated pros and cons of divestiture, boycott and political action as responses to apartheid. An amendment to a resolution condemning apartheid encouraged the churches and members of the diocese to boycott the goods and services of companies doing business in South Africa. It also requested that a list of such companies be distributed to all churches in the diocese.

Bishop Charlie F. McNutt, Jr., in his annual address to the diocese, called for support of South Africa's Bishop Desmond Tutu and others in eliminating apartheid. He added: "I believe the time has come for the Church and others to divest financial holdings in companies that continue to cooperate with those who support this evil policy of aparthied. The time has come for our government to change its policy and impose sanctions regarding South Africa."

In the Diocese of Central New York, which also had a June convention, resolutions were appproved calling for the diocesan trustees to eliminate all holdings in companies that do business in South Africa by the end of 1988 if insufficient progress has been made toward ending apartheid, and asking that the diocese continue to study "ways and means by which Christian concerns can be translated to positive action."

As one of those "ways and means," Central New York Episcopalians voted to provide scholarship support to two non-white South African undergraduate students at Syracuse University as a means of investing in the future of that nation. The diocese's Committee on Social Responsibility in Investments, which has been in consultation with Syracuse University's Vice President for International Affairs, the Hon. Goodwin Cooke (who was also present at the convention), noted that, under apartheid, higher education is almost totally unavailable to black, colored and Indian South Africans, while these may be the people called upon to be the country's leaders in the years to come. Under the terms of the resolution, the diocese will supply one-half the tuition costs for two engineering students, beginning this fall and for the four years of their undergraduate education. The remainder of the cost of their tuition will be paid by the university, with other expenses met by a U.S. government grant.

At a meeting of its executive council, the Diocese of Western Michigan recently announced that it has, in response to a resolution from its diocesan convention last November, divested over $1.1 million worth of investments from corporations doing business in South Africa. According to the Rev. Robert Shackles, rector of St. Paul's Church in Muskegon and chairman of the management committee which met with bank officials, "We were prepared to take a loss in interest by divesting, since this is a moral issue, but timing and prudent decisions resulted in a $194,000 capital gain."

This move by Western Michigan is in keeping with the policy of the Episcopal Church nationally, which voted for such divestiture at its General Convention last September and, said Bishop Howard Meeks, "We will be notifying both the companies and our own government of this action and our reasons for it. And we anticipate each congregation will follow a similar course of action, if they have not already done so."

The principal trustee of funds and real estate of the Episcopal Diocese of Pennsylvania, the Church Foundation, has adopted new resolutions to support the Corporate Council in South Africa. The Foundation, which holds over 300 church funds totaling nearly $50,000,000 has set June 30, 1987 for divestiture of investments in companies which do not show satisfactory progress toward the anti-apartheid goals of the council.

In a letter to all its fund participants, the Foundation's Board of Directors noted that more than 100 major U.S. corpoirations doing business in South Africa have formed the Corporate Council with the advertised goals of abolishing statutory race discrimination, negotiating with acknowledged black leaders about power sharing, granting full South African citizenship to all people and rejecting violence as a means of change. In its statement, the Board expressed support for these aims and added, "We believe that progress towards these goals will be harmed by the withdrawal of a significant pressure group which supports them. We believe that the goals of justice and peace will be best served by supporting organizations which support these goals." ●

Dialogue on women's ordination

(NEW YORK, DPS). An exchange of letters between the Vatican and the Archbishop of Canterbury on women's ordination has been welcomed by Presiding Bishop Edmond L. Browning, who called it a "mini-dialogue" on the thorny subject. An Anglican call for continuation of the dialogue seems to have been well-received.

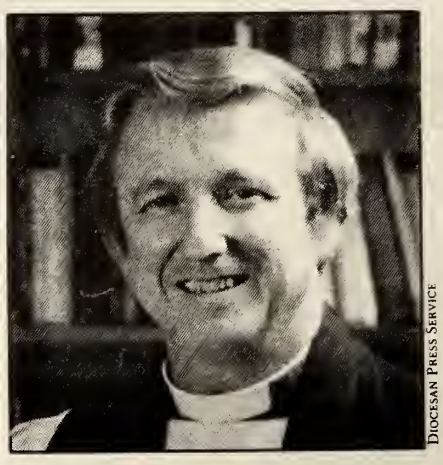
In the exchange, standard papal objections and Roman Catholic and Anglican arguments are summarized fully and Vatican authorities acknowledge that the movement toward ordination of women has been undertaken on "the basis of serious theological conviction."

In a statement issued June 30, Browning said, "I believe it would be unfortunate to underestimate the gravity of this issue for the movement of convergence between Anglicans and Roman Catholics."

But he said he regarded pursuit of unity between the two traditions and commitment to opening holy orders to women as aims that were "not mutually exclusive."

Browning said the series of letters exchanged by top Anglican leader Archbishop Robert Runcie with Pope John Paul II and Cardinal Johannes Willebrands "should be read as a mini-dialogue on the question of admitting women to priestly ordination."

In the series of four letters published June 30, the Vatican reaffirmed its absolute opposition to women's ordination and warned that the practice creates serious obstacles for unity talks.


DIOCESAN PRESS SERVICE

The Most. Rev. Edmond L. Browning

Saying that he believed the brief exchange of correspondence could not explore the questions deeply, "nor reflect all of our current experience," Browning endorsed Runcie's proposal for extended joint study of issues related to women's ordination, to be carried out by an augmented dialogue team that would include members of the current Anglican-Roman Catholic International Commission (ARCIC).

Browning commended the Anglican archbishop for reporting on "the convictions and situation" of Anglicans on the issue to the Vatican after consulting with 27 regional Anglican primates at a March meeting in Toronto. While Runcie maintains that women priests should not be ordained until Anglicanism has reached a wider consensus, he pointed out that "a number of Anglican churches have already come to a decision."

Browning proposed that dialogue among Anglicans be continued "through a process of the various provinces deciding in their synods on the basis of doctrinal reasons, sharing their decisions and therefore helping one another to decide." The recent formation of an Anglican working group to gather responses from Anglican bodies around the world is an example of such an approach, he said.

"The Episcopal Church has proceeded to the ordination of women on the basis of serious and convincing theological reasons which it is willing to share with other churches," said Browning. "We intend, not to depart from the traditional catholic doctrine of holy orders, but to expand and open it to the other half of the human race."

In the exchange, Runcie said some Anglicans were convinced not only that there are no "fundamental objections" to ordaining women in Scripture or tradition, but that substantial doctrinal reasons "actually require it."

He said both Anglican and Roman Catholic doctrine hold that the humanity taken on by Christ and which became "the risen and ascended humanity of the Lord of all creation must be a humanity inclusive of women" for them to share redemption.

Consequently, Runcie adds, some Anglicans point up the "representative nature" of the priesthood and its "special sacramental relationship with Christ as High Priest in whom complete humanity is redeemed."

Because that "includes male and female, it is thus urged that the ministerial priesthood should now be open to women in order the more perfectly to represent Christ's inclusive High Priesthood," Runcie said.

He said the argument is that "the representational nature of the ministerial priesthood is actually weakened by a solely male priesthood."

Willebrands cites an "unbroken tradition" of ordaining only men as a standard set by "the practice of Christ and the apostles" from which the Church could not deviate.

He said the Church understands itself in "feminine imagery" as a body of which Christ is the head and that "we can never ignore the fact that Christ is a man."

The ordination only of men to the priesthood has to be understood in terms of the intimate relationship between Christ the Redeemer and those who . . . cooperate in Christ's redemptive work," Willebrands said.

He said the Anglican arguments "cannot count as reasons for the radical innovation of ordaining women to the priesthood." ●

The Scout and higher education

WILLIAM S. BRETTMAN

ONE OF MY FAVORITE art forms is the classic American Western movie, especially of the now-outmoded Cowboys and Indians variety. Among my favorite stock characters in the Western was the Scout. The Scout was always depicted as somewhat of a loner, oddly dressed, uncomfortable within the confines of the frontier fort. As long as times were threatening, the Scout was appreciated because he rode out across the plains and reported that marauders were on the way. And he knew where the waterholes were in case the settlers had to move in a hurry. But in times of tranquility and security, as the settlers "settled in," the Scout with his odd clothing and plainsman's ways was usually something of an embarrassment and figure of fun. When the trouble seems to be over, the settlers think they no longer need the Scout's knowledge of the terrain "out there."

I must confess that, as a chaplain on the margins of a Southern university, I feel that the shabby buckskins of the Scout have fallen on me. I work and talk with many who are securely within the settlement of academia. Yet, like the Scout conditioned by years of foraging around in the tumbleweed of the human condition, I bring the message of warning back to the settlement: The colleges and universities of this country are losing their way; higher education, once inteded to serve the wider community, has become privatized and now (with many notable exceptions) is geared to serve much more narrow and special interests.

In that remarkable book, *Habits of the Heart,* the sociologist, Robert Bellah, writes: "It was only late in the 19th century that the research university replaced the college as the model for higher education—contemporaneously with the rise of the business corporation. . . . Graduate education, research, and specialization, leading to largely autonomous departments, were the hallmarks of the new universities. The unity and ethical meaning of higher education were being lost." Professor Bellah earlier has observed that most 19th century colleges had required courses in Moral Philosophy, usually taught by the President of the College, and there was no doubt in the minds of students or faculty that college was a place for character formation in preparation for public service of some sort. But now, he goes on to say, "When education becomes an instrument for individual careerism, it cannot provide either personal meaning or civic culture."

Professor Bellah is also something of a Scout. More true to the conventional wisdom of the academic settlement are the words of the new Presidient of Duke University, Dr. H. Keith H. Brodie, who, in his inaugural address, declared, "The American free enterprise system needs its universities. American business needs the knowledge we can generate and the young people we are preparing. And we need the fruits of healthy commerce. . . . It was no coincidence that the great artists of the Renaissance frequently painted the portraits of a prosperous merchant class or that Shakespeare wrote 37 of the greatest plays in the English language for a paying audience."

With all that I have laid out as prologue, I hasten to admit—in the words of a much older preacher—that nothing of what I have said about the conflict over the purposes of education is new under the sun at all. It is a very old conflict indeed, and the misunderstanding resonates in Mark's Gospel, in the 10th chaper, when James and John, offspring of Zebedee, in their roles as students of disciples come to Jesus and pose to him an academic question. "Teacher," they begin "we want you to do for us whatever we ask of you"—what student wouldn't like such a deal from the Teacher! When Jesus asks exactly what it is they want, they reply, "Grant us to sit, one at your right hand and one at your left, in your glory." That request is one of the earliest recorded statements which clearly implies that the purpose of an education is to secure membership on the Management Team of the Corporation. James and John would be delighted by the new regime at Duke; indeed, they would be happy students on most American campuses—where the best-selling book is *Iacocca!*

Jesus, like all great teachers, redirects their thinking. The goal of discipleship, he says, is not to make it to the Top of the Heap, but rather to serve the wider community, even to the point of generously projecting, intead of selfishly projecting, your life. In the way Jesus responds to the sons of Zebedee, and in what Jesus says to them, we see clearly that the purpose of an education is to create commotion and to compel compassion.

FREDERIC REMINGTON

"The Scout's message is that our colleges and universities are losing their way."

The first purpose of education is indeed to create commotion. Not the weekend football party kind of commotion or the old '60s "Seize the Buildings" kind, but the kind of commotion which in the literal sense of the word *moves* us and sets our minds and imaginations in *motion*. Long after I had finished most of my formal schooling and had passed through the portals of such illustrious academies as Sewanee, Edinburgh, Oxford, and Yale, I decided to make a list of my own Top Ten Teachers. In starting that revealing exercise, I honestly thought it would turn out to be a list of Big Names. And some of them were. But my Top Ten list began with my first-grade teacher in Birmingham, one Miss Zuber, a short, stout lady who overflowed with exuberance and kindness; she re-directed my anxious six-year old mind to the truth that education, while often difficult, is never, never dull. Every one of the teachers on that list, including my high school Latin teacher, were people who at different times in my life had redirected my thinking, shaken loose my assumptions, opened vistas of discovery and surprise. The creative commotion produced by education when it really happens enables us to know that invariably there are alternate ways to see, to think, to feel, to act.

The other undergirding purpose for both education and living as taught and exemplified by Jesus is compassion. Higher education on most campuses right now is seen to be primarily for competence, but to paraphrase and echo St. Paul, competence without compassion is a sounding gong and a tinkling cymbal—and probably dangerous as well. It has been said that Socrates taught that the unexamined life is not worth living. Christ taught that the unlived life is not worth examining. That's true, and the unlived life is the life which is dispassionate, analytical, stand-offish, and selfish. I am convinced that colleges and universities, along with religious institutions, exist to promote knowledge in the service of compassion towards a hurting world. And I am also convinced that the roots of compassion lie not only in the tender heart but in the tenacious memory. Our technological society has little regard for remembering the past; only the future is valued. Yet it is precisely as we remember our personal and corporate past lives that we are enabled to have compassion, for it is in memory that we recall failures as well as victories, tragedies along with triumphs, scars alongside successes, crosses before empty tombs—and as we remember, we are able to accept and to forgive and above all else to heal the suppurating wounds of our present world, where the poor, the hungry, and the oppressed far outnumber the rich, the fed, the dominant. Education at its best fosters those memories from which caring for the neglected may emerge.

Commotion of mind, compassion of mind and heart, those are the highest purposes of higher education as seen through the lenses of the Gospel! ●

The Rev. William S. Brettmann is Episcopal chaplain to N.C. State University in Raleigh and director of Continuing Education for the diocese. His article originally appeared in the May, 1986 issue of Plumbline: a Journal of Ministry in Higher Education.

The therapist as healer

SALLY CARTER ERICKSON

"Yet you are plunged into grief because of what I have told you. Nevertheless, I tell you the truth: it is for your good that I am leaving you. If I do not go, your Advocate will not come. . . ."
—John 16:6-7

SUNDAY MORNING. I am sitting in church. Half an hour ago I was at home, alone, raging at all of the significant people in my life, but mostly at Chris—my therapist. Raging, and then weeping, allowing the tears to stream down my face. I know from experience this is important . . . it is what Chris calls grieving. It is also called letting go, acceptance, growing up. Having terminated therapy, I am growing up, letting go of Chris. Bill Coolidge reads the Gospel, ". . . it is for your good that I am leaving you. If I do not go, your Advocate will not come. . . ."

The hard knot in my throat has softened a little since I sat down, and now the pain in my chest finds comfort. As I hear that Gospel lesson, the time and distance between St. Bartholomew's, Pittsboro, and Galilee shrink. I realize that I am not alone. The disciples knew grief, too. It is a hard grief. It drives into the depths of me like a hard spring rain, pounding, washing me clean. The grief hurts, but does indeed make room for the Advocate, the Comforter, the One. As I listen to those words I imagine the love the disciples felt from Jesus, and re-experience the love I have felt from Chris. I am struck by the similarity and feel moved to describe a little of my experience in therapy, because for me it has been an awakening profound enough to be described as spiritual.

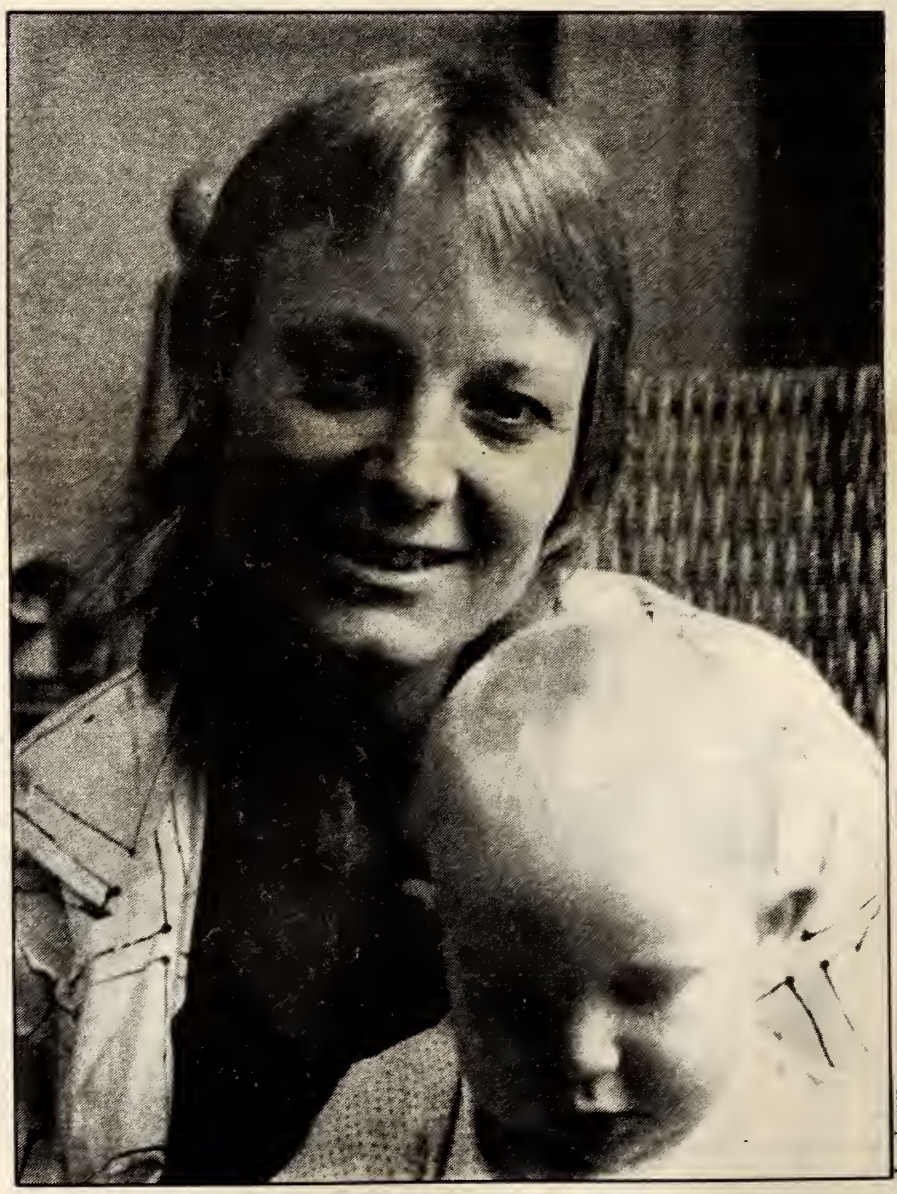
TWELVE YEARS AGO I began a journey seeking healing for the losses experienced in my childhood. Most of my seeking has been in the area of psychotherapy, both with and without spiritual underpinnings. I consider it nothing short of grace that I was referred to Chris, a non-credentialed therapist with a sliding-scale fee arrangement. Her private practice as a therapist grew out of her ministry in spiritual direction.

In our first session I asked Chris how she viewed the difference between doing therapy and spiritual direction. She said that the line was thin, one often led into the other. The spiritual part of me felt tender and vulnerable and I was open with Chris about that. Her language of spirituality included the words wholeness and acceptance. I wanted to experience wholeness and acceptance, but deep down, I had little faith that anything would bring me to such a place. Ten years already of inner work had not brought me home. What could Chris offer that was different? However, I was open to giving Chris a shot at me, because I was in a good deal of pain.

During my time in therapy with Chris, we talked very little about God and prayer, about grief and rage a great deal. That is what I expected from therapy. What I did not expect was how the experience seemed more profound than what I can call psychological. Learning to grieve seems more a spiritual process.

Now that I have terminated therapy, I am beginning to see this: Good therapy *is* spriritual direction, and both have a great deal to do with God and prayer *and* grief and rage.

At its best, good therapy seems to me to be the mediation of unconditional love. Through my experiences both as client and therapist I have come to see that in any therapeutic setting, secular or pastoral, it is love that promotes healing and growth.



JOHN JUSTICE

Sally Erickson: ". . . learning to find the Advocate, the Comforter, the Therapist within."

When that love is unconditional, i.e., divine, the healing which takes place can be deep, profound, transforming. Such love invites the kind of trust that frees an individual to open up, explore, and finally grieve for the losses of the past.

Insights and intellectual understanding can be gained in any supportive setting, and there is value in such work. I needed more. I had ached for years for the healing that comes from being loved wholly. It was in the midst of such love, mediated by Chris, that I was able to rage and grieve at what I had *not* had as a child. I was able to show another person what I had dared not look at myself. My relationship with Chris taught me deep self-acceptance and the transforming processes of grieving and integration.

As I SIT in church, listening to Bill's sermon, I am touched by the grace of this morning. Here I am, in my church community, safe, quiet. I can just sit and be. When we pass the Peace I am further graced by warm streams of affections flowing around me and down my arms as I exchange words and embrace some of my parish family. By working through my rage and grief earlier this morning, I have let go of the past; now the present moment is more intense, real, alive for me.

Grace, and more grace. ". . . it is for your good that I am leaving you. . . ." Hymns and prayers. . . . I remember a session with Chris after I had dumped a bunch of anger on my husband Steve, anger which belonged to the past. I was afraid of a reprimand. I was afraid Chris would say that I should have communicated with Steve, been clear about my wants and needs, told him what I wanted. But what I wanted was for Steve to fix it all, make me whole, be the parent I never had, love me . . . unconditionally.

"Chris," I said, "I know Steve doesn't deserve all that, but I just can't imagine trying to handle that stuff all by myself. I feel like I need *someone* to hear me."

"You *do* need someone to hear you. Bring it in here. I will hear you."

No reprimands, no advice, no lecture, no cognitive restructuring. Chris simply loved me. Knowing I had had enough reprimands and that I was bright enough to restructure my own thinking, Chris gave me what I had never had: utter acceptance. Further, she encouraged me to feel and express *to her* all of the longing, the rage, and the grief deep within me.

Chris was the first person who had ever offered to walk all the way with me through the depth of my feelings. At long last my feelings were not "too much" for someone. Why was that? It had never been so before. Because, Chris said, she had done her own intensive inner work. Chris had explored the bounds of her own rage and sadness, and so was able to be there with me, to encourage me to do the same. The myth of the Wounded Healer was now more than a beautiful story for me—a wounded healer had touched me and I would never be the same.

WHAT GRIEF THE disciples must have felt when Jesus departed. He left them with grief and a promise. The promise of an Advocate or Comforter.

I left Chris' office for the last time as the daffodils were beginning to bloom. I too left with grief and a promise: "I will be with you, Sally. I am already showing up in your dreams and you can find me inside whenever you need me."

Jesus departs. The therapeutic relationship ends. It ends intentionally—for if it did not end the healing would never completely take place. Had Jesus not gone, the disciples would never have had to grow up and develop their faith apart from His physical presence. Just so, the client gives up depending upon the therapist to mediate love. Client, disciple, learn to find the Comforter, the Advocate, the Therapist within.

Chris taught me well the process of grieving and I am left with grief at the ending of our relationship. That grief, I am finding, is the key to healing. Because when I grieve fully and allow myself to experience the depths of my rage and sadness, I give myself the love and acceptance I know I deserve because I was loved by Chris. I find myself accepted—as I am—and mysteriously opened to the presence of enduring love within me, around me. I am opened to the experience of peace which passes all understanding. ●

Sally Carter Erickson is a therapist in private practice in Pittsboro. She is a communicant of St. Bartholomew's, whose rector is the Rev. William Coolidge.

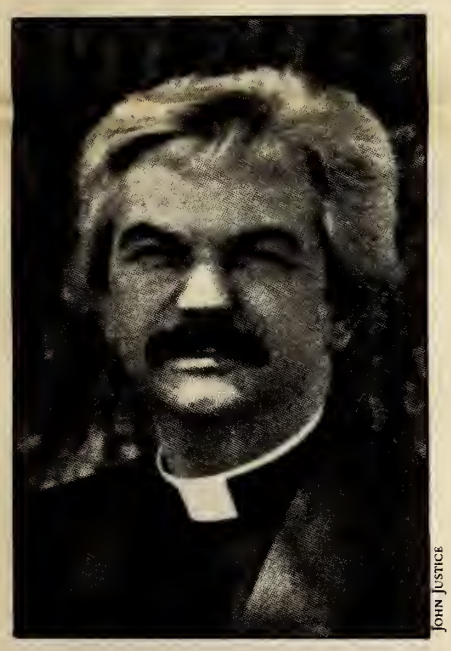
Hard times, good words, great joy

A GUEST DIED *June 11 at the overnight shelter of the Church of the Good Shepherd, Rocky Mount. The Rev. Richard Callaway, assistant to rector Charles Penick, wrote this letter to console the volunteer on duty at the time of the death. . . .*

DEAR JERRY,

None of us knows exactly what will happen during the evening when we volunteer to supervise the Shelter. Your experience this past Wednesday night was rare but not unique; a few guests have died in or around the Shelter before.

However, when this does happen it is good for us to pause and reflect on the incident and our part in it. Mr. Graham died rather sadly by most standards; he was alone, probably ill for weeks with no one to care for him, and he will probably be buried without even some of his friends from the Shelter there. But it could have been worse. Because you and your Church believe it is a significant act of kindness to give Mr. Graham and others a place to rest, this child of God was able to die with some



JOHN JUSTICE

The Rev. Richard Callaway

degree of dignity. Because you gave up a night at home with your family he had a place to spend his last night. The place may not be much by our standards, but to him it was a decent place to lay down for his last rest.

It is very significant to those of us who work closely with these homeless folks that they be allowed some dignity in the form of shelter and a warm meal. I pray that the death which we experienced last week may bring us all to the realization that even the very slightest that we can give may mean a full measure of love and dignity in the life of other human beings.

Thank you for being faithful to your service as a volunteer and a brother to Mr. Graham.

Sincerely,
Richard H. Callaway

SOME THOUGHTS *from a sermon by the Rev. Robert Haden on a couple of Episcopal newsmakers. One is the Rev. Henry Lawrence (Rennie) Scott, who resigned his pulpit at St. Philip's, Charleston, S.C., saying that he had been cursed by a witch. The other is the Rev. David Jenkins, Bishop of Durham, England, who's been under fire for questioning the historical truth of the Virgin Birth. . . .*

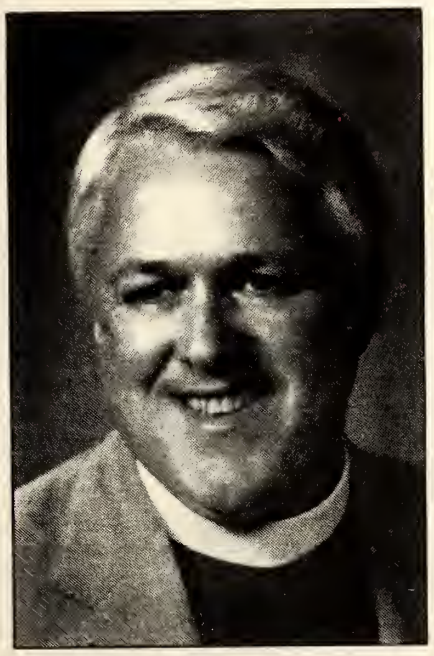
"IT CAN BE awfully convenient to have a witch to blame things on rather than accepting total responsibility for things we have done wrong. One of the pitfalls of the renewal/charismatic wing of the Church is the tending to fall into "righteousness." We feel that we have to be so right or good that we have a hard time owning up completely to our own failings. This denies the Gospel of Grace.

But renewal/charismatic persons are not the only ones who sometimes deny the Gospel of Grace. It has often troubled me that, when a priest does something wrong, the Church's, priests' and bishops' common reaction is to resign his or her post. That is very common, and I think it models that deep down we don't really believe in grace and forgiveness. This is particularly true for the sins of the flesh. It sends a powerful non-Christian message to the Church and larger community that deep down we are more concerned with being right than being forgiven and affirming the Grace of God.

On the other hand, I have to say that there is more to the extra-sensory spiritual realm than we have begun to realize. I work with people who have visions and dreams. Their visions and dreams are very real and highly significant. My learning has been that, rather than press at the reality of witches, demons, visions, and dreams, we should search out their meaning. There are important messages and meanings there which are worth trying to decipher.

The Rt. Rev. David Jenkins believes in the Virgin Birth and the Resurrection, but he questions their literal interpretation. Jenkins comes out of many years of being a university professor and is very adept in the historical/critical approach to the Bible. This approach is very necessary, but its pitfall is that, if you stick strictly to the historical/critical method, you end up empty handed. Morton Kelsey shows off a Bible from which he has cut all the sections that historical/critical theologicans would question. Major sections of the Bible and the entire book of Revelation are cut out. The historical/critical approach is limited to the sensory world and does not acknowledge the extra-sensory spiritual realm from which we receive so much reality.

Bishop Jenkins makes some very important points. One of them is that no church, priest, bishop or individual can completely define God or what God wants done in the world today. Another important point Bishop Jenkins makes is to warn against making Jesus, God or the Holy Spirit simply a miracle worker. Many times when Jesus heals someone or performs a miracle, he says, "Don't tell anybody about this." One of the reasons he does that is because he does not want to become known as a miracle worker. His major purpose in the world is to help people be related to



The Rev. Robert Haden

God, not to be a magician or miracle worker.

The other thing that needs to be said is that 53 Bishops of England (including Bishop Jenkins) have put out a paper affirming the traditional stance of the Virgin Birth and the Resurrection. They assert that it is intellectually defensible to believe in the literal interpretation of the Virgin Birth and the Resurrection. At the same time they also honored more liberal interpretations.

These two persons represent two wings of the Church in our present day. Rennie Scott is very active in the renewal/charismatic wing, and Bishop Jenkins is very active in the historical/critical wing.

We need to genuinely give thanks to the charismatic/renewal wing and to the historical/critical wing of our Church. They both have added immeasurably to the Church and have kept it alive. We also need to be alert to the dangers, on the one hand, of falling into righteousness rather than grace, and on the other, of ending up empty-handed when we just use our minds. Again, I appreciate the broadness of the Episcopal Church, which is able to hold these divergent people in tension and have enough tolerance to respect one another, as we are all on our search for God.

The Rev. Robert L. Haden
St. John's, Charlotte

FROM A SERMON *preached at St. John's, Charlotte, by Laura Smith, an entering freshman at the University of the South. "It was preached with confidence and authority," says the Rev. Paul Martin, assistant at St. John's, and received with "awe and sincerity". . . .*

THE SPIRIT IS the provider of power through prayer. When we pray for grace or strength or love, forgiveness or guidance or the like, it is the Holy Spirit we feel working in our lives as a response to that prayer. It is the gift of power the apostles received on Pentecost, it is the power we each receive in Baptism and Confirmation. It is the power of God showing forth in our lives, the power to change hearts and events.

I want you to imagine with me a room in a conference center made up to serve as a chapel. There are approximately 60 teenagers standing together at a closing Eucharist singing a soft hymn, praising God and preparing to receive communion. They are all holding arms or hands with one another and a large majority of the faces are stained with tears—both joyful and sad. Sad to be leaving, but ever, ever joyful at the absolute power of God's love that they have experienced.

In their faces I see a true realization of God as Father, Lord and Savior. I see the sparkle that lets me know that they know that, because of their experience with God and His Holy Spirit, their lives will not and cannot ever be the same.

And inside me a terrific joy builds and bursts upon my face as a smile. That's the Power, the Glory, the Love. To feel that overwhelming, incomprehensible presence of God through His Holy Spirit.

If there was ever anything that I truly wished, it would be that every single person could experience that power once, just once, because then they'd know that God truly cares for them and loves them and that they are precious to Him.

Once we've felt God's spirit act in our lives, there's no replacement, we

Laura Smith

might try and forget it, but it always calls us back to the same realization that God is who He said He is. He is the Creator, the Father, the Savior, the Redeemer, the Great I Am—the everliving and powerful Holy Spirit. If we ask, he will hear, prayer is our way to talk to God, and our way of acknowledging his guidance and authority. When God is in control of your life, He can change anything, especially you. ●

We are *all* loved by God

PETER G. KEESE

ONCE UPON A TIME there was a very ordinary boy who lived (as far as he could tell) a very ordinary life. He grew up in a house with a mother and a father and sister and brothers.

He went to school and played with friends in the neighborhood—raked leaves in the fall and cut grass in the summer—learned to ride a bike—made pretty good grades—served on the school safety patrol.

He went to high school—had summer jobs—friends to do things with—girlfriends—and so on. . . .

Only occasionally did a darker reality intrude itself on this ordinary life.

Once, when he was in his teens, he heard a rumor that a prominent physician in the community had been arrested by the police. He was found parked in a car in a lovers' lane with another man. Nothing was explained, but it seemed understood that this was a great tragedy for his family. "Queer" was the word used. It had something to do with sex, and it was bad and unspeakable.

Over the years this boy (who was, by now, a man) was beginning to learn a smattering of psychology; he came to believe that people made jokes about homosexuals as a way of dealing with their own discomfort with the possibility that they themselves might be homosexual, or have homosexual tendencies.

But except for the occasional rumors, he didn't actually *know* anyone who was homosexual. Homosexuality seemed like an oddity, not something that touched the world he lived it.

He grew up in the days of the great protests: racism, the war in Vietnam. And it was only because there *were* protests that he began to be aware of parts of the world—often, not too very far away from where he lived—in which people were oppressed and mistreated because of the color of their skin. He began to see that there was great injustice in the land—and that it was both personal (one person mistreating another) and institutional (groups, communities, churches, schools, agencies, governments excluding, discriminating against, mistreating other groups).

So, protesting blacks (and some whites, whom he thought of as mavericks) were beginning to make him aware of unjust oppression. He was also learning, from another group of people protesting their oppression, a new term for his growing awareness. Women talked of "consciousness raising." His consciousness was being raised, it seemed, on every side by groups of people who had been all around him but essentially invisible to him over the years: blacks, women, conscientious objectors and others against war, and, finally, another group began to become visible.

The term they used was "coming out of the closet."

From something that was hidden and only darkly rumored about or crudely joked about, all of a sudden (or so it seemed) there began to appear all around this boy-now-man, not just individuals but groups of people who proclaimed that they were homosexual—and that homosexuality was a natural condition. And, as he investigated, he discovered that it seems that throughout history 10 percent or more of all human beings are homosexual.

What struck him the most is that here was yet another group—a minority—who was oppressed and discriminated against.

And so he decided to march with them to proclaim his solidarity with them. Or, more simply, to proclaim that God loved everybody and that a homosexual is a somebody whom God loves.

JOHN N. WALL, JR.

The Rev. Peter G. Keese

It wasn't until he had already decided to march that he realized a more personal motive was also at work.

He had only recently discovered that a very longtime friend—a person quite prominent in his own community (in another part of the country) had for years known he was 'gay,' but had tried to keep that fact hidden.

How tormented he was by this secret reality—until finally he was 'caught' and disgraced.

The tragedy is not that his friend is homosexual (that's just a natural condition). The tragedy is that he is treated as an outcast and his condition as unacceptable.

This boy about whom I tell this story wants to proclaim: God loves everybody! ●

The Rev. Peter Gaines Keese, Episcopal chaplain to Duke University Medical Center, preached this sermon at Trinity, Fuquay-Varina.

Diocese provides AIDS info . . .

"Is AIDS God's wrath on homosexuals?

". . . only if the flu is God's wrath on people when they get the flu . . .

". . . only if diabetes, heart disease or other suffering are signs of God's wrath on people . . .

". . . and it's not only homosexuals who can contract or pass on AIDS; this is a problem which affects the whole human community. . . ."

The AIDS Committee of the diocese included the above in a mailing aimed at encouraging local churches to recognize AIDS as a human problem, and to take a couple of specific steps in addressing it.

One, the committee urged the clergy and senior wardens of the diocese to observe Sunday, Nov. 9 as a day of prayer for persons with AIDS and for those who minister to them.

Bishop Robert W. Estill and Suffragan Bishop Frank H. Vest Jr. have concurred with Presiding Bishop Browning that that Sunday should be so observed.

Two, the AIDS Committee, chaired by the Rev. Stephen Elkins-Williams, rector of Chapel of the Cross in Chapel Hill, wants to enlist the clergy's help in carrying out education programs leading up to the AIDS day of prayer.

The committee suggested in its letter that parishes can study AIDS in three ways:

- Medical—what is this disease?
- Theological—*is* AIDS God's wrath on gays?
- Pastoral—what needs to be done for AIDS victims?

In its letter, the committee stated to the clergy and senior wardens:

"Some of you will already have had experience ministering to persons with AIDS and/or their families. Your own experience and reading would be important resources for your congregations. Doctors, social workers, and persons with AIDS themselves could be asked to be involved. In addition, members of this committee . . . are available to come and speak, not only in the Fall, but at any other time."

An AIDS Awareness Conference, with a Eucharist of Healing and Reconciliation, will be held Sat., Feb. 18, 1987, at Holy Trinity, Greensboro.

Elkins-Williams will be glad to provide information on the Nov. 9 day of prayer, educational resources on AIDS or any other related matter. He can be reached at the Chapel of the Cross, 304 E. Franklin St., Chapel Hill, 27514; telephone (919) 929-2193. ●

. . . as does the national church

(NEW YORK, DPS). Two influential church journals will carry an educational and liturgical resource on Acquired Immune Deficiency Syndrome (AIDS) in their fall issues in preparation for the Episcopal Church's Day of Prayer for AIDS on Nov. 9.

Prepared by the Rev. Lynne M. Coggi of the Diocese of New York, the four-page piece will appear in both *Ministry Development Journal* and *Jubilee Journal*, and reprints will be available from the Social Welfare Office of the Episcopal Church Center. The piece consists of a definition of terms, a discussion of potentially affected groups—homosexual men and intravenous drug users are not the only groups at risk—suggested Propers, homiletical notes and a litany of intercession.

The resource was prepared by Coggi as consultant to the Presiding Bishop's Working Group on AIDS. Presiding Bishop Edmond L. Browning established the group after General Convention called for a renewed ministry directed at "the tragic human suffering and loss of life" in the AIDS epidemic.

In his call, Browning said: "the facts about Acquired Immune Deficiency Syndrome shock us into action. As of February 1986, there are over 17,000 adult and pediatric reported cases of AIDS. When a person is diagnosed with AIDS, that person faces an almost certain death in 24 month (for IV drug users, the average is nine months). Medical bills are astronomical. Many with AIDS lose jobs and housing. Social support systems collapse. The person with AIDS struggles with the reality of death. Families, friends and loved ones carry the burden of guilt, fear, grief and hostility.

"The Christian community can offer care and compassion, resources and reconciliation, hospitality and hope. Above all, we can provide for some of the spiritual and pastoral needs of people with AIDS and those who share their suffering."

Ministry Development Journal is produced by the Education for Mission and Ministry unit of the Church Center and is mailed to—among others—all parishes. *Jubilee Journal* is produced by the Office of Jublilee Ministries and is mailed quarterly to about 5,000 Church leaders active in social ministries. Both journals should reach their readers by early October.

Reprints and further information are available from Marcia Newcombe, Social Welfare Officer, the Episcopal Church Center, 815 Second Avenue, New York, NY 10017. ●

The new head of Saint Mary's

DAVID PERKINS

CLAUSTON L. JENKINS JR. serves notice immediately that he is an academic with a minimum of accumulated mustiness. Seated the other day in his new quarters in East Rock Hall at St. Mary's College, he points to the foot-thick granite walls, built in 1834.

"Impregnable to pantie raids," he says, with a laugh.

Thinking better of the joke, the new president of the 144-year-old Raleigh women's school hastens to add that N.C. State University boys stopped that mischief long ago. Be assured, alumnae, that St. Mary's girls are not liable to abduction anytime soon.

Jenkins may not take his academic garb with the seriousness of some. But don't doubt for a moment that he believes in the sanctity of St. Mary's, and the place of the women's school in the modern world.

"Women's education can be overlooked in the rush to homogenize," he says. "I believe there's a place for women's education in the structure of higher education. In a women's college, they get to develop leadership qualities and focus on academic matters. A lot of people have told me they learned a lot more when they didn't have to sit in class worrying about whether the guy next to them was going to ask them out on Friday night."

If there is a threat to St. Mary's today, it's the pressure of the marketplace, which has not been favorable to women's schools in recent years. St. Mary's enrolls students in the 11th and 12th grades and the first two years of college. With increased competition from other schools, and a declining college-age group, St. Mary's enrollment sank from 500 in 1984 to 400 last year. This year, it is expected to rebound to 430.

"Let's be honest, we're in a competitive market," Jenkins says. "There are not as many students as there used to be, and St. Mary's appeals to a certain segment. We have to make sure that we make our case to those students."

Jenkins, who began work Aug. 1 as St. Mary's sixth president and 11th head, has set himself a multiple challenge: enlarging St. Mary's' role in the community, selling area business and industry on the importance of a liberal arts education, building the school's endowment, and launching a more vigorous recruitment program in the high schools.

"The links with the community were there, they just got taken for granted." he says.

Some of the hardest work has already been done for him, he says. He credits his predecessor, John T. Rice, now director of college development at Mary Baldwin College in Staunton, Va., with solving St. Mary's deep financial problems. The college became saddled with a large debt burden in the 1970s, resulting from what trustees say was an overzealous building program and a surge of interest rates. Almost all of that debt has been paid off, Jenkins says.

And faculty dissatisfaction has subsided with the appointment of a new dean of academic affairs, Elgiva Watson, whom Jenkins described as "a terrific woman" who has gained the confidence of the faculty.

Any man who can sell his institution so glibly and confidently after a few days in office cannot be disappointing his board of trustees. Indeed, it was Jenkins' political touch that appealed to the search committee, along with his experience as teacher and administrator, says G. Smedes York, chairman of the board of trustees.

RALEIGH NEWS AND OBSERVER

Saint Mary's president, Clauston Jenkins: "He sees the human side."

"Clauston's dynamic," says York, a former Raleigh mayor. "He's got tremendous academic credentials. He is well-liked and respected in the community so he'll be very quick to step into a leadership role in the community. We feel that our finances are in excellent condition, but we do need to continually reach out to the community."

Jenkins' candidacy benefited, too, from his deep roots in Raleigh. He was raised in the Hayes Barton area, the son of the owner of an Apex hardware business. His friendship with the York family dates back to the days when he played basketball with Smedes' older brother, James, on the family's full-length court.

And, while it was not a requirement in the search, it helped that Jenkins was an Episcopalian, with connections to church leaders and respect for its traditions, York says. St. Mary's is Episcopal-affiliated. (Scotching any idea that just because he's nice, he'll be lax on the rules, Jenkins says, "If they don't want to go the chapel here, they should go to another school.")

Jenkins, 48, served what would appear to be an ideal internship for a college presidency at NCSU as counsel and assistant to the chancellor from 1976. He was a backroom player in most of the major academic decisions. He defended NCSU in inquiries by the Department of Health, Education and Welfare, which he says was trying to "substitute its judgment for the faculty's in choosing who would be selected as their peers."

Jenkins defended faculty members' right to control their research, and occasionally had to litigate an understanding that "academic freedom" would not act as a cloak for incompetance in a teacher.

"He's always seen the human side to a question," says Nash N. Winstead, provost at NCSU. "He's more than just a legal-beagle."

Says Joab L. Thomas, a former NCSU chancellor and now president of the University of Alabama in Tuscaloosa, referring to Jenkins' role in the HEW disputes: "We weren't trying to obstruct, we were trying to find an appropriate settlement of the issue. Clauston is a liberal, open-minded person, and he brought to bear in that job a very special set of experiences and training as a classroom teacher, as an administrator, a Ph.D. in English, and a law degree. It enabled him to see the various problems and issues that came to the chancellors from multiple frames of reference."

Jenkins is not above making a practical joke, however, or taking one from his staff. There was, for example, the day he found a goldfish swimming in the pitcher of water on his desk at NCSU. He paid the perpetrator back by faking a memorandum from then UNC System President William C. Friday informing the man that his position had become superfluous to the university's immediate and long-term needs.

Jenkins was born in Durham, the son of Clauston and Mary Jenkins. His father, who was then in the constuction business, moved the family to Southside Virginia during World War II. They moved back to Raleigh when Clauston Jr. was 8 years old. A bright, scrappy child, he excelled at Broughton High School, where he was on the football team and in a dozen school clubs.

At UNC-Chapel Hill, he became interested in English literature and promptly began reading his way through the English novel section of Wilson Library. He graduated Phi Beta Kappa in the class of 1960, and immediately went on to the University of Virginia for an M.A. and Ph.D. in English.

"They offered me a fellowship, and I thought, 'Neat, someone's offering me money to read novels,'" he says.

Jenkins' dissertation, under the eye of the famous Jonathan Swift scholar Irwin Ehrinpreis, examined Swift's editorial changes in the first collected edition of his works in 1735.

It was at a particularly dull lecture on English proverbs that he met a fellow UVA graduate student, Emyl, who became his wife a year and a half later. He recalls but a single proverb from the lecture: "Four naked legs and a mattress do not a marriage make."

He and Emyl traveled to Madison, Wis., where he joined the English department at the University of Wisconsin as an assistant professor. Two years later, he got his first savoring of administration when he was asked to join the state's coordinating body for higher education as an adviser on academic programs.

"I guess I was leaning toward something more practical" than English scholarship, he says.

Then he began to feel the tug of his roots. "All of our family was in the South, and I really got tired of spending my Christmas vacation in O'Hare Airport." Some interviews at State with then-Chancellor John T. Caldwell and then-Provost Harry Kelly landed him a job as coordinator of institutional studies and long-range planning, working under the provost.

(continued on next page)

A mighty summons to memory

JOHN JUSTICE

MARSHALL CLAYTON

"THIS IS NICE," my brother said, "but I don't know if I ever want to come back again." It was the next-to-last day of our vacation at Murrells Inlet, a fishing village on the South Carolina coast.

Not come back? How could he bear not to return to the huge old house by the water—snowy egrets tripping along on anorexic legs at low tide and boats with rainbow sails gliding by at high—bogging for shrimp at low tide and hauling up iron traps bulging with ugly toothsome blue crabs—the fat live oaks with their beards of moss fluttering in the constant breeze from the east.

I wondered how my brother could tolerate the thought of saying goodbye to the Inlet. So I asked him.

"How come?" I said.

"Everyone we knew when we were kids is dead. It's depressing."

He had a point. We were able to spend all our childhood summers near the Inlet because our Aunt Ellen lived and worked a few miles south of where we were renting the house. She's dead. Her brother, our father, is long since dead. Dead, too, is her friend and ours, Mrs. C., who told us ghost stories and showed us the constellations and taught us mythology. This year our mother was feeling peaked and didn't make the trip. The Inlet girl I had my first crush on (in my mind she still flashes down the creek on water skis as a slim bronzed teen) is now a widow. And my brother and I aren't the blond and sunny boys who spent endless summers with our aunt when she was alive.

Was he right? Were the blue waters of the creek and green marsh grass shimmering through a glaze of mortality?

MORTALITY MAKES SOUR sipping on vacation. But my brother's point of view triggered long thoughts, and they kept on coming. By Sunday, when I found myself in a pew at All Saints', Waccamaw, I was feeling pretty grave.

My aunt—nurse, musician and staunch Presbyterian—used to play the organ at All Saints' and then leap into her car and rush along the dirt road, with its ropy roots and axle-bending sinkholes, to play piano for the Presbyterians. All Saints' is a picture-postcard of an old, southern Episcopal Church, while the Presbyterians at Pawley's Island were a brand-new congregation worshiping in a cinder-block building. But our aunt did her duty at both for years, and I never heard her make any aesthetic comparisons of the two congregations.

So it was of Aunt Ellen I thought on a brilliant, already-steamy, summer morning. The place was packed. The genteel mob included everyone from men in planter's white suits to Pawley's Island ladies dripping with gold chains and Ban de Soleil, to slouching teenagers in shorts and sneakers. I had to scurry to get a seat. Settling in and catching my breath, I caught a good whiff of the roses behind the altar.

The prelude was the ubiquitous Pachobel canon. Its pleasant strains oozed through the little church. With the smell of the roses and the rolling of Pachobel, and the cadences of Rite One and the sun climbing higher and wiping the shadows from the old gravestones outside, the slick smoothness of the wood of the pew—all this constituted a mighty summons to memory. . . .

AT NIGHTS I would sometimes pass her door and see her, gray hair hanging to her waist, kneeling on the stone floor of her room to pray. And sometimes I would sketch her, with those bright brown eyes and firmly set mouth as she read the Bible each night. She was a devout woman. So devout, in fact, that I hadn't been able to understand her fears, in her last days, about heaven and hell.

I visited her not long before she died—she had retired to the North Carolina mountains by then—and found her agonizing not only over her own life and death, but the world's, too. "Johnny, do you think these are the Last Days? I do, because so many strange things are happening." That was in 1973. I couldn't fathom how my virtuous aunt could be afraid of her God's judgment. The thing was, she was clamped in the bulldog grip of eschatology. Not an unusual phenomenon, but I lacked the eye to see it then.

I suspect my aunt would have liked the young priest at All Saints'. The Rev. Charles H. Murphey III was brimming with good news: a parish budget that had doubled in the last couple of years, an upcoming visit from a diocesan team shooting a slide show, plans to do a weekend with a parish in Pennsylvania. It all sounded good.

In his sermon, the priest said people come to Christ "because they are sane—because they are whole—or because they have been broken by the world." I wondered which was the case with my Aunt Ellen. For all my life she had seemed perfectly intact—an exemplar of Chrisitan faith and works. Then, toward the end the vision of last things rattled the faith that had sustained her for 79 years.

Which is to say, she was more of a human being and less of a saint than I saw her when I was a child.

And it was as a human being—a good woman who led a useful life, who prayed, who doubted—that I asked that her name be mentioned in Prayers of the People that Sunday at All Saints'.

After the service I joined the clumps of people strolling among the gravestones. I touched the marker of Alice Flagg, a documented local ghost they used to scare us with when we were kids. The stone, the dry thick tangles of Spanish moss, the hot moist air beneath the grove of live oaks and the name of my aunt in the liturgy, the hopefulness of praying for the "continual growth in thy love" of the departed, all this brought her back most powerfully.

It wasn't until days later that I decided I don't agree with my brother that returning to the old places is dispiriting. It works the opposite way for me. I think that we should—for the sake of our wholeness or to help mend our brokenness—go back again and again, to touch stones, and remember the names of those who've given the places of our lives texture, flavor, humor, seriousness and hope. ●

The Rev. Julian Cave

(continued from page 1)

The Rev. Ken Henry, Holy Comforter's rector. "The Episcopal Church is fortunate to have him aspiring to the priesthood."

Cave, a 1957 graduate of Southern Baptist seminary, will enter the Virginia Theological Seminary this fall for a year of Anglican studies. The program will include liturgics, Church history, canon law and parish administration. He hopes to be ordained a deacon in the summer of 1987, and to serve initially as an assistant in an Episcopal parish.

Cave sees his new course as a continuation of a life of discipleship and ministry. He considers it not so much a completely new beginning as a "bend in the road," offering a new opportunity to follow "the Way, the Truth, and the Life." He feels enriched by his past, and hopeful about his future. The words of Dag Hammarskjold closed his letter to the people of St. John's: "For all that has been, thanks. For all that shall be, yes." ●

The Rev. John E. Borrego is rector of St. Andrew's Epsicopal Church, Charlotte.

Clauston Jenkins

(continued from previous page)

After HEW began acting on complaints of racial or sex discrimination, he entered law school to gain the skills needed to preserve what he saw as "the ivory tower principle," defined not as the faculty's right to discriminate but as the faculty's right to choose its own members and to teach what it sees fit to teach. After gaining a law degree from UNC-Chapel Hill, he returned to NCSU as counsel in 1976.

Though not to be mistaken for a hardbody, Jenkins has not let athletics slip entirely away. He keeps fit by jogging and has been active in the Capital Area Soccer League as a coach and officer.

The Jenkinses have two children, Langdon, 18, and Joslin, 15. Langdon graduates from Broughton this spring and is entering State this fall.

Emyl Joslin Jenkins, wife of the St. Mary's president, is an appraiser of personal property, who runs seminars on the subject across the country.

A Southside Virginia debutante from Danville, she graduated from Mary Washington College, then the women's college of UVA, and was one of the first women graduate students at the Charlottesville campus. She has no plans to put a brake on her own career, and that's fine with her husband.

"It was made clear to us in the search process that neither the trustees nor the staff expected her to stop her professional life." he says. "We feel that it will be a benefit to St. Mary's to have her in California this week, for example, talking to an antiques seminar and be introduced as the wife of the president of St. Mary's.

"We stand for the principles that women are going to have careers and they have a right to pursue a career, and she represents that in living form." ●

This article originally appeared in the Raleigh News and Observer.

Bishop's letter

DEAR FRIENDS,

It's impossible to distill our sabbatical into a few words. However, I would like to thank the diocese for allowing Joyce and me to live, study, worship and enjoy three months in Europe, and I would like to sketch in some highlights of the summer.

One of the difficulties of capsulizing our experience is that we traveled not only to a number of countries, but also, in a very real sense, through time. The Middle Ages are still evident in Assisi, and the Renaissance still shines in Florence. We found treasures of the past in the great museums of Munich, Vienna and London, and we came into contact with the living spirit of Carl Jung in his Switzerland. In Oxford, I immersed myself in the Bodleian Library—one of the world's greatest—and discovered a long-dead tutor whose voice still speaks to me. Laced into all that during the summer were many grand moments of music in Munich and Vienna and, after we returned to the United States, at Tanglewood and Saratoga.

So you see that I can only touch upon the highlights of our sabbatical. To begin with, I would like to jot down a few thoughts on one of the most exciting experiences of my life: preaching in Canterbury Cathedral in June.

On the night before I was to preach, our hosts, Canon and Mrs. de Sautzmarez, escorted us to the cathedral. We were accompanied by their dog, a little Corgi named Humphrey. At the invitation of our hosts, Joyce and I entered the cathedral alone. We stood there, bathed in outside light streaming in through magnificent stained glass, and we were enveloped in a vast silence. In the cathedral, there is a stone known as the Chair of Augustine. Seeing the chair reminded me that Augustine came to Canturbury in the year 597 and laid the foundation for the mighty cathedral. Caught up in the grandeur of the moment, I was thinking about having a seat in the chair when Humphrey burst into the cathedral and began running around the nave, hotly pursued by the de Sautzmarezes. Joyce and I joined in the chase, and we corraled the little Corgi.

Later that night, we went to sleep with our windows open on a garden first planted in the 12th century. There were hedgehogs in the hedge and a sleepy cuckoo bird cooing. Soft light fell from over the wall from the cathedral, and I thought of Eliot's lines: "All shall be well / And all manner of things shall be well."

The next morning, we attended a garden reception held by Robert Runcie, Archbishop of Canterbury. He pointed out a part of the garden that had recently been identified as having been Thomas a Becket's study. Surely, the archbishop said, Becket might have sipped sherry there, just as we were, before walking over to the cathedral and his martyrdom. It was hardly a comforting thought for one just about to preach in Canterbury!

My turn to preach was at the 3:15 p.m. Evensong in the Great Choir. I must admit I was a bit nervous. It helped a little to recall the words of my homiletics professor, who said that being nervous is the price you pay for being a race horse instead of a milk cow. Nonetheless, as the verger came to fetch me and take me to the pulpit, I really found my knees knocking. Once I began to preach, my jitters vanished. But that walk to Canterbury pulpit was one of the longest I have taken. All I could think of, as I was making it, was the little prayer I always say before I preach: "Lord, help me to reach just one person—even if that person is me."

Our time in Oxford was an educational retreat, as our month in Assisi was spiritual. Bill Brettmann, our continuing education director, arranged my residency at Wycliffe College, which gave me access to the university libraries. Chief among these is the great Bodleian, which houses more than three million books. Each morning I would read until the noontime bells—my favorite reading room was the Radcliffe Camera—and would return after lunch to continue reading until tea time.

One of the treasures I found was a two-volume biography of Benjamin Jowett (1817-1893), who, through the volume, became my tutor as he had been for so many Oxfordians during his long and useful life. I admire Jowett's philosophy of teaching: "To have formed the mind of a single person, to have elevated, directed, purified it, is no inconsiderable result of a life." His teaching spoke to young and old alike, and Jowett was at his best on the big topics. Of death, he wrote that it is "an aweful thing, about which our greatest comfort must ever be that the departed are in the hands of God, to be judged not by the pedantry of divines on earth, but by the larger rules of His mercy."

The Bodleian also served up a wealth of literature on Italy. Besides several books about the Church in Italy, Renaissance art and music and religion, I perused some volumes dealing with my newfound "cousins" from Este. I am glad we have already named our children. The list of d'Este names is hardly edifying: Ercole, Azzo, Borso, Leonello and Obizzo.

We flew from London to Boston on July 16 and spent a few days with our son and his wife in Andover. Then we had two weeks in Raleigh to catch up on things before taking our regular month's vacation in Quogue, Long Island, where I am priest-in-charge of a small summer chapel.

OUR SABBATICAL WAS very good for us. It came at an apt time, in my seventh year as bishop. And because Joyce and I were able to take it together, it was especially meaningful to us both. Both of us are deeply grateful to the Standing Committee, and through it, to all of you, for allowing us this time together.

I hope that every clergyperson in the diocese will have an opportunity to have a sabbatical. The length, timing and content of each sabbatical will vary, but I hope that every vestry and mission committee will give serious thought to allowing some form of clergy sabbatical. The Psalmist wrote, "The singers and the dancers will say, All my fresh springs are in You." (Ps. 87:6) Those fresh springs are essential so that those who "give out" to others can do so in depth and with reflection.

In conclusion, I can let Kenneth Grahame sum up our feelings as we wound up our sabbatical. Writing to a friend just completing a holiday, the author of *Wind in the Willows* said: "You seem to be quitting in the right spirit; not damning your luck, as most of us do at the end of a holiday, but blessing it; and by doing so you shall take your holiday back with you as a keepsake, not leave it hopelessly behind." That is great advice, and we bless our luck in being in this great Diocese and in having the privilege to serve with you all.

Faithfully yours,

+Robert W. Estill

Robert W. Estill

Suffragan Bishop's letter

DEAR FRIENDS IN CHRIST,

One of the most poignant Psalms in the entire Psalter is the 137th, which is a song from the Babylon Exile of Israel. It begins:

By the waters of Babylon we sat down and wept, when we remembered thee, O Sion.

As for our harps, we hanged them up upon the trees that are therein.

For they that led us away captive, required of us then a song, and melody in our heaviness: Sing us one of the songs of Sion.

How shall we sing the Lord's song in a strange land?

How indeed do you "sing the Lord's song" in a strange land? For the people of the Exile, their world had been turned upside down. The temple had been destroyed, they had been deported, families had been separated—all of the structures and forms which had helped to make sense out of life had been turned topsy-turvy. The familiar and the predictable had been swept away, and they were wandering in an exile that not only was physical, but was spiritual and emotional.

That state of chaotic existence is not peculiar to a people who lived 2600 years ago. We frequently find ourselves wandering in some strange, new, and frightening land. Life goes along apace, and then all of a sudden Nebuchadnezzar comes along and turns your world upside down.

I think particularly of young people who are away from home and off at school for the first time—a college dormitory can be a very strange and frightening land. Most of us have had the experience of standing beside the grave of a beloved person and realizing that we were going into a strange land which we had never inhabited before. A hospital room, a psychiatrist's office, a new job, the death of a marriage—all of these are the kinds of experiences that are not unknown to most of us—the kinds of experiences which cause us to hang up our harps and wonder if we will ever be able to sing the Lord's song again.

The world has a way of doing this, impacting us, and sending us into exile. We are all affected, in ways I think that are much more deep than we perceive, by a Chernobyl, by a riot in Soweto, by a mid-air collision in Los Angeles, by a volcanic eruption in Cameroon, by a summit meeting in Geneva, or by a military clash in Nicaragua.

Life seems to be a predictable and safe journey—but in fact, we are pilgrims who wander from one strange land into another, and are often desolated by the experience.

If you find yourself in one of those strange lands, it is good to remember the word of hope that came to those original exiles. A person, whom we call the Second Isaiah, strode into their strange land and brought them a word from God: "Comfort ye, comfort ye my people, says your God. Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. And the Glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord has spoken."

Isaiah reminded the people of Israel of that which we need to hear from time to time—and that is the fact that regardless of what kind of strange land we enter, God not only is there with us, but has been there before us waiting for us. There is no land, however strange it may seem, in which God is not present and working. Jesus' last words to the disciples in Matthew, as He sent them forth into unknown and frightening lands in His name, are words to recollect when we find ourselves in those strange lands that this world serves up for us: "Lo, I am with you always, even to the end of the age."

Faithfully,

Frank H. Vest, Jr.

Frank H. Vest, Jr.

027514-009-00097
MR & MRS WILLIAM S POWELL
307 PLUM LN
CHAPEL HILL NC 27514

How are we doing?

THIS FALL, an all-day feedback session will be held on *The Communicant.* The sponsor, the Communications Commission of the Diocese, is holding the session to improve the newspaper's services to the diocese.

You can help by filling in this survey and letting us know what you think. Your response will be made part of the session's discussion.

We will appreciate hearing from you, the proprietors of this newspaper.

—John Justice, Editor

What should *The Communicant* be?

• A vehicle for "official" news from the Diocesan Council, Standing Committee, bishops, NC 2000 / Long-Range Planning, ECW, diocesan institutions (Penick Home, Thompson Home, Saint Mary's, St. Augustine's), etc.

Yes _____ No _____ Comment: _____

• A forum for advocacy and discussion of issues: the church and its position/programs on peace and justice issues, arms race, gay rights, etc.

Yes _____ No _____ Comment: _____

• A journal of thought and opinion and a celebration of all the creations of the church's people: fiction/poetry/art, church history, humor, profiles of laudatory church members, reviews of books/films, etc.

Yes _____ No _____ Comment: _____

Is *The Communicant* Balanced?

	Need more	Need less	About right
Diocesan news	_____	_____	_____
National news	_____	_____	_____
Anglican Communion news	_____	_____	_____
Clergy news	_____	_____	_____
News of laity	_____	_____	_____
Stories of inner life and faith	_____	_____	_____
Articles on outreach and social ministries	_____	_____	_____

Are we covering these specific areas?

	Need more	Need less	About right
Evangelism/Renewal	_____	_____	_____
Christian Social Ministries	_____	_____	_____
ECW	_____	_____	_____
Belize (Companion Diocese)	_____	_____	_____
Long-Range Planning	_____	_____	_____
Stewardship / Planned giving	_____	_____	_____
Youth	_____	_____	_____
Women's Issues	_____	_____	_____

Other: _____

And finally:

The one thing I'd like most to see in *The Communicant* is:

_____

The thing I like best about *The Communicant* is:

_____

The thing I like least is:

_____

Other comments:

_____

Please mail to: *The Communicant,* The Episcopal Diocese of North Carolina, P.O. Box 17025, Raleigh, NC 27619.

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THE COMMUNICANT

VOL. 77, NO. 6 — THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA — SEPTEMBER 1986

Bill Brettmann: the Scout
(see page 5)

COURTESY OF MILO HOLT

THE COMMUNICANT

VOL. 77, NO. 7 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA OCTOBER 1986

Hammering home the Gospel

JUDY LANE

THREE HOUSES STAND side by side in various stages of incompleteness on Charlotte's 17th Street. Six men from a Baptist church prop up the frame of one house, while a group of Methodists prepares the next house for siding. Three neighborhood men and boys perch atop the third house, putting on roofing material. An energetic young carpenter named Drew Cathell goes from house to house, advising, helping, teaching. It is Saturday morning, and Habitat for Humanity is in action, building new houses for the poor.

Habitat is a partnership of Christians. The hub of the organization is a little rented office in Christ the King Center in Charlotte's Optimist Park, a rundown neighborhood northeast of downtown. There Habitat's executive director, Julia Maulden, coordinates a program that uses volunteers and private donations to build and sell houses to low-income families at cost with no interest.

The end result is new homes along the streets of Optimist Park, owned by people who otherwise would live in slum housing.

For people like Reatha Bradley, the end result may be a new way of life, new hope for her 7 year-old grandnephew Adonis. After years of living in condemned houses and unheated apartments, Mrs. Bradley and her family, which includes her niece, Marian, now live in their own spotless house, planned and built in part by themselves, with a pretty yard and a neighborhood that is slowly brightening up with new houses.

JERALD A. LANE

Habitat for Humanity has built 10 homes and has 8 more planned as it rebuilds Charlotte's Optimist Park.

Applicants for a new Habitat house like the one Mrs. Bradley and her family own have to fulfill several requirements: They have to be living in the area around Optimist Park, an old neighborhood populated by minorities; they have to be a family of three or more, preferably with a child; they have to have a good credit rating and an income adequate to make house payments of $160 a month.

Most importantly, future homeowners, with help from friends and relatives, have to work 100 hours building other people's houses before their own can be started. The process takes about 18 months from application to finished house, although one family of Cambodian refugees shortened the waiting time by providing all 100 hours of work in one day.

Since 1984, 10 houses have been completed and eight are under construction. Each house, though designed to fit the owner's family, has an average of 1,000 square feet, with three bedrooms, a living room, kitchen and bathroom. Besides contributing 100 hours on others' homes, owners do their own inside painting, insulating and landscaping.

The building is done by volunteers, led by Cathell, chief carpenter and the only full-time paid employee of Habitat. When potential volunteers express interest in working on the project, Cathell has them get together a team of six to 12 people, and then he teaches the team how to do framing, roofing, trimming or other tasks. The laborers gain skills as they work one day a month for a year or more. Although most teams are all male and work on Saturdays, there are some all women and some coed crews, and some who work during the week.

Cathell, who feels God has led him to Habitat, considers his volunteers to be very unusual people: the ideal work crew, honest and humble and careful, and able to get along well with the homeowners and area residents. He feels that their personal involvement with the people they help blesses them in a special way.

Money is vital to the success of Habitat. And giving money to this project is unique in that the gift is given over and over through the years. "A gift of money to Habitat is a permanent endowment," points our John Chanon, treasurer and member of Christ Episcopal Church. It not only provides money to build the houses of today; it also, through the house payments of today's owners, generates money for the future. House payments on the 10 completed homes provide $13,000 a year toward future building.

A house costs about $25,000 to build. Because Habitat practices the "economics of the Kingdom," charging neither profit nor interest, owners will pay just that amount, and no more, over a period of 20 years.

Money for building materials and other expenses comes from donations by churchs, foundations, businesses and individuals. Gifts have ranged from $10 from an individual to $75,000 from the St. Francis Fund of Christ Episcopal Church.

People like John Chanon, building chairman Jim Sidbury, site selection chairman Eugene Davant and family selection chairman Anne White contribute much to the success of Habitat. But it is Julia Maulden who holds it all together and propels it steadily forward.

A 73-year-old widow well known in Charlotte for her work on the school board during the 1970 integration crisis, Maulden brings to her job a lifelong desire to right the wrongs that have been done to black people. In 1984, after several years as a Peace Corps volunteer and a missionary to Haiti, she became volunteer executive director of Habitat.

Habitat For Humanity is an international organization founded in Americus, Ga., by Millard Fuller. A self-made millionaire, Fuller decided to turn his money-making ability to the Lord's service, and in 1976 started building homes for the poor. The group now has 151 affiliates in every state and sponsors 21 in poor nations around the world. In 1982 seven Charlotte churches, including Christ Episcopal, united to form an organization patterned after Habitat; it became part of Habitat in 1983.

What does it all mean? For Aubrey Arant, a volunteer leader from Providence Baptist Church, it means the good feeling of learning and using new skills while helping people who are trying to help themselves. For Julia Maulden, it means doing the kind of work she likes; "Using your brain along with your heart to help people who need help, not doing it for them but working alongside them."

For a little boy named Adonis, it means living in a nice house, with a room of his own and a yard to play in. It means a view of the future that includes having a decent place to call home.

For information, call the Habitat for Humanity office at Christ the King Center: (704) 376-2054. ●

Judy Lane is a Charlotte writer and a communicant of St. John's Episcopal Church.

Around the diocese

Council retains fund-raisers

DIOCESAN COUNCIL voted Sept. 29 to retain a fund-raising firm to begin work toward a feasibility study for a possible capital funds drive. Council put Ward, Dreshman & Reinhardt, Inc., of Worthington, Ohio, on a $500 retainer at the request of a task force which Council had formed to respond to the NC 2000/Long-Range Planning Committee's report and the action of the 1986 Diocesan Convention.

In other actions at its meeting in the Diocesan House in Raleigh, Council approved maintenance fund and program budgets for 1987, passed a stewardship resolution and approved a request to raise the minimum salaries of clergy.

John Thomas, member of the task force and a member of St. Stephen's, Durham, said that the next step will be to ask that the 1987 Diocesan Convention give its approval for Ward, Dreshman & Reinhardt to do a full feasibility study on a capital funds drive. That study would produce the information needed to decide whether a capital funds drive is in order and, if so, how much money could be raised and for what purposes, Thomas said.

He said a report will be given to the fall convocations on the priorities gathered from convocation sessions held this past spring. Although that information indicates several consensual priorities—a youth facility for the Conference Center, augmented funding for the Parish Grant program and funds to help new congregations buy land and existing congregations to grow—neither the particular applications of funds, nor the fund-raising drive itself, has been decided, said Thomas.

The program budget approved by Council for 1987 is $1,262,591, up by $63,948 from the 1986 budget. The maintenance fund was increased by $24,234, to $577,862. The program budget supports the work of diocesan program officers, college chaplains and most diocesan committees and commissions. The bulk of the maintenance fund is used to underwrite the work of the bishops and the costs of operating the Diocesan House.

The Diocesan Convention, which will meet in Winston-Salem Jan. 29-31, 1987, will have final approval over both budgets.

Council passed a stewardship resolution committing Council members and the bishops to tithe, or work toward tithing, as a "personal minimum stewardship standard." The resolution also commits Council, as a body, to a four-part stewardship approach: to manage diocesan resources responsibly; to care for the whole diocese; to nourish programs "that will witness for Christ;" and to encourage congregations to tithe and to give portions of their budgets for purposes outside congregational boundaries.

The Council approved a recommendation from the Department of Business and Finance Methods that a 1.6% mininum salary increase be incorporated into the new salary structure for clergy.

C.S. Lewis' story hits PBS

SHADOWLANDS, the story of C.S. Lewis' marriage with Joy Davidman, will be broadcast Oct. 29 at 9 p.m. on the national Public Broadcasting Service network. "A gift to America from all Episcopalians" is the way the Rev. Louis Schueddig describes the made-for-television film, which portrays Lewis' crisis of faith when cancer claimed Davidman four years into their marriage. Scheuddig is president of the Episcopal Radio-TV Foundation, which worked with the BBC to produce *Shadowlands*. Author and Anglican apologist Lewis is played by Joss Ackland, while Claire Bloom portrays Davidman, an American poet and playwright.

Joss Ackland as C.S. Lewis, in Shadowlands, *to be aired on PBS Oct. 29.*

Cursillo's first decade

NEARLY 1,000 PEOPLE have attended Cursillo weekends in the 10 years the renewal course has been offered in the diocese. To celebrate Cursillo's first decade here, about 220 persons gathered Sept. 14 at the Conference Center at Browns Summit. The day was marked by a Eucharist, reunions, skits and reminiscences.

Fred Wedler's memory took him back to his days as a member of a pioneer team sent by Bishop Thomas Fraser in 1976 to attend a Cursillo weekend in West Texas.

"We didn't know what we were in for," said Wedler, a member of St. Francis', Greensboro. "We found an incredible experience and atmosphere of Christian love and dedication. When we returned, we recommended to Bishop Fraser that Cursillo be started in this diocese."

Wedler said that Roman Catholics from the Diocese of Charlotte "supplied the expertise and guidance to help us get going from a flat standing start. Bishop Fraser loaned us the money and helped us get cranked up. We have had diocesan support from the beginning, for which we are very grateful."

Cursillo is shorthand for Cursillo in Christianidad, Spanish for "short course in Christian living." The three-day Cursillo weekend introduces already-committed Christian leaders to ways in which prayer, study and action can enhance their own spiritual lives and help them work for Christ in their parishes, homes and communities. After the weekend, participants meet regularly in "reunion groups" to help each other in their work for Christ.

Erskine Bradley, of St. Francis', Greensboro, used the growth of the mustard seed—what he called "the power of the puny"—to characterize Cursillo's effect. "Cursillo," he told his fellow Cursillo-alumni at Browns Summit, "is one of God's ways to draw our attention to the ministries and talents he gives us. Soup kitchens, crisis centers, work in Hospice—your mustard seeds have grown into large trees where the birds come to nest in shade."

Taking part in the celegration were the now-retired Bishop Fraser, Bishop Robert Estill and Suffragan Bishop Frank H. Vest Jr.

(Thanks for the material for this report to Genie Carr, of St. Anne's, Winston-Salem.)

"Tell the voters you are the lesser of two evils. Your frankness will grab them!"

ROTHCO

St. John's to host evangelist

SOUTH AFRICAN EVANGELIST Michael Cassidy—recipient of the highest award the Anglican Communion gives to lay persons—will make four appearances in Charlotte on Nov. 11-12.

St. John's, Charlotte, is sponsoring the visit of Cassidy, who was awarded admission to the Order of Simon of Cyrene for his preaching missions in South Africa.

In Charlotte, he will make these appearances:

- A noon lunch at the downtown Adam's Mark Hotel. He will speak on "Christian Witness and Covenant of Brotherhood." There is a $10 charge.
- A talk on "Becoming Tomorrow's Leaders" to a youth rally at St. John's at 4:30 p.m. All Charlotte youth are invited.
- A 7:30 p.m. talk on "Christian Hope in a Land of Despair," also at St. John's and open to everyone.
- At 7 a.m. on Nov. 12, a breakfast talk on "Kingdom Love in the World Today." There is a $1 fee and the event is open to all.

Cassidy formed African Enterprise, a preaching mission, in 1961. The group's ventures include a 10-day mission in 1973 during which 720 black and white persons lived, ate, sang and prayed together. In 1985, Cassidy brought together 400 black and white delegates from 40 denominations in his role as chairman of the National Initiative for Reconciliation.

St. John's Episcopal Church—the Rev. Robert Haden, rector—is located at 1623 Carmel Road. For information on any of Cassidy's appearances, call the church at (704) 366-3034.

She's the Rose of Holy Innocents

GAIL DOUCETTE WOJTON

BISHOP ROBERT ESTILL says, "She has had a tremendous influence on the shape of her Church."

Her rector, Leland Smith of the Church of the Holy Innocents, Henderson, lauds her dedication, compassion and her great "presence."

Her friend Sarah Davis says, "She has a fine mind, she's highly organized and she's unflappable."

Rose Flannagan says, "Who, me?"

Rose Flannagan would prefer to remain as anonymous as the artisans who built the great cathedrals of Europe. But her immense contribution over three decades to her parish, the diocese and the national church is too impressive to be ignored. She recently received a tribute from Holy Innocents for her leadership in offices great and small, for her key role in the creation of the diocesan Camp and Conference Center at Browns Summit, for saying yes when she could have said no. But Rose refuses to be cast as a larger-than-life leader or even a ground-breaker.

"I was simply in the right place at the right time," she says. "The opportunities and experiences that have come to me through service in the Episcopal Church far exceed my contributions of time and talent."

As for being the first woman elected to the vestry of Holy Innocents and a delegate to General Convention in 1969, the first year women were eligible, Rose says, "It was never a campaign at all; it was a natural progression from what I had done before," Though she admits to having had "lots of reservations" about women pushing to join the priesthood ("I suspected some of their motives"), she strongly supports women serving on the church's many committees. "We can ask the kind of necessary questions that sometimes men couldn't or wouldn't ask."

"My introduction to women's rights was when I was sent to Johns Hopkins University" to take engineering courses, while working as a draftsman for Martin Aircraft during World War II. "Up to that time, there was no role for a woman except to be a teacher or librarian. From the war on, we had a foot in the door."

It was at Martin that she met Eric Flannagan. They married in 1945 and immediately settled in Henderson, Eric's hometown, where he joined his father's architectural firm. Rose continued to work part time as an architectural draftsman in the firm while raising their daughters, Kathleen and Christine.

This patrician woman, who traces her ancestry to the Mayflower Colony, could easitly have become one of the "ladies who lunch," but she gave liberally of her time to the Girl Scouts, Hospital Guild, PTA, Red Cross, the North Carolina Symphony and many others.

But it was to the Church that she gave better than her best. "The importance of the Church in the life of the community is in my blood. That has a lot to do with my motivation. The way I feel about it, if you have the faith you have to give it out; there simply isn't any other way.

"I've belonged to only two churches all my life—Holy Innocents for 41 years and the church in Maryland where I was raised. I have no idea what it must be like to belong to a church that hasn't been around for a hundred years!"

Rose Flanngan

At Holy Innocents, she started out teaching Sunday School, soon becoming director of Christian Education. After years of involvement in her parish's ECW, Bishop Thomas Fraser asked her to serve as secretary of Devotional Life for the diocesan ECW in 1962.

"After that, it grew like Topsy. Sometimes I found myself serving on five committees at one time." The three years as devotional life secretary were followed by three years on Holy Innocents' vestry, than three more years as ECW representative on the Diocesan Council, then another three as president of the diocesan ECW. Then two more terms on the Diocesan Council and two terms on the Standing Committee. She's been a delegate to 10 diocesan conventions and a lay deputy to three General Conventions. She served on the planning committee for a bishop coadjutor in 1978 and then on the screening committee the following year.

Yet nothing swelled her head perhaps because, as she says, "One of the most humbling things is to make a stirring speech and then come home and mop the kitchen floor."

The most total job was as President of the diocesan ECW. "It was three years of driving all over the place, and when I was home there were mounds of paperwork to be done. Then, in my last year as president, there was an outcry from the grass roots for a diocesan camp of some sort. The diocese funded a feasibility study, and I was named to it." Thus began 10 years of devotion to the development of the Conference Center at Browns Summit: surveying needs, hiring planners, poring over blueprints, pushing it through convention, even choosing furnishings for the rooms. Two years on the feasibility committee were followed by six more on the Conference Center's board of directors.

Rose is down to only a few jobs now, most notably the Parish Grant Commission. "I may run for office again, but I don't think I'll get on several things at once. And besides, there are plenty of women out there who can do what I've done."

As for the concern that the supply of volunteers is dwindling because so many women have joined the workforce, Rose says, "I don't worry about that. That's the Lord's doing. I really believe that He calls you to this kind of work and He'll find them if he needs them." ●

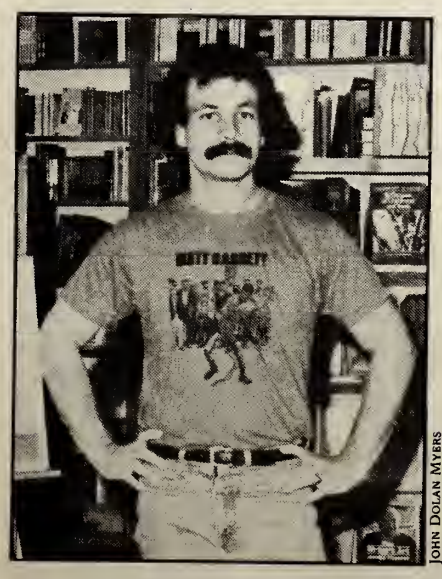
Gail Wojton, a Raleigh writer, is a communicant of the Church of the Nativity.

Happy synergy in bookstore/cafe

JOHN JUSTICE

THE HARDBACK CAFE AND BOOKSTORE may be of interest to the 11,654 members of the 17 Episcopal congregations in Chapel Hill, Durham and Pittsboro. It's run by Grant Kornberg, a former English teacher at the Episcopal High School in Arlington, Va. Kornberg cites Ezra Pound as an influence in the design of the Hardback: "Pound said, 'Make it new,' and it's in that spirit that I'm trying to make everything here new."

Actually, he has made it old. The Hardback is a felicitous throwback to pre-electronic days when people grew passionate over books. Nowadays literature—and even literacy itself—are in danger of becoming cultish minority pursuits. But you'd never know it from visiting this cafe/bookstore: The air is filled with the scratching of pencils, ballpoint pens and fountain pens across paper. The sound of writers writing! (Sure, some of them are UNC students writing Mom and Dad for money, but allow me my fantasies for a while.) In a corner two professorial types are wrangling over Flaubertian irony. Arguing over literature—can you imagine! And up front, the cashier is bent over a volume of Byron, softly saying the poetry to herself.



JOHN DOLAN MYERS

Grant Kornberg of the Hardback Cafe

The convivial power of good food and drink and good books is considerable. The arch-Anglican Samuel Johnson argued: "There is nothing which has yet been conceived by man by which so much happiness is produced as by a good tavern or inn." Or a good bookstore/cafe.

"CAN THE COMPUTER send cards to members on the anniversary of their being Born Again?" One of my fellow trainees in the computer class in Irving, Tex., asked that question on the second day of the course.

It turned out that yes, the computer *can* send Born-Again congratulations. It can also keep track of each member's Sunday School and church attendance, tell you when the person was last visited at home, can spit out a complete record of tithing and other giving, and can do about anything except give you a printout of the person's soul.

My classroom aim was more modest: to learn how to maintain *The Communicant's* mailing list. We've put our 18,500-name list on the Diocesan House computer, allowing us to keep better track of our changing readers and save money on postage-due returns. All of this is contingent on my mastering the machine which—no matter how many times we've been born—is ubiquitous in our lives these days.

SMILES WERE RICOCHETING all over St. Bartholomew's, Pittsboro, on Oct. 5 at the little parish's annual Homecoming Day. Rector Bill Coolidge led everyone outside to dedicate the new St. Francis window.

St. Mary's chaplain Janet Watrous preached on the awesomeness of St. Francis' brand of Christian poverty and stalwart parishioner John London treated everyone to lunch in the parish hall. ●

Of Christians and Jews

PAUL TUNKLE

I AM A JEW. I am also a priest of the Episcopal Church. As a Jew, I have a different perspective on the sacred stories of the Gospel of Christ. Those stories, and the "good news" which they bring to so many, have also been a source of considerable "bad news" for the people of Judaism down through the centuries. To preach this gospel of Christ with integrity, I have had to do some serious study, reflection, prayer and dialogue with my fellow Jews. My ministry has been shaped by the reality of the brokenness between the first chosen people of God and the followers of Jesus. It is in the spirit of reconciliation that I work within the church to educate Christians about Judaism, and to stand against anti-Judaic strains of thought within the Christian faith. To clarify, let me offer some personal stories.

I WAS BORN and raised as a Reform Jew in the Bronx. The Judaism that I learned as a child was secular in nature. I was taught that being Jewish meant a sense of peoplehood, of nation, of language, of culture. I was taught traditions, and festivals and customs which have deeply enriched my life. I remember the Passover Seders celebrated at my dinner table. I remember taking the part in the Seder where, as a child, I had to recall "why this night is different from all other nights." I can still feel the excitement as the stories of the Exodus were retold. What impressed me so was that these stories were not presented as ancient history, but as living memory. As my family participated in this festival of liberation, there was great pathos among those present. Some had lived through the devastation of the Nazi solution to the "Jewish Problem." Some had fought to see the establishment of the nation of Israel. The Exodus was something which our people had known in this generation.

I remember my maternal grandmother telling stories of her life in Russia just before the revolution. She sang with great sadness about the pain and suffering which European Jewry endured. And she warned me about "religion." She told me to beware of those who try to rob us of our freedom and self-determination in the name of God. She warned me, "Never let anyone dupe you in the name of religion. Fight for what is right."

During a period of questioning and searching for meaning and purpose, I turned to the concept of God. Strangely enough, this concept of God was absent from my childhood memories of the Jewish faith. We were a people, we were in solidarity with worldwide Jewry. We had a common history and land, but there was no reference, other than liturgical, to God. So, when I began searching for God, my own traditions seemed insufficient. The journey eventually brought me to the steps of a small Episcopal church on the coast of Maine. I had certain criteria which had to be met in order for me to even consider a church. Those criteria included, in part, the reading and preaching of the Hebrew Bible with integrity. I found that. I also heard psalms being read, and I saw colorful vestments, and people kneeling and mumbling words which I found difficult to understand. It all reminded me of synagogue!

So I investigated further. I read and learned about the Jew Jesus, and his Jewish disciples and apostles. It seemed to me that this was a form of Judaism which could give a reference to God. But I could not get those words of my grandmother out of my head. My mother carried on the family tradition. Her blessing to me on the occasion of my baptism was put this way: "Paul, the specter of anti-Semitism will rear its ugly head once more, and when it does, you'll be always be a Jew." Little did I realize that I would soon come face to face with that anti-Semitism, within the walls of an Episcopal seminary.

WHAT I FOUND in seminary was that any understanding of Judaism was rare. People preached the Gospel at the expense of the Jews. Why did God send Jesus? Because Judaism of the New Testament period had become corrupted beyond repair, and only the Son of God could come and straighten out the mess. I listened with grief to scriptures being read in the chapel. Passages which you may have always heard as good news were condemning my family. "I am the way, and the life; no one comes to the Father, but by me."(John 14:6) Or a reference to the Torah as a burden. "Now before faith came we were confined under the law, kept under restraint until faith should be revealed. So that the law was our custodian until Christ came, that we might be justified by faith." (Gal. 3:23-24) If these passages meant what I thought they meant, then all my relatives were outside of the Kingdom.

In church history classes, that was just the line taken by writers, preachers, medieval popes and arch-bishops and by Martin Luther and other reformers. The list goes on and on. It has long been acceptable for Christians to pronounce sentence upon Jews as those who failed to know the time of their messiah's visitation, and as being responsible for his death. In fact, this coming Palm Sunday, the lectionary has appointed a reading of the Passion narrative from Matthew, which contains this exchange between Pilate and the population of Jerusalem. "I am innocent of this man's blood; see to it yourselves," said Pilate. And all the people answered, "His blood be on us and on our children!" Have you any idea how much pain and suffering that passage of scripture has caused my people for centuries? How many pogroms, and crusades, and book burnings, and trials were justified on the basis of such passages? How can we call that "good news?"

Thankfully, following the lead of the Second Vatican Council, the church has begun the task of redoing its theology in the light of the Jewish Christian reality. We are beginning to come to terms with the truth that the covenant which God made with the first chosen people of Sinai is eternally valid. In the past we have reasoned that if Christ came to call upon Israel to be faithful, and if they rejected this call from God, and if the church accepted the call from Christ which the Jews rejected, then logically it would appear that the Jews would give way to the church and cease to exist. But nearly two millenia have indicated that such is not the case. The Jewish people have continued to survive and to thrive and to bear witness to the ongoing vitality of the Sinai Covenant, even in the face of persecution from the church. What can we make of all this? Let me suggest a starting point. That starting point involves getting better acquainted with our tradition and its origins.

AS CHRISTIANS, we are, by and large, ignorant of the context out of which emerged our own religion. That context was the Judaism of the first Christian century. This Judaism was characterized by many factions, among them Pharisees and Sadducees. It is the Pharisaic party that plays the most prominent role in the New Testament witness. Who were the Pharisees? You can learn something about them from the New Testament, but most of what you learn is negative. Why? Because they were the competition. Emergent Christianity had to contend with the immense popularity and power of the Pharisaic movement. So, when we read the New Testament, we must remember that what is being described there has to look bad so that the Christians can look good. But, as Christians, it is important to know that from Pharisaism we have such categories as salvation through grace, obedience to God through Torah, resurrection and eternal life. These are the very categories which the church used to bring its witness of good news in Christ. How enriched we could be as Christians if we better understood the background of our own foundation documents. How we would shout the response to "Christ our passover is sacrificed for us" if we knew what passover really meant. Christians need to learn a great deal more about the Pharisees and their theology in order to know what our New Testament is really saying.

We are faced in our day with the great challenge and opportunity to enter into serious dialogue with Jews. In these exchanges, we can begin to come to terms with our own church history and theology as it is presented by those who have been its victims. In like manner, Jews can help us as Christians to better appreciate the strength and vitality of our own faith. We in the church can begin the life—giving task of redoing our theology in the light of evidence which has been suppressed for centuries. We need to learn about each other, in order to know about ourselves. It is a very exciting prospect, but one which requires integrity and courage. Some of what we will discover will be disturbing. Some of it will call into question long-held and cherished assumptions about our faith. But the rewards can be even more exciting. In our own day a new theology is emerging. It is one which wrestles with truth and allows new understanding to come to light.

It is my hope, as a man born a Jew, and as a disciple of Jesus Christ, that in our willingness to confront our past errors in the context of dialogue with our fellow Jews, we can worship God, who does not require us to condemn in order that salvation may be known and enjoyed by both the children of Israel and the followers of Jesus. ●

The Rev. Paul Tunkle

German soldiers pasting signs on windows of Jewish businesses.

The Rev. Paul Tunkle is assistant to the rector of St. Luke's, Salisbury.

A call for age-integrated families

DAVID AUSTELL

WHAT WE CALL *the beginning is often the end, and to make an end is to make a beginning. The end is where we start from.* —T.S. Eliot

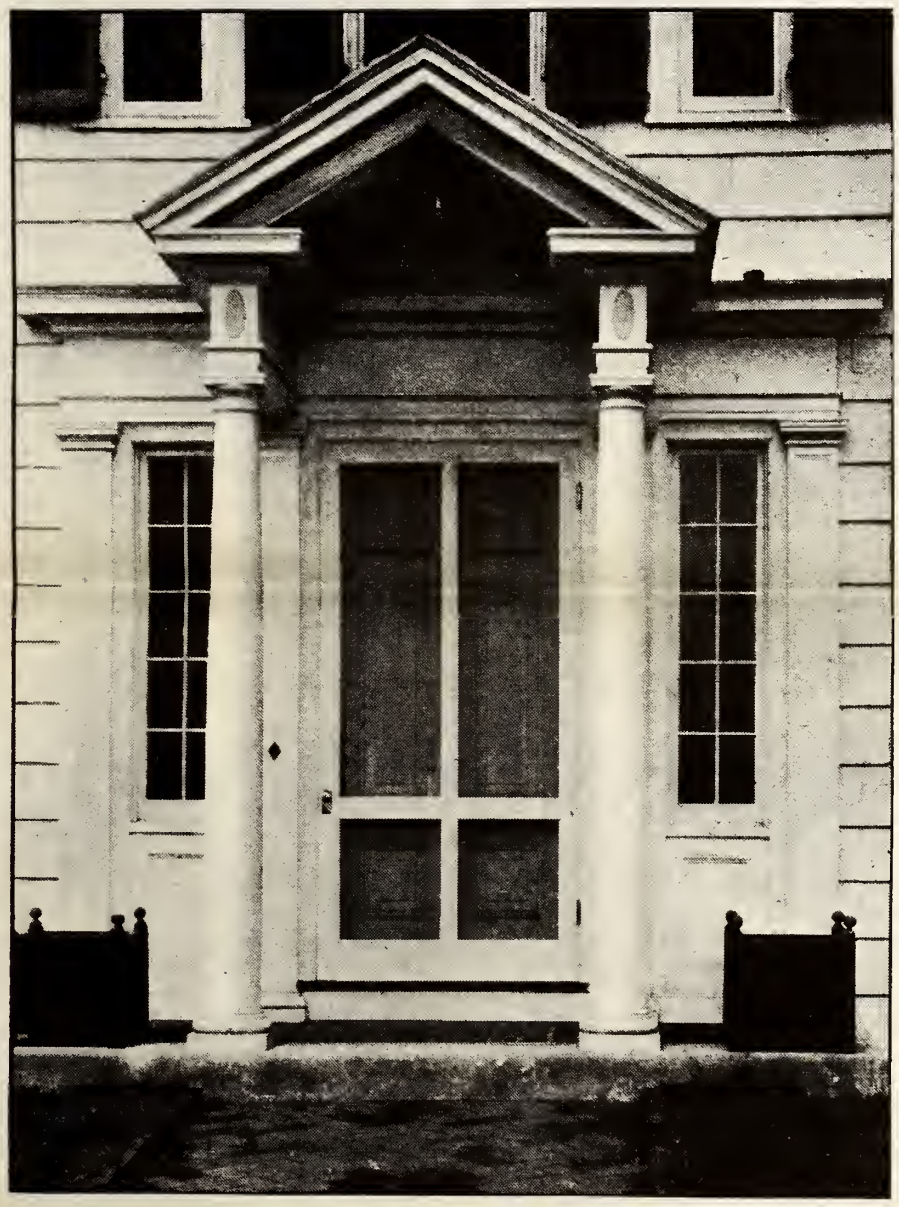
AS I WRITE THIS, Amanda and I are still grieving the loss of our friend and "adopted grandmother" Katherine. She was 82 years old when the flu, which had raged around Chapel Hill for months, finally wormed its way into our home and took her away almost before any of us could protest. As is always the case with the death of a beloved friend, Katherine's end was a time of sadness and mourning that swept across us in waves, but that was, nonetheless, relieved by periods of joy when we thought of her ultimate beginning as a resident of that land on "another shore and in a greater light."

Amanda and I lived with Katherine for four and half years, a time of many ends and many beginnings. During the summer of 1981, Katherine's husband, Edison, died, leaving his 77 year old widow alone in the beautiful and ancient farmhouse that the two of them, aided by their children, John and Martha, had lovingly renovated and maintained. With John and Martha now grown and living in distant parts, arrangements had to be made to insure Katherine's security in the home that she had made with Edison and that she did not want to leave. They turned to the Church for help.

Amanda and I had been married just over two years when we received a call from Peter Lee, rector of the Chapel of the Cross. He told us of an elderly parishioner, recently widowed, who was looking for a young couple to live with her. After seeking guidance from our parents, from our close neighbors next door, and from the still small voice, Amanda and I decided to accept Katherine's generous offer. We moved into rooms on the second floor of her white clapboard house in Carrboro at the end of the summer. All three of us, we later discovered, harbored some trepidation about the ending of our lives apart and the beginning of our lives as a new family.

That's how it started four and a half years ago, and in that time Amanda and I lived some of the most joyful and intense years of our lives. These were years of basic, gird-your-loins family living: there were hilarities, irritations, and ongoing closeness that carried Amanda and me through career crises and graduate school, and Katherine through what she called her "anecdotage," that period of life when one grows fond of telling stories, a term belied by her intense political and church activism. As time passed, our life together became richer even as it changed. We moved from the gentle formalities of courtesy, during our first months together, to deep familial affection which was the greatest courtesy of all. Several weeks ago, that time together ended, and I now feel compelled to take stock of what we all gained as a result of our rallying together in mutual support.

Perhaps the greatest gift that Katherine gave to Amanda and me was the gift of a ready-made and nurturing homelife that was relatively free of the usual friction that typically exists between parents and offspring. The three of us comprised an extended family of adults who worked



in the household for each other's benefit. Katherine assisted and supported us during a critical period of schooling and transition. We reciprocated by being the youngblood muscle-power for many household duties. And through it all, we offered great comfort to each other in gifts of security and stability.

Our friendship with Katherine and some of her older friends also made us very aware of and sensitive to the elderly, no small accomplishment in a society which increasingly segregates its citizens by age. An early and important revelation that we had concerning Katharine and some of her older friends also made us very aware of and sensitive to the elderly, no small accomplishment in a society which increasingly segregates its citizens by age. An early and important revelation that we had concerning Katherine was that she was in most ways just like us, her younger housemates, except for the fact that her body had begun to betray her. Because we learned so much from her and about her, as a person and as a member of an older generation, Amanda and I gained a sense of confidence about our relations to our own parents, which tended to dispel many family anxieties and to bind us closer to them.

Living with Katherine, moreover, tended to break down that emotional wall that can isolate two lovers from the rest of the world. Amanda and I had years of this wonderful us-absorption during our early courtship in the mid-'70s, but after our marriage in 1979, we began to realize that such isolation must give way to the interests of the family, interests which extend the one flesh. In many ways, Katherine was the first extension of our little nucleus, an extension that ended our solo life, laid siege to emotional walls, and cornerstoned a new nuclear family. There was more present, however, than intimations of family life to come, since we had pooled all of our families into a fusion of support that encompassed our parents, our brothers and sisters, John and Martha and their families, and Brad and Debbie, who are beloved neighbors and two more of Katherine's "adopted grandchildren." Amanda and I learned that barriers in the family must fall.

Katherine's decision to invite us to come live with her was, without a doubt, a difficult one for her. It marked the end of her years on earth with Edison and the beginning of a new home life and family dynamic. Although it was easy to see that she often quietly mourned Edison, it was also easy to discern Katherine's joy at being able to stay in her own home and in familiar surroundings. She thrived both on the realization that she was essentially necessary for the health of the household, and on the awareness that she was totally involved and responsible. Our productivities seemed to fuel each other, and there was always praise and support for work accomplished, whether it be for the latest in the series of Katherine's letters to Senator Helms, or for a fine technical drawing of Amanda's or for a first draft of one of my papers for school. We all recognized that we were needed.

Until several weeks ago, I had never been called to the phone in the middle of the night. Brad and Debbie and Amanda and I had left Katherine at the hospital after very encouraging words from the doctors who had attended her in the emergency room on that Wednesday evening. During the night, her condition worsened, and I was instructed by her doctor at 2 a.m. to get in touch with John and Martha immediately. After all the calls were made, I stood at the top of the stairs and realized that all of our parents were far away . . . but Douglass, Amanda's father, would be back the following evening. It suddenly and quietly occurred to me that having mom and dad take charge was no longer relevant. Amanda and I had become "mom and dad," and we were responsible; our shoulders would be cried on this time. We both felt that our childhoods slipped away forever that night and our lives as adults opened before us.

It is difficult, when my heart is heavy from the quietness of the house and when I remember Katherine's vitality, not to eulogize her. I will refrain from that now and offer instead something she would approve of much more: a challenge to young persons and old persons to consider the living arrangements that we had in Katherine's house. As the elderly population burgeons out and as nuclear families continue to dissipate, there will be an ever-greater need to make sure that this vital and resourceful group is not disenfranchised by a society gone youth-mad. Humane interaction cannot occur in segregation. Furthermore, there must be an end made of factions of age and beginning made of the inter-personal carings that cross age lines.

I cannot help but believe that the life that Katherine and Amanda and I made together affirms this. ●

David Austell, a graduate student at UNC-Chapel Hill, and his wife Amanda are members of Chapel of the Cross, Chapel Hill, where Katherine Adams was a parishioner for more than 50 years.

Parish historians get organized

DIOCESAN HISTORIANS made a little history of their own Sept. 20 at the first Parish Historians' Workshop. Thirty-seven persons representing 27 congregations spent a Saturday learning how to set up parish archives. An ancillary purpose of the meeting was to organize the Parish Historians' Society.

The Department of Records and History sponsored the workshop, and Michelle Francis, diocesan archivist, conducted it.

Among the specifics treated in the all-day session at the Dicoesan house were:

- How to take an inventory of church records.
- How to establish a collection policy for the items that go into a parish's archives.
- The importance of microfilming parish records and how to get this done for free.

Francis said that while the specifics of the workshop went well she believes the workshop also yielded the bonus of an "intangible" benefit.

She said, "Coming together like this does help us preserve our common heritage. It brings us all together, even though we're all different and we've never met before, most of us. And it helps remind us that we all go back to the same history."

She characterized the persons as "untrained volunteers who have a respect—and sometimes a love—for church history and who want to see it preserved."

JOHN JUSTICE

At the parish historians' workshop: (Sitting, from left) Jane House, Carolyn Hager, Michelle Francis, Patricia Rosenthal, Sarah Lemmon. (Standing) George London, Jerry Cashion, Frank Grubbs.

The historians' workshop will be an annual event of Records and History, and a steering committee is to be formed soon to bring the Parish Historians' Society into being.

The opening speaker for the workshop was Jerry C. Cashion ofthe North Carolina Division of Archives and History. Cashion traced the history of the Anglican Church in Colonial North Carolina.

Francis and the Records and History folk encourage anyone having church records to consider donating them to the diocese. Francis mentioned a few of "the more interesting ones" received since January of this year:

- From Saint Mary's College: the loan of a complete set of the Colonial Records of North Carolina, an essential reference for studying the church before 1790.
- From Mary Harris, of Chapel of the Cross, Chapel Hill: ECW papers covering 1978-84. Gaps still exist for the ECW's history before 1943 and between 1964-78.
- From Lawrence F. London, also of Chapel of the Cross, more than 60 pamphlets and miscellaneous papers collected over the years.

"All donations are important," says Francis, "and we hope people will catch on to the habit of making donation."

For information on anything to do with archives and history, contact: Michelle Frances, Episcopal Diocese of North Carolina, 201 St. Alban's Drive, Raleigh, NC 27619; telephone (919) 787-6313. ●

Bum rap for colonial Anglicans?

FRANK L. GRUBBS

NEED NORTH CAROLINA Episcopalians wring our hands because our Anglican forebears sided with the British during the American Revolution?

Must we hang our heads because all Anglican congregations were Tories?

Shall we beat our breasts at the memory of Anglican clergy who were for the British and against the Founding Fathers?

The persistent power of these myths about the Anglican Church makes it worthwhile to throw the light of history on them.

To begin, one must put the Anglican Church in the perspective of North Carolina in the late 18th century. Yes, Anglicanism was the official religion of the Colony. However, it was greatly outnumbered by Quakers, Presbyterians, Baptists and Methodists.

The myth that Anglican congregations were all Tories does not hold up under scrutiny. Vestries were made up of numbers of non-Anglicans whom English law allowed to serve on vestries so long as they didn't overtly oppose the teachings of the Church of England. Nearly all vestries put their priests on a yearly contract so they could control them. And since the vestries paid the priests, the priest could not oppose the vestries too often. Wages aside, the priests depended for other favors on the good will of the community. Total control went to the vestries in 1776, when the provisional government passed a law forbidding payment of tax monies to Church of England clergy. Finally, even had a priest chosen to champion the British cause, Anglican congregations were far too independent-minded to meekly fall in line behind him.

The myth that all Anglican clergy were pro-British is easily demolished. A quick look at the history of the times gives us numerous contrary examples:

- The Rev. Charles Edward Taylor declared for the Americans in 1776, served on the Safety Committee in St. George Parish, Northampton County, and read prayers before the provisional assembly.
- The Rev. Nathaniel Blount arrived in 1773 at Trinity Church, Beaufort County, and supported the American cause throughout the war. After the war, he sought to organize the Episcopal Church in North Carolina.
- Two priests came from Virginia and immediately declared for the Americans. The Rev. Hezekiah Ford, who was placed in Surry County, is the only North Carolina priest to become a military chaplain in the Revolution. His fellow Virginian, the Rev. Charles Cupples, served in Bute (now Lincoln) County and preached to the provisional assembly several times. The assembly liked him so well that when he died in 1784, it voted his widow a small pension.
- The Rev. Daniel Earl, St. Paul, Edenton, had a good congregation until the Revolution. Thereafter he had a terrible time maintaining one. After his salary was cut off and his congregation drifted away, he supported himself by fishing, farming and teaching flax-manufacturing. One day he discovered this rhyme tacked to his church door:

A half-built Church
A broken-down steeple
A herring-catching Parson
And a damn set of people.

There were, of course, some priests who left North Carolina during the Revolution. The Rev. Hobart Briggs and the Rev. James McCartney left the colony because of salary disputes with their vestries. But the Rev. Francis Johnston, of Society Parish, Bertie County, stuck to his guns a little longer, continuing to read prayers for the King and saying nice things about the British. This ended when the local Safety Committee demanded a loyalty oath of Johnston. Refusing, he sailed off to the British West Indies, becoming the only North Carolina priest to overtly aid the British.

Another priest, the Rev. John Wills, came to a sad end. His salary was cut off in 1776, and his vestry refused to pay him what he wanted. Still, he didn't leave. He remained in the Colony during the war, preaching where he could, and living off the Archbishop of Canterbury's fund for destitute clergymen. It is reported that he became a businessman after the war.

It seems, then, that history doesn't support the myth that the Anglican clergy of North Carolina opposed the Revolution. Only one priest, Francis Johnston, left the Colony out of loyalty to the British. As for Anglicans in general, the fact is that more Presbyterians fought for the British than Church of England people.

So present-day Episcopalians of North Carolina need not hang their heads over the conduct of the Anglican Church during the American Revolution. The myths of Anglican support of the British are just that—myths—and the Anglican Church was no more disloyal to the American cause than any other denomination. This fact explains why British troops either destroyed or desecrated so many Anglican churches in the state during the war. ●

Dr. Frank Grubbs, a member of St. Paul's, Cary, is a professor of history at Meredith College and a member of the diocese's Department of Records and History.

Letters

"A WORD SPOKEN in due season, how good is it!" (Proverbs 15:23) And a letter written in due season is equally good. Please consider this page wide-open for your opinion.

There's hope for alcoholics

IN LOOKING BACK over several issues of *The Communicant,* I once again was struck with the article "North Carolina's worst priest?" by Frank L. Grubbs (April, 1986). I have not studied nor read much about the Rev. John Urmstone but having read the article it raised for me the issue of whether or not alcoholism was prevalent in this man's life.

Certainly I hope that in this day and time with the emphasis the church has on looking at the issue of alcoholism and chemical dependency, that if Mr. Urmstone were living, help would be found for him through an employee assistance program, AA or the appropriate treatment services. It seems like much of his life was touched by alcohol and, as we know, that drug can certainly be addicting for some. I would hope that we would maybe not look at him as North Carolina's worst priest but as a man of God who like many others fell victim to a disease for which we know there *is* hope and recovery.

Martha B. Alexander
Christ Church, Charlotte
Executive Director,
Charlotte Council on Alcoholism
and Chemical Dependency

A stench to the Lord?

I AM A life-long member of the Episcopal Church, though for the last few years I have attended others. When *The Communicant* comes, I read it to keep up with that is going on in this area. More often than not I am disgusted, saddened or angered by the contents of *The Communicant.* I've often felt urged to write but never have—now I am. *The Communicant* communicates alright—humanism, liberalism, worldliness, error, ignorance and disregard for God's word, the Bible. I can see the editors and writers patting themselves on the back for being so clever, intellectual, and "with it." I am telling you that you are definitely "without it." This newspaper surely is a horrible stench to the Lord.

I pray the Holy Spirit will hover over this denomination, this diocese, and this newspaper, bringing them to repentance, to Christ, to the truth that comes only from belief, knowledge and love of God and his Word.

Judy Cozart
St. Timothy's, Wilson

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Bishop: The Rt. Rev. Robert W. Estill

Editor: John B. Justice

Art Director: Paul Dean

Graphic Designer: Mary Sox

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Bishop's letter

DEAR FRIENDS,

JOAN RIVERS, the comedienne, on a Minnesota public-service television ad, asks: "Can we talk?" She then goes on to say: "Can you believe that some people actually think that talking to a gay man will give them AIDS? Grow up! AIDS is not spread by casual contact, nor is it just a gay disease." The TV spot is part of a project to educate the general population and the state's gay community about what does—and does not—transmit the deadly virus.

The 1986 Diocesan Convention called on me to establish a special committee, under the auspices of the Christian Social Ministries Commission, "to develop diocesan programs of awareness, education and prevention concerning AIDS (Acquired Immune Deficiency Syndrome). The committee's purpose is to inform and enhance our ministry to persons afflicted with AIDS.

I did that. The Rev. Stephen Elkins-Williams, rector of the Chapel of the Cross in Chapel Hill, agreed to chair the committee, the members of which are: the Rev. William Brettmann, the Rev. Jim Fouts, Wynn Cherry, Jim Pierce, Patricia Dideriksen, Stephen S. Prye, the Rev. Stephen Elkins-Williams, the Rev. Paul Wessinger and Betty Feamster.

November 9 has been set as a special Sunday for intercession for AIDS research and for all persons with AIDS, and later in the year we will have a special Day of Prayer and Healing.

AIDS has now become a worldwide public health disaster. It has been diagnosed in nearly every state and the District of Columbia. In 1984, 17 cases were diagnosed in North Carolina. In 1985, that figure jumped to 62. Thus far in 1986, more than 60 cases have been reported in our state.

As most people now know, the virus is transmitted through the exchange of body fluids, with blood and semen proving to be the most efficacious transmitting mediums. There have been no proven transmissions by saliva, nor from using the same towels and linens or eating and drinking from common utensils and glasses. Intravenous drug users, hemophiliacs, recipients of blood transfusions and male homosexuals, seem to be the major sufferers from AIDS. It is a deadly disease.

Drug abuse and sexual promiscuity are certainly unacceptable behavior for Christians. Still, the fundamentalist-preacher approach that this is a judgment from God is, in my opinion, equally unacceptable. It is a perversion of Christ's message of love. As one of our members of the AIDS committee said after attending a national conference on AIDS, "We must rid ourselves of the 'we-them' perspective." It is a public health problem, but it is also a pastoral problem. It is a modern-day plague, and Christians must reach out and beyond mere moralizing, with care and concern. Those with AIDS often need money (many become unemployable), shelter, clothing and food. They need friends and support groups and medical care and professional counseling and prayer groups and spiritual direction. They need to know God's love and redemption.

John Fortunato, a psychotherapist, has written: ". . . if the church—*our* church—truly intends to *be* the church, then it will reach out in this horrible situation . . . God favors the outcast. This assertion is scripturally unavoidable and true . . . [and] I am confident that justice and generosity and pastoral care and concern are forthcoming." (*Witness,* Sept., 1985).

It is my hope that this will be increasingly true in the Diocese of North Carolina.

Faithfully,

+Robert W. Estill

Robert W. Estill

Suffragan Bishop's letter

DEAR FRIENDS IN CHRIST,

FROM FRIDAY, the 19th of September, through Friday, the 26th of September, Ann and I and the Estills joined the other bishops and spouses of the Episcopal Church for the Interim Meeting of the House of Bishops which gathered in San Antonio, Tex.

Although I had attended my first House of Bishops meeting at the General Convention last year in Anaheim, this was my first time in attendance at one of the Interim Meetings. Contrary to the General Convention which meets every three years, the House of Bishops meets annually. I had been told (and discovered that it was true) that these gatherings are much more relaxed than are the House of Bishops meeting which are part of the General Convention. The pace is slower, and the intent is somewhat different. The focus is not primarily legislative. It takes both the House of Bishops and the House of Deputies to pass any legislation which binds and affects the whole church. Therefore, in the Interim Meetings, the focus is devotional, inspirational, and educational.

We had beautiful and powerful meditations each day after Morning Prayer from Dr. Kosuke Koyama, who is a Professor at Union Theological Seminary in New York. Bishop John Coburn of Massachussetts (who had just retired) did the meditations at our Noonday Eucharist which was held each day at St. Mark's Church near our headquarters at the Gunter Hotel. Rabbi Edward Friedman made a presentation on families and family systems; Dr. Edward Powers led us in some models of leadership and leadership management; and retired Bishop Bennett Sims led us in some thinking about Episcopal leadership and servant ministry.

We spent a fair amount of time doing some thinking and prayerful re-flection on matters which face the church. We had some significant conversation concerning women in the episcopate; we spent some time discussing the fact that the Bishop of London has offered to take a dissident Episcopal parish in Oklahoma under his Episcopal wing (and we politely requested that he refrain from doing that); we spent a fair amount of time, both in plenary and small group sessions, discussing the initiatory rights and the administration of communion to infants; and we spent a great deal of time preparing for the 1988 Lambeth Conference.

The evenings were relatively free, and provided much opportunity for fellowship and gathering with both old and new friends in the House of Bishops. We had the opportunity to enjoy the beautiful River Walk, and the majesty of the Alamo. On one day, the wives were taken as the guest of the Diocese of West Texas on a tour of Texas ranches, which included a visit and luncheon at the LBJ Ranch which was graciously hosted by Lady Bird Johnson.

This was Presiding Bishop Browning's first gathering of the House of Bishops in which he was the presiding officer. He shared with us his hopes and dreams and assumptions about the House and about the Episcopal Church. He did an excellent job of presiding efficiently, but with relaxed grace and humor. I am convinced that he is off to an excellent start in his first eight months as Presiding Bishop, and am excited about his leadership and his vision for the church.

The Diocese of West Texas (their bishops, clergy and people) did a superb job of hosting us, and did everything possible to make our gathering as rich and meaningful as possible.

Faithfully yours,

Frank H. Vest, Jr.

Frank H. Vest, Jr.

027514-009-00097
MR & MRS WILLIAM S POWELL
307 PLUM LN
CHAPEL HILL NC 27514

On the death penalty

VICKIE SIGMON

THE CAPITAL PUNISHMENT debate goes on and on. Many of us are so polarized on the issue that more discussion simply evokes either a series of stifled yawns or emotional punches and counter-punches. We think we know much about capital punishment and have valid reasons for supporting our particular stances. But are we really knowledgeable about the issues? Or have we simply internalized conclusions without truly having adequate information to reach our conclusions?

(1) How many people have been executed in the U.S. since the Supreme Court upheld the constitutionality of capital punshment in 1977?

(2) What industrialized countries now practice capital punishment? How many U.S. states have active capital punishment laws?

(3) What percentage of people on death row in the U.S. are black? What percentage of death row prisoners (black or white) are convicted of killing black victims as opposed to those condemned (black or white) for killing white victims?

(4) Can juveniles be executed? Can a person who becomes insane after he is on death row be executed?

Most people do not even come close to answering the questions correctly. And yet, even though the majority of people know very few actual facts and figures about the death penalty, most people are squarely on one side or the other. Thus we respond to the death penalty emotionally without empirical evidence to support our stance. Likewise, our death penalty laws stem from our emotional, reactive outrage and fears rather than from conclusions and decisions based on knowledge.

I know enough facts and figures to comfortably defend my abolitionist stance. But my opposition to killing prisoners does not stem from my aquired knowledge of the issue. My opposition is firmly rooted in my faith in a loving God through whom mercy and hope outweigh fear and wrath.

On September 19, John Rook was executed by the people of North Carolina for the brutal murder of a young woman. I did not want Rook to be a free man. I wanted him to be held accountable for his horrible crime. Rook should have been punished and confined. But we—in our terror and rage—should not have mimicked the exact action we claim to abhor by killing John Rook.

Rook was a killer and he was our prisoner—in our custody. He was also a child of God and nothing he did can take him beyond the reach of God's love and redemption. If killing, intentionally and willfully, could alienate a person from God, then Rook's blood on our hands means that we too are beyond the boundaries of God's mercy and healing.

The debate continues on and on. My part in the debate continues because I believe that where God gives life God also gives hope and promise—hope and

BILLY E. BARNES

promise that exist for us on both sides of the debate.

Brothers and sisters, read our 1971 diocesan resolution against the death penalty (affirmed in 1973 and 1975). And the next time you kneel in confession and seek the mercy of our God, remember John Rook, who was a killer and a sinner, but nonetheless a child of our God and our brother. ●

Answers: (1) 62. (2) U.S.S.R., Japan, U.S.; 37. (3) 54%. 13% had black victims, 87% had white victims even though 50% of all victims are black. (4) Yes. Leon Brown, convicted of murder at age 15, is on North Carolina's death row as are many in other states. Persons who become insane on death row are treated until they become well, then returned to be executed.

Vickie Sigmon works with Yokefellow prison ministry.

THE COMMUNICANT

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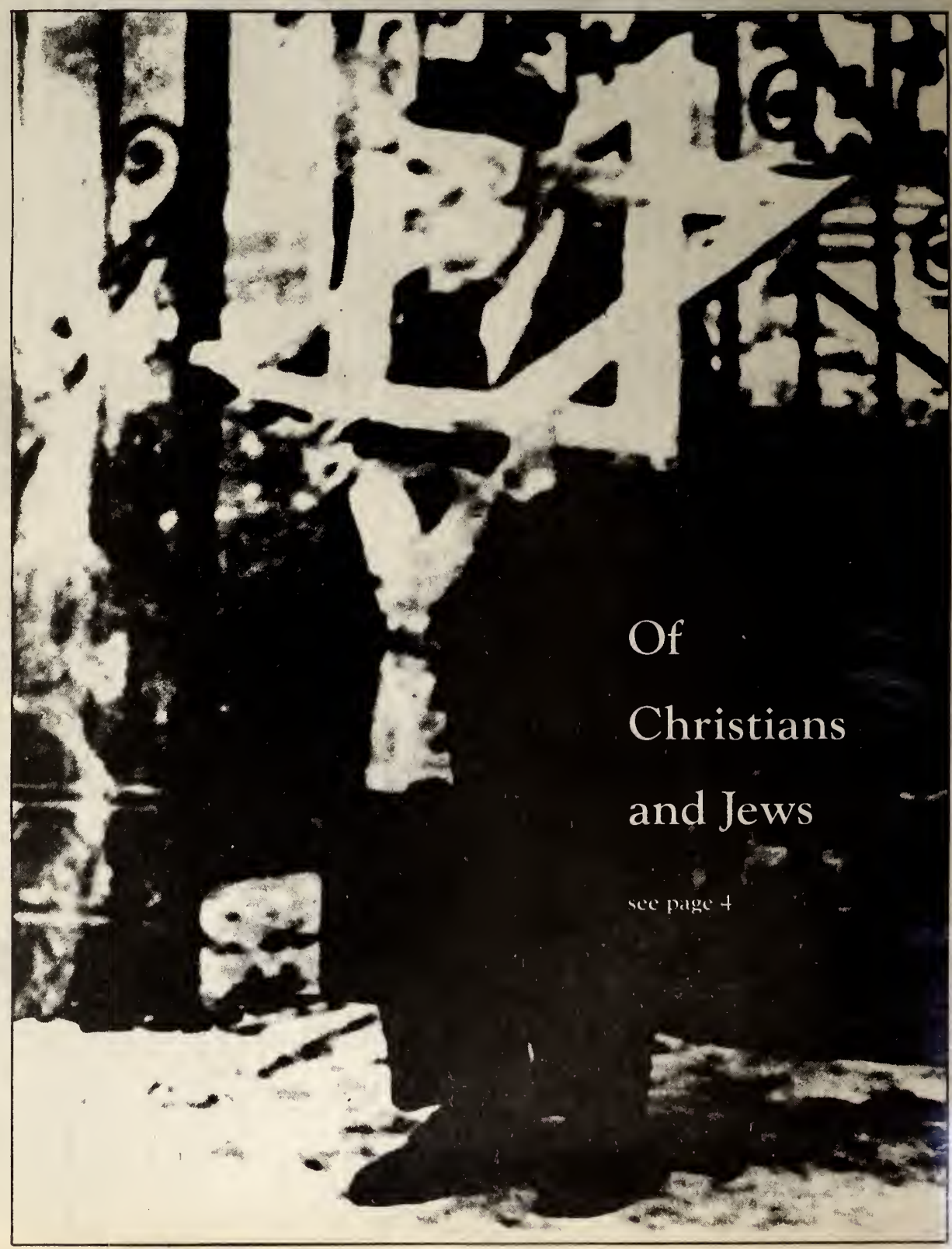


Of Christians and Jews

see page 4

THE COMMUNICANT

VOL. 77, NO. 8 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA NOVEMBER 1986

An Anglican bishop in Oklahoma

PATSY MASTERMAN

BROKEN ARROW, Okla. (DPS)—The bishop of London visited an Oklahoma congregation Oct. 30 and laid hands on 21 persons in a rite of Confirmation that seems to have raised more questions than it answered.

The Rt. Rev. Graham Leonard of London explained at a press conference before the service that he came to confirm the Oklahomans into the "holy catholic apostolic Church of God as Christians who happen to be worshipping in this congregation."

Leonard made his visit in spite of unanimous opposition of the House of Bishops of the Episcopal Church and a 47-1 vote by the House of Bishops in England expressing disapproval of his plans to provide episcopal care to the Broken Arrow congregation.

Disapproval of Leonard's visit and actions without consent of the Episcopal Bishop of Oklahoma was also voiced by the Archbishop of Canterbury, the Presiding Bishop of the Episcopal Church, and The Episcopal Bishop of Oklahoma.

The Rt. Rev. Gerald McAllister, Bishop of Oklahoma, said in an Oct. 24 letter that members of the congregation billed as "St. Michael's Episcopal Church" of Broken Arrow "are not now nor have they ever been separated from the Diocesan of Oklahoma."

There are seven Episcopal Churches in Tulsa, one in Broken Arrow itself and others in nearby suburbs. St. Michael's itself was not dissolved but simply reverted to mission status directly under the bishop's care. But the leader of the congregation, John Pasco, says the congregation has been without a bishop since June of 1984.

Pasco was deposed earlier this year upon the finding of an ecclesiastical court of the Diocese of Oklahoma whose decision was affirmed on appeal to the ecclesiastical court of the Province of the Southwest. The deposition and other actions were related to placing of the parish assets in a separate foundation set up to receive outside funding and insulate the assets from Church jurisdiction. Civil court action over parish real estate has been set for Jan. 26.

Pasco has said he was removed from the Episcopal priesthood for opposing the ordination of women and for continuing use of the 1928 Book of Common Prayer instead of the authorized 1979 prayer book.

DIOCESAN PRESS SERVICE

Canterbury's Runcie protests

Leonard, who has been identified as "a high-church traditionalist" and the standard-bearer for opponents to women's ordination to the priesthood in the Church of England, said he did not enter any relationship with St. Michael's until he read statements that St. Michael's was no longer within the Episcopal Church.

A letter from London, dated June 1, 1986, and signed by Leonard, declares Pasco and his flock to be "in communion" with Leonard as long as he lives. It is posted on the congregation bulletin board.

Leonard said he was in Broken Arrow because he was invited by Pasco. He said he preferred not to develop reasons why Pasco had not invited a bishop from one of the schismatic Anglican groups in the U.S. who use the 1928 prayer book and oppose women's ordination. Retired Bishop Clarence Hayden of Norhtern California assisted Leonard in the Broken Arrow service.

The Episcopal Church's constitution allows bishops to perform episcopal functions—for example, baptism or confirmation—in a diocese other than their own only by invitation of the bishop in whose diocese the function are performed—whether or not the function take place in an Episcopal church. ●

Women's worship retreat planned

OFTEN WE ARE AFRAID of silence, and know not what to do with it, or in it. We refrain from talking in retreat because we do not want to consider superficial and secular things, and much of our talking is superficial and trivial.

JOHN JUSTICE

ECW's Peggy Manly, Bishop Estill

Silence. Peace. Prayer.

Letting go of each thought and every desire.

Silence.

Turning our attention to God who enters in the silence.

Silence.

Prayer and silence are much on the mind of Bishop Robert Estill these days as he plans for a Feb. 4-5 Quiet Retreat for the women of the diocese. To be held at the Conference Center at Browns Summit, the retreat is open to all women and is sponsored by the diocese's Episcopal Churchwomen (ECW).

"It is hard to let go," the bishop said, "but I think we need to do it. That's the aim of this Quiet Retreat, and I like the idea of the women of the diocese having a part in it.

"There's nothing hard about a retreat with prayer, silence and meditation—in fact, it's easy: all you have to do is to be there."

Bishop Estill hopes that a lot of women will be there for the two-day event. After the opening lunch on Wednesday, Feb. 4, the bishop and retreat members will maintain silence until an evening get-together. Then an overnight silence will be kept until Holy Eucharist on Thursday morning.

Silent, corporate prayer—an old, old tradition of the church—is the hub of the retreat. Says the bishop:

"Corporate silence—to be quiet together—silence that is shared by a lot of people—there is a power in that."

Bishop Estill also plans to work with the group on personal prayers for daily use and will give individual spiritual counseling to anyone who asks.

"One of the things I'm also interested in," he said, "is in getting people to use the whole Book of Common Prayer. The trouble with the prayer book is that too often it falls open at page 355 at Rite II while so much of the rest of the book remains unused."

During the retreat, the bishop will point the group toward lesser-known parts of the prayer book—for example, page 461, which gives four prayers (all brand-new to the current prayer book) for use by a sick person. He will also lead morning and evening prayers and Compline. (Compline, a just-before-bedtime service, is the last of the traditional monastic offices; the order of service for Compline begins on page 127 of the Book of Common Prayer.)

The bishop said: "This will be the seventh Quiet Retreat I've led for the ECW, and I'm looking forward to it. The Conference Center's a splendid place to have it, and I always welcome the chance to take some time away for prayer and quiet and listening with the women of the diocese."

Bishop Estill concurs with the quote from Charles Whiston's *Teach Us to Pray* (above) and with Whiston's statement that silent retreats give us "insight into a new kind of life—a life which is lived with God at the center."

Retreat publicity chair Peggy Manly, of St. Michael's, Raleigh, underlines that all women are welcome. "There are no prerequisites—all that's necessary is that a woman have a desire for peace and tranquility and be willing to show up at the Conference Center on Feb. 4," she said. ●

Worship Retreat with Bishop Robert W. Estill

Wed., Feb. 4, 1987, 12 noon until Thurs., Feb. 5, 12:30 p.m.
The Conference Center/Browns Summit
Sponsored by the Episcopal Churchwomen of the Diocese

Name _____

Address _____

_____

_____

Phone _____

Smoking _____ Non-smoking _____

Registration Fee: $40 (includes double room, meals).
Make checks out to ECW Quiet Retreat and mail to:
Peggy S. Manly, 725 Lakestone Drive, Raleigh, NC 27609

Around the diocese

St. Thomas' tries change

WARNING #1: Change may be harmful to the serenity of your worship.

Warning #2: Change may be necessary to keep God's word fresh.

Those were the paired opposites at play (or war) when they sent in the clowns at St. Thomas', Reidsville, on Nov. 16.

Actually, only one clown came: the Rev. Bruce Stewart, director of the Center for Liturgy and the Arts, of Annandale, Va. But one was enough to spark some brisk debate on the topic of changes in worship services.

Wearing a black shirt and pants, red scarf, elbow-length white gloves and white Reebok sneakers, Stewart mimed the story as rector Verdery Kerr read "The Legend of the Clown."

First the new prayer book! Then women priests! Now clowns! Is there no end to the discombobulating changes being wrought in the way we worship?

Clowns at 11 o'clock?!

Why not, says Stewart. Music, dance and theater have been intertwined with worship for a long time. And, "I don't do clowning just to have a good time. I do it so that people will open up to receive God."

The question is, did it work at St. Thomas', a parish of about 200 members in Reidsville, a small textile town north of Greensboro in Rockingham County. Did Stewart's participation that Sunday morning help people open up to receive God?

Maybe.

Afterwards, a small group of parishioners who had taken part in the service, gave the experiment mixed reviews:

Church organist Claude Cook thinks such liturgical curveballs could be thrown at special times, but that "the 11 o'clock service should be traditional."

Tom Blackwell said, "I'm torn, to tell you the truth. I was confirmed right before the new prayer book came in, and I'm as much a traditionalist as Claude . . . It's hard . . . These things have their place, but whether it's at the main service, I don't know.

"I try to go along with change," said Josephine Irvin, "but sometimes it seems to me that the church is bending over backwards to please the young people."

"Yes, it does seem that way sometimes, doesn't it?" said Butch Trent. "But I think the way Episcopalians are open to change is refreshing." Butch and his wife Stephanie are fairly recent converts to the Episcopalian faith.

"Episcopalians stick by their church!" said Claude.

"They do!" Butch agreed.

The liturgical clown himself, Bruce Stewart, joined the discussion after a few moments. Earlier in the day, at the adult class, Stewart had suggested that creative change can help us stay alert to hear God's word. "The Scripture," he said, "is *loaded* with examples of God speaking in surprising ways—surprising, unexpected, problematic ways."

But, said Tom, is a willingness to change part of "the nature of an Episcopalian?"

Butch thought so and added: "I'm not so sure that willingness to change shouldn't be the nature of *any* Christian."

But Tom shook his head doubtfully and repeated, "But is it generally the nature of *Episcopalians?*"

Not Episcopalians or anybody else, Claude said: "This church is generally staid, and it's human nature to not to want to change."

In the end, the tradition/change issue was not resolved in Reidsville. But the folks at St. Thomas'—the members of the post-clown-sermon discussion group, the clown Stewart, the rector Kerr and his wife Mary Ann—pretty much agreed that:

It was worthwhile to try something different. And while some folks stayed away because they knew a clown would be helping with the 11 o'clock service, others came specifically to see him. Everyone agreed that Stewart is good at what he does—he is professional and deft, and he does clowning, dance, music and juggling with a worshipful spirit.

Finally, it seems that everyone agreed that things do change in this life, including the way we worship. Change occurs despite our human nature and human wishes. The only real question is how we are to incorporate mortal change in the service of those things that stand immutable.

John Justice, editor

Verdery Kerr will be glad to talk with anyone about St. Thomas' experiment with non-traditional liturgy. He can be reached at P.O. Box 72, Reidsville, NC 27320; (919) 349-3511. If you're interested in Bruce Stewart's ministry, you can contact him at the Center for Liturgy and the Arts, 4327 Ravensworth Rd. #211, Annandale, VA 22003; (703) 941-9422.

JOHN JUSTICE

Making music in Reidsville are Bruce Stewart, with Verdery and Elizabeth Kerr.

Youth worker wanted

A GOOD YOUTH WORKER is needed for a new half-time position with the Diocese of North Carolina. The title is coordinator for youth ministry, and the diocese is looking for a lay person who has good administration skills and some experience in working with youth. Duties will include organizing and coordinating the diocesan youth program and serving as resource person for local Episcopal Young Churchmen (EYCs).

Gloria Anderson Mansfield is chair of the screening committee, and resumes should be sent to her at 2110 Wright Ave., Greensboro, NC 27403. Deadline for applying is Jan. 19, 1987.

Keese awarded Keese Award

THE REV. PETER G. KEESE has received an unusual honor: an award named for him. The Peter G. Keese Award of Hospice of North Carolina was given to Keese for among other things, "sustained leadership for the first ten years of hospice care in North Carolina." Keese, Episcopal Chaplain at Duke Medical Center, helped found hospice care in the state—there are now 64 such programs to provide for dying patients—and has served as chairman of the board of the National Hospice Organization. He also served as president of Hospice of North Carolina from 1977-82 and as a volunteer at Triangle Hospice.

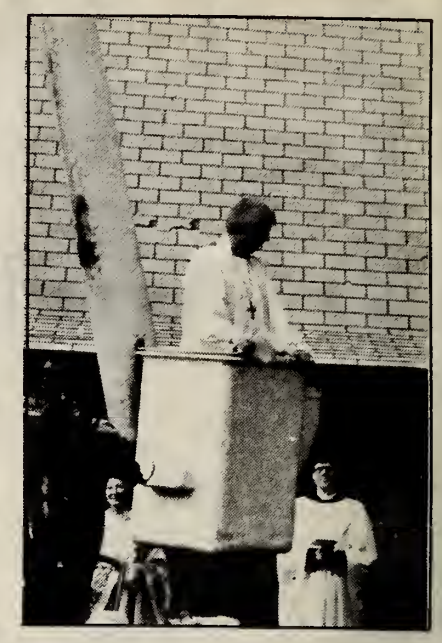
Future Keese Awards will be given annually or as the hospice board directs.

Convocations hold meetings

AS WE GO to press, the newly organized convocations are winding up their fall meetings. The purpose of this go-around is to let lay and clergy people from all seven convocations get a good look at the proposed 1987 budgets and to discuss program and funding levels. Convocational input will be a factor in the budgets as they will be presented to Diocesan Convention in Winston-Salem Jan. 29-31, 1987.

Secretaries congregate

FORTY-SIX SECRETARIES from 29 congregations (including the Diocesan House) attended the annual Secretaries' Conference Nov. 9-10 at the Conference Center at Browns Summit. The agenda included workshops on stress management and parish newletters; an address by Bishop Robert Estill; and relaxation in the form of dinner, fashion show, recipe swap and Trivial Pursuit. The event was planned by the Ven. Neff Powell, the diocese's secretary of program.



Bishop blesses bell

RISING STATELY in his hydraulic bucket, Bishop Peter Lee of Virginia blessed the new bell of Saint Martin-in-the-Field, Richmond. The former rector of Chapel of the Cross, Chapel Hill, sprinkled holy water on the bell and offered a prayer, then descended. When the bucket touched ground, Lee scrambled out, remarking, "They never taught us how to do this in seminary."

Afterward, the bishop presided over a Holy Eucharist on the Feast of Samuel Isaac Joseph Schereschewsky (Oct. 15). Schereschewsky's labors for the church were as awesome as his name: While Bishop of Shanghai in the early part of this century and paralyzed, the bishop/scholar wrote and typed an English-to-Chinese Bible translation, using only his middle finger.

St. Aug's chapel refurbished

THE FIRST PHASE has begun of a $300,000 renovation of the chapel at Saint Augustine's College in Raleigh. There are numerous points of interest about the 90-year-old chapel: Its lich-gate outside is one of only two in the country. (A lich-gate shelters the rood, or cross, placed above the gateway marking the boundary of consecratd ground.) Also, the bishop's chair in the chapel sanctuary is a memorial to the Rt. Rev. Henry Beard Delany, a Saint Augustine's graduate who served as suffragan bishop of the diocese from 1918 to 1922. And the altar rail is dedicated to Bishop Phillips Brooks of Massachusetts (1835-1893), author of "O Little Town of Bethlehem.'

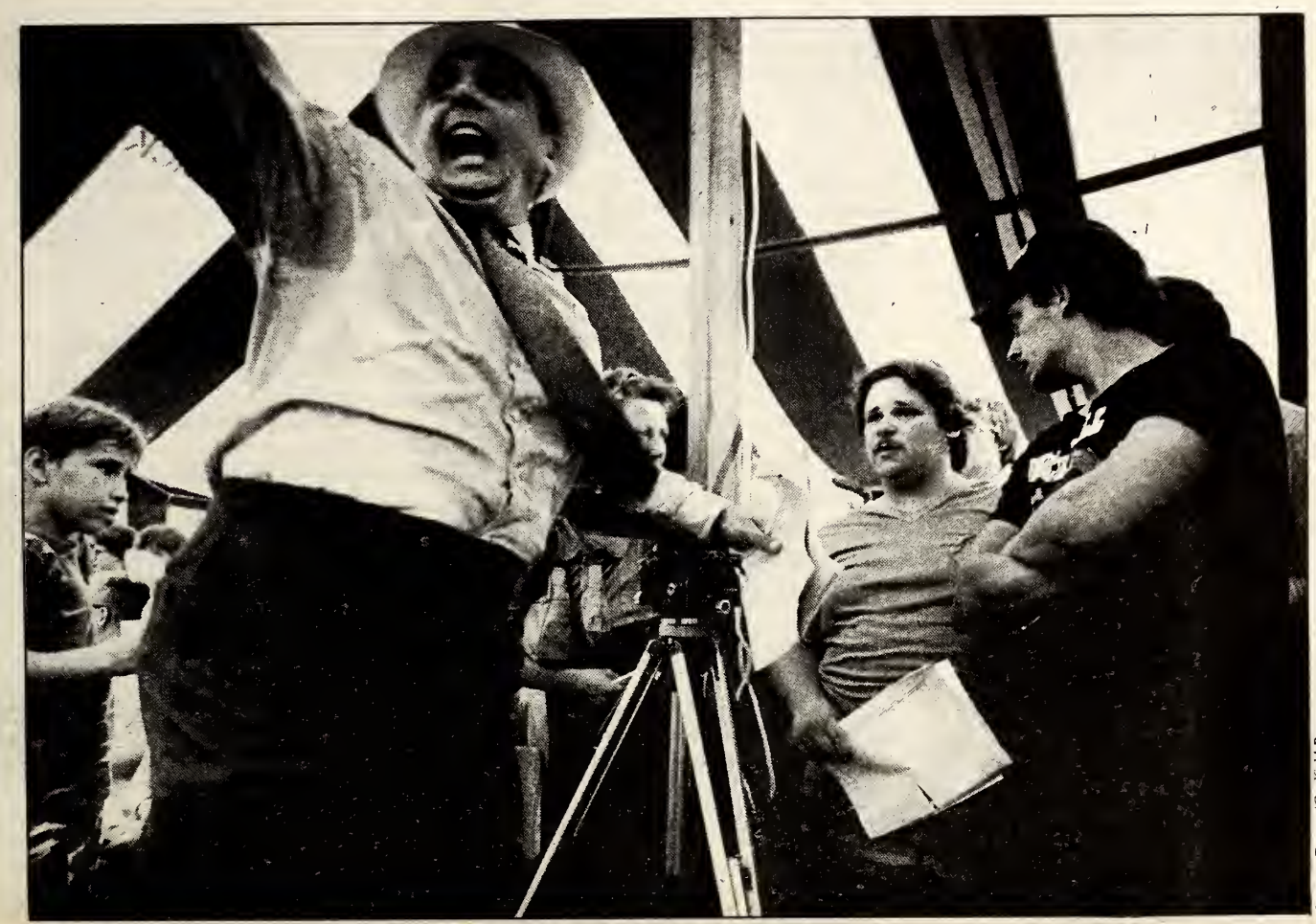
Communicant gets critiqued

THE COMMUNICANT was scrutinized Oct. 31 in an all-day feedback session. Participants were: panelists Judy Lane, Matthew Hodgson and the Rev. B. Daniel Sapp; Bishop Robert Estill and Suffragan Bishop Frank Vest; members of the Communications Commission; and editor John Justice and art director Mary Sox of *The Communicant*. The consensus was that the venerable diocesan newspaper—now in its 76th year—is in pretty healthy condition, but that the editor should consider several things, including: expanding the quality of coverage of parish news; upgrading the quality of analysis of issues and taking care to handle controversy fairly; and paying attention to all geographic areas of the diocese and to small churches as well as the larger ones.

Organizers block auction of homes

LINDA JOHNSON

EDITOR'S NOTE: *Linda Johnson is executive director of Grace House. Located in St. Paul, Va., Grace House is a training site of the Appalachian People's Service Organization (APSO). The Diocese of North Carolina has a couple of ties with APSO: Our current budget provides $6,000 for APSO operations, and Suffragan Bishop Frank H. Vest Jr., serves on the APSO board. The "miracle at Trammel" which Johnson describes (and which she helped engineer) was helped greatly by a $10,000 emergency grant from the Presiding Bishop's Fund for World Relief to the Trammel Homeowners' Association.*



JOHNNY TEGLAS/*Coalfield Progress*

THEY PUT THE entire town of Trammel up for auction on July 12. When auction day came, I was there on behalf of Grace House to help the Trammel Homeowners' Association try to save their homes.

Trammel is a coal camp located about 15 miles from Grace House. I left at 7 a.m. on auction day to travel the little ribbon of highway that cuts through the mountain. Small, rundown whitewashed houses line either side of the road.

On the way I rounded a curve and came upon a blue Bronco, license plates SWS-96. It was carrying four beefy security cops who were heading for Trammel. When we got to the auction site, the Bronco pulled up at the auction tent that had been set up next to the Trammel Baptist Church. I talked with the guys—who worked for South West Security—and they told me they had been called in by lawyers for the estate. County officers and state troopers were also present. They were expecting trouble.

There was no violence, but there was trouble of another sort. I have never seen such a vicious pitting of people against people as at that auction. The fellow running the bids had six "hawkers" out in the crowd, working people up and encouraging them to bid against each other. Some of our Association members were so upset that they could not place their own bids and asked us to do it for them. I tried to talk to each person as his/her house was coming up and then draw that person into the circle in the center of the tent. People were shaking, their hands were cold and clammy, their eyes were filled with tears, and sweat was beaded on their foreheads.

To put this into context, you have to know that the people themselves had never been consulted. Strangers had walked into their homes to appraise them without telling why they were there. They had been given no written notice about the auction. They had not been granted time to raise money to purchase their homes. Instead, they had been pitted against one another for the sake of raising money to pay IRS for some taxes on an estate.

JOHNNY TEGLAS/*Coalfield Progress*

Well, the Homeowners' Association lost its bid on the first three houses auctioned. We were stunned into silence. In those three houses, three generations of a family had lived side by side. One of the women burst into tears and began sobbing out loud—she could not believe we had lost. Those families were so anguished that their pain touched the others of us in the tent.

We all realized it was going to be harder than we had anticipated to successfully bid for the houses. But I believe our initial loss was good because folks began throwing their support to us, and we began to pick up steam. With each success, there were shouts and whistles, followed by cheers for the Association.

We regrouped successfully enough to enter winning bids on 26 houses for a total of just over $65,000. We put down 10% and began to make plans for raising money to pay the balance due.

In a way, the work of the Association is just beginning. There is the rehabilitation program for the houses, as well as the questions of water rights, sewage, taxes, closing costs, etc. And in a larger sense, the Association must now take on the task of building community, and all those things which are requires to sustain community.

So, much remains to be done, but I want to mention two things that stand out to me. First of all, this is the most significant victory a bunch of poor and working people in southwestern Virginia have experienced in at least 40 years. Not since the United Mineworkers organized in the mid-1940s have people been able to organize in such a manner.

And secondly, I truly believe that we witnessed a miracle on auction day. We believed this could be done—even when others kept telling us we were foolish, we had poor strategy, it was a bad investment. I believe that to work with people and to be a vehicle so that they may gain some control over the decisions which affect their lives is never a bad investment.

JOHNNY TEGLAS/*Coalfield Progress*

There is certainly little doubt that the Trammel miracle could have happened without the assistance of a number of communions, including the Catholics, the Presbyterians, the Methodists, and the Episcopalians. I shall never forget the compassion of Presiding Bishop Browning and his immediate response to this crisis. His compassion and his love were unconditional; he simply said: "I'll take care of it." The Episcopal Church will long be remembered in Trammel. ●

Church gives free choice

LEON BOTSTEIN

THE SALIENT features of the church that are of crucial importance in this day and age are integrally related to the now-troubled but critical relationship between church and state in our democracy. Three virtues of the Episcopal Church stand out.

1. The Episcopal Church recognizes, as a matter of practice and theology, the need to preserve a clear and distinct line between the secular and the sacred. It asserts explicitly and implicitly that religion is a matter of personal belief and family conduct. The church's obligation to the state is to help insure that doctrinal belief is kept a private matter and at arm's length from public policy.

2. The church has demonstrated, and continues to do so, an abiding commitment to the concept of tolerance and diversity. The church even encounters a strikingly wide diversity of positions and beliefs within the Episcopal fold itself in a manner probably more extensive than in other denominations. I believe it does so because of the tradition and subtle truth of the principles of the church.

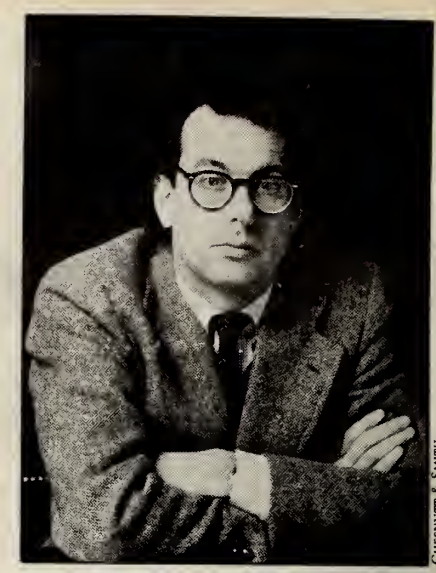
Although I am no theologian, I have witnessed in the church a recognition that God's creation posseses infinite complexity and beauty as much as it rests on hidden simplicities and observable elegance. The Protestant Episcopal Church's tolerance derives from a deep recognition of the limits of human reason as well as from its faith in the transcendent truth of the divine and the revealed. Contained within the depth of its faith and within the church's own doctrinal conviction is the recognition of the possibility of human error and incompleteness. Our frailties, therefore, can even emerge in the assertion and interpretation of faith. The church embraces the idea that man's reason and freedom, in the context of man's imperfection, logically compel a commitment to tolerance, discovery, and the absence of arrogance. Therefore, the church's definition of the Christian way of life is one consonant with science, with human history past and future, with frailty, and above all, with substantive diversity in the way in which individuals—as the proper locus of God's grace—choose to conduct their lives. This recognition has, in contrast to some other doctrinal points of view, nothing to do with "relativism" in the vulgar sense of that word; with an inability to distinguish right from wrong, or with an unwillingness to stand up unwaveringly for one's beliefs. As an educator, what I recognize in this is the consummate celebration of the individual and his or her freedom, even to err. What expands man's range of activity, including his capacity to find truth and to do good, is learning. The Protestant Episcopal Church demonstrates a fundamental inner openness to inquiry. Perhaps this is the source of my affinity to it.

3. As a central part of its mission, the Episcopal Church assumes, in the sense of Augustine, an effort to see that, in the city of man inhuman time, injustice and suffering are alleviated in the daily life of humanity. It acts in the full knowledge that the separation between spirit and body is perhaps a convenience, a cognitive necessity or a linguistic habit. Even if one believes in the immortality of the soul, it is pointless to speak of people's "souls" as being conveniently discrete in some manner from their material condition, especially when those people are discriminated against, when they are poor, hungry, and depressed. The church, therefore, cannot remain content to work only for the salvation of souls when the total human being is livin in distress. And the church recognizes that the causes of distress lie in social, political, and economic factors as much as they do in discreetly psychological and personal ones.

Each of these three dynamic attributes has taken on a new importance in the political context of contemporary America because, in the name of morality and religious truth, here is a movement and a move to discredit the validity and force of these very virtues.

The Episcopal Church has demonstrated its recognition that to follow the way of God and the Church does not require imposing on others moments of prayer in public schools, creches in public squares, partisan review of textbooks, Sunday laws, invasion of the personal privacy of individuals in their homes, and restrictions on the right to make decisions about one's health and sexuality. The Protestant Episcopal Church does not seek the aggressive imposition of a "Christian nation." Above all, it has demonstrated the recognition that true faith can only be an act of free choice and not one of imposition; that the precondition of belief must be freedom. Only the individual who voluntarily chooses to follow the ways of faith and doctrine can be a true believer; not one who is swayed by magical, charismatic suggestion or coercion, however subtle, political, and even technological.

It is ironic, indeed, that the Protestant denomination that did not derive its birthright from a charismatic theological impulse should, in the final analysis, be the most committed to pluralism and democratic principles. The Anglican Communion was created initially out of political motives without the leadership of a Luther or a Calvin. This is not a criticism. Rather, politics is understood here in its richest form. Political knowledge is a fundamental dimension of our obligation to serve mankind in the way of God. A church which, from its inception, struggles with the political therefore grapples with the key to man's well-being and material and spiritual happiness. The historical basis of Anglicanism gives the Episcopal Church a special perspective on the problem of faith in the secular social world.



CHESNUTT & SMITH

Leon Botstein of Bard College

In this sense, the Episcopal Church is historically linked to the problem of spirituality and the state: the interaction between religion and political responsibility. The paradox from this link between politics and religion is that the resultant church, although it originated as a state church and a church of the powerful, became infused with a commitment to the democratic idea and to a concept of nonintrusive fraternal happiness. Perhaps the reason for this shift has been the fact that as a church committed to individual learning (and therefore political knowledge within a society), the church has recognized the shallowness of the directive control of organized authority in matters of faith and personal behavior. In its place, the church has established, at the highest level, the concept of the power, responsibility, and judgment of suffering individuals to seek the truth freely in word and deed. ●

Leon Botstein is president of Bard College, an Episcopal school in Annandale-on-Hudson, N.Y. This article is excerpted from his remarks to the House of Bishops at the church's General Convention in Anaheim, Calif., in 1985.

Words for the 21st century

WILSON R. CARTER

IT'S HARD TO ENOUGH to write a decent postcard or letter. How much harder, then, to write something that will be read a hundred years from now? That was the Rev. Wilson R. Carter's task when he penned his remarks for a time capsule placed in the cornerstone of Grace Church, Lexington. Laid on October 5, the capsule is intended to be opened in October, 2086. Here are some excerpts from the rector's message to the future.

WILSON CARTER

New Grace Church rises beside old in Lexington

GRACE BE UNTO YOU, and peace, from God our Father and from the Lord Jesus Christ."

I bring you greeting from the past, from your forebears and ancestors, from your father and mothers of previous generations.

My fervent prayer, and the fervent prayer of many who live in my generation, is that you will be well and happy and at peace. While we in Lexington in the late 20th century enjoy great prosperity, comfort and luxury in comparison to earlier times and in comparison to many other places in the present world, we also endure a terrible burden of anxiety regarding the future survival of the human race. The probability of thermonuclear war causes every conscious person to wonder if he or she will live out a reasonable span of life or die of natural causes. You must remember that we are the first generation to live with the human capability of total annihilation. The atomic bomb was dropped on Hiroshima and Nagasaki when I was five years old. It remains a relatively new specter, and we are still learning to live with this awesome power. If this letter is read many years from now, I think we may presume that humanity has somehow found, or been blessed with, the wisdom to control its passions. I pray that will be the case.

IF I HAD TO NAME the single most destructive influence of my generation it would be Materialism. Materialism in our culture is the major popular religion. The so-called "good life" is the most-sought-after goal in our society. As a religion, it may be understood as the creed which holds that meaning in life is to be found

(continued on next page)

St. Michael's own Miss Manners

GAIL DOUCETTE WOJTON

SHE'S BARELY five feet tall, probably weighs no more than 100 pounds soaking wet; she'll mark her 92nd birthday this December. She's everyone's image of a granny schoolteacher.

But no one would have expected the energy, the quickness of mind, the spunk of this lady. At an age when granny schoolteachers have long since taken a well-deserved retirement, Myrle Dees is teaching a class of 28 seventh graders at St. Michael's, Raleigh. Seventh graders have been known to break bigger men than she; where does she get the kind of strength required to confront 28 of them week after week?

She gets it from the children. One recent Sunday she was suffering from an infection so debilitating that she had to be helped to and from class. But the instant she got the children's attention, she was on stage—giggling, exhorting, bouncing about, expressive hands flailing, eyes twinking with genuine enjoyment—until the class ended and she remembered how ill she was. "I wanted to teach the children so much, I never prayed so hard . . . God took over," she says.

"The children were wild that first Sunday. I thought they wouldn't accept me because of my age. I told them they have to be respectful in here—if they can't be, then they could go across the hall to the nursery. I don't want them to stand in awe of me—I want to be their friend, but they have to respect me. The Lord must be with me, because they've settled right down, and they think of me as a grandmother. Just as they love their grandmothers, I think they love me. And I do them."

Out of the love and joy she receives from teaching she finds the energy to prepare a lesson plan for every week, typed lessons for each child, plus elaborate hand-drawn charts and visual aids. "Doesn't all this make you feel slack?" another teacher joked. She is assisted in class by Henry Oehmann, who prompts her and repeats a child's question if she doesn't catch it. "He has the confidence to tell me when I'm wrong, and I'm wrong lots of times," she says.

JOHN JUSTICE

Miz Dees: "I don't want them in awe of me—but they have to respect me."

Born and raised a Methodist in Florida, she and her husband Loyd joined the Episcopal Church when they moved to North Carolina during the Depression. After several decades at Christ Church, Raleigh, they became charter members of St. Michael's when the parish was formed in the early 1950s. Miz Dees ("No one ever calls me Myrle.") supervised the preschoolers through third-graders, and for them she created All Angels Chapel. She made all the vertment, the flags, the linens. Her husband built the miniature pews and prayer desks and credence table.

Her husband died 25 years ago. She has a daughter, two grandchildren and four great-grandchildren, but she shares her home with college students, who rent the rooms upstairs.

Carol Hucks, mother of one of Miz Dees' students this year, says, "You'd think there would be a generation gap because of the wide span between their ages, but it doesn't exist. The children she taught before come back after class each Sunday to say hi. They really love her."

Perhaps the secret of her success with children lies in the childlike simplicity of her faith, full of pictures and black-or-white literality. "It's amazing how much little children can understand if you put it to them in simple terms," she says.

Her forte is the Christian Year, the seasons and colors and symbols. "But I also like to teach the Lord's Prayer, the Ten Commandments, and the Apostle's Creed so that when they say them in church they're not just mouthing the words, but they know what they are doing and saying. And I love to tell them about the symbolism of the Church. St. Michael's is just full of symbols."

Like everyone's grandmother, Miz Dees is a stickler for manners. "I make them sit up straight in class, and each year I take them into the sanctuary and teach them church manners—kneeling with straight backs, acknowledging the altar, that sort of thing." She is very precise about everything—there is only one right way to dress an altar, light the candles or behave in church. "It is probably true," says vestry member Bernard Blanchard, "that the children she has taught know more about Episcopal worship than most of their parents."Henry Oehmann admits, "I never realized how much I didn't know about the Church" until he became her assistant.

" But more than anything she teaches in class," says Larry Brown, St. Michael's rector. "She is teaching our children, by the way she lives her life, what a commitment to Christ means. That is her most valuable lesson."

She finds it beyond belief that anyone could "believe in" evolution, women priests and the new prayer book. Her opposition to the Episcopal Church's embrace of such "liberal" tenets caused her to leave the church in the ferment of the '60s; she journeyed to other churches—including the newly formed Anglican Church—until returning to St. Michael's in 1980. She does not regret re-entering the fold: "I believe God tests us out—and he had to break my heart (in the Anglican Church) to bring me back to the Episcopal Church. They've been wonderful to me at St. Michael's. Of course, there are things here I don't approve of."

Miz Dees insists, "This is my last year of teaching. One of the little boys said that I say that every year! But as long as the Lord leaves me here, I want to teach. I hope the time won't come when I won't be active—I hope the Lord takes me before then. God has given me a gift for teaching, and it's out of gratitude and glory to God that I teach." ●

Gail Doucette Wojton is a Raleigh writer and a charter member of Raleigh's newest Episcopal congregation, the Church of the Nativity.

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solely in the physical possessions one amasses around oneself. Those possessions may even include people. The subtle and unspoken assumption behind materialism is that any notions of eternity or God are irrelevant, not to mention naive. Physical life is all there is; consequently, a central value of materialism is to prolong human life (meaning one's own) for as long as possible. While materialism is the idolatry of our time, it is also the universal illness infecting every man, women and child in some form or fashion.

It is probably impossible for anyone to see clearly the full meaning of his or her present time. As St. Paul said, "We see through a glass darkly." It seems to me, however, a reasonable assessment of my present time to be this: The Church, and the values inherent in Christian faith which she has held to her breast and protected for nearly 20 centuries, are no longer major organizing principles for the societies, cultures and governments of the late 20th century. Nor are they any longer the organizing principles for the private lives of untold millions of individuals. During my lifetime the world has crossed into the "post-Christian era" and Christians find themselves "aliens in a strange land." Adding to the awkwardness and tedium of our day is that few people—are yet conscious that this mammoth event has occurred. Christendom, to whatever extent it actually existed, has collapsed, but a church appropriate to the new circumstances has not yet emerged.

HAVING EXPRESSED my sincerest wish and prayer for you, I must hasten to add that there is one great benefit to living in the 20th century: the gift of awareness, of consciousness. Jesus said, "Ye shall know the truth, and the truth shall make you free." To those of my generation who are willing to engage the painful ambiguity, confusion and change of this present world, truth comes, and is accompanied by its constant companion—spiritual, psychological, emotional freedom. I would never wish comfort and certainty for you at the expense of truth and freedom. I am not wise enough to know whether they can dwell under the same roof.

The construction of this new church, behind the cornerstone of which this letter is to be sealed, is the tangible result of the struggles of your ancestors with the ambiguities and uncertainties of our lives. Considering the times in which we live, it is a formidable, even remarkable, perhaps miraculous, occurrence. It is most certainly a clear sign that God continues to work in and among his people. May it long stand as a comfort, a refuge and a source of inspiration to those who live and worship here.

And may God bless you all. ●

Letters

OPINIONS ARE what we're after on this Letters page. This space is wide-open for your thoughts on your diocesan paper or anything else of pertinence to our lives in the church. Occasionally, we need to edit for length or style, but otherwise—as you can see from this fresh batch of letters—we let you speak your piece in your own words. Opinion-wise, we stick with John Stuart Mill, who wrote: "We can never be sure that the opinion we are endeavoring to stifle is a false opinion; and if we were sure, stifling it would be an evil still."

Priest disputes Ms. Cozart

THE NOUNS THAT Judy Cozart uses to describe the contents of *The Communicant* (Letters, October, 1986) interest me. I do wish that she had used some specific examples, so that I could know on what basis she so describes your paper. I will, of course, grant her "ignorance": no one of us knows all that there is to know, even about one's area of expertise. And I will certainly grant her "liberalism" in its best sense; after all, one could hardly find anyone more liberal than was Jesus in his time. He was liberal on His theology: "I have come to fulfill the law, not to destroy it"; "You have heard it said of old time . . . but I say unto you . . . " He was liberal in His social outlook: One has only to look at His treatment of Samaritans, lepers, prostitutes and tax-collectors to recognize His liberalism. (Of course He was conservative as well, again in the best sense of the word, but Ms. Cozart is not accusing *The Communicant* of slanting in that direction.)

I have never known what a given individual means by "humanism"; there is of course a strong element of Christian humanism in the Anglican tradition which one would expect to find elements of in an Anglican paper. Again, I would have to grant the probability of error from time to time; I doubt that you, sir, or any of your authors would claim infallibility. "Disregard of God's word, the Bible" stumps me, even though I often find the confusion between His Word and His "word" to be regrettable.

I am a student of the Bible, and while I used to think of myself as a "liberal", I now know that liberalism and conservatism are all mixed up in my theology and in my world view. I am often in error, I am ignorant of many things, and I am "worldly" in both the good and bad senses of this word. But I find *The Communicant* to be one of the best things I read, and I look forward to its arrival each month.

In light of what I have said, Ms. Cozart may be happy to know that I am retiring very shortly from the full-time parish ministry.

The Rev. L. Bartine Sherman
Rector, St. Martin's, Charlotte

Writer deplores attack

WHAT HIDDEN PROBLEMS are bugging Judy Cozart, "lifelong member of the Episcopal Church," that could provoke her to launch such a vituperative un-Christian attack against *The Communicant?*

She used buzz words of the ultra-right—"humanism", "liberalism" and "worldliness" without defining her terms or citing examples from *The Communicant.* She accuses contributors to our diocesan publication of "ignorance" and "disregard of God's word, the Bible."

The October issue of *The Communicant* in which her illogical letter appeared was filled with articles and letters from our bishops, all of them about compassion, or Christian duty, or people doing God's work.

Ms. Cozart, "Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye?"

The lady ignores constructive criticism in favor of indiscriminate, even crude abuse. *The Communicant,* she wrote, "is a horrible stench to the Lord." It seems that Ms. Cozart's other problems are compounded by defective olfactory nerves!

Her closing paragraph was a disturbing paradox. After pouring forth

malice against her fellow Episcopalians, Ms. Cozart, with self-righteous piety, invokes the Holy Spirit to bring us to "repentance" and the "knowledge and love of God and His word."

Dear Lady, I humbly ask the Holy Spirit to help us to understand your distress and to show us how we can return you to the community of our fellowship and love, inspired in us by the love of God and guided by His Word.

Rose Page Wilson
St. Stephen's, Durham

Communicant's not a stench!

YOU ARE NOT A "stench to the Lord." You are a breath of fresh air!

Keep up the good work!

Betty Alt
St. Stephen's, Durham

Prisoners love newspaper

THE LETTER FROM Judy Cozart of Wilson [condemning *The Communicant*] is so sad. She provides no specifics and thereby leaves us wondering what it is that disgusts, saddens and angers her. She leaves no room for meaningful dialogue, so we can say little more than "I'm sorry you feel that way."

I can tell you, though, of a place where *The Communicant* is not only read, but appreciated: the Chapel on the Green at the federal prison in Butner. I am talking there of a very small, special group of men. They read *The Communicant* from cover to cover, they appreciate it, and they talk about it. They ask me questions about it, and two inmates have told me they would like to write something for it. One was confirmed by Bishop Vest and often mentions the suffragan bishop's letter. He told me this week that he wrote to Bishop Vest on the anniversary of his confirmation. Another inmate is on the mailing list of his home parish, but he likes *The Communicant* "because it is here, where I am."

If Ms. Cozart will contact me, I would be glad to take her with me to the prison some Monday night. Our inmate parishioners would enjoy meeting her and having her share in the Eucharist with us. The Church is very much alive there, and the paper is an important part of it.

Please keep up the good work.

The Rev. James B. Craven III
St. Joseph's, Durham

Message gets through

YOU MUST BE DOING a great job to qualify for the letter of Judy Cozart. You know by this kind of comment that the message is getting through.

The Rev. Joseph L. Kellerman
Charlotte

Praises bishop's AIDS letter

BISHOP ESTILL'S excellent and incisive "Bishop's Letter" on AIDS in the October issue of *The Communicant* is easily the most understandable and intelligent discourse on a tough subject that I have ever seen.

The bishop is a great man and a great, inspirational leader, and I am proud to claim him as "my Bishop."

Dr. Hubert Poteat
St. Paul's, Smithfield

All Germans weren't Nazis

I WAS TOUCHED by the article from the Rev. Mr. Tunkle. ("Of Christians and Jews," *Communicant,* October, 1986)

For the record, please note that the uniformed riff-raff, shown pasting signs on windows of Jewish businesses, were members of the Brown Shirts; they were all Nazis and eventually even Hitler disavowed them. They had the same relationship to the German Army, as, perhaps, western cowboys did to the U.S. cavalry. My apologies to both cowboys and horse soldiers.

Members of the German Army, in the main, served honorably in their duty to the Third Reich. Most were not Nazis, including the General Staff.

C.R. Eichhorn
Holy Trinity, Greensboro

Killing killers stops killing

IN REBUTTAL TO Ms. Vickie's Sigmon's article in the October, 1986 issue of *The Communicant* concerning "On the Death Penalty," I would like to make one very obvious observation and conclusion.

To those who would say that the Death Penalty is no deterrent to murder, it is an absolute fact that Mr. John Rook will not commit murder again.

Isn't it about time we showed as much or more concern for the victims and the families of heinous crimes, instead of so much concern for the welfare of convicted criminals, especially murderers?

Charles G. Mayer
Holy Comforter, Charlotte

Wants Habitat information

WE RECEIVE *The Communicant* and are always impressed with the format and the fact that you deal with real issues of The Faith out here in the "world" where we live!

Your October issue's lead article on Habitat for Humanity especially interests us and we would like to have an address to which we could write for more information.

Thank you.

Mildred P. Boesser
St. David's, Wasilla, Alaska

EDITOR'S NOTE: *please adress any queries about this project to: Habitat for Humanity, 419 W. Church St., Americus, Ga. Christ the King Center, (704) 376-2024, will provide information about the Habitat program in Charlotte.*

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Art Director: Mary Sox

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Huzzahs for Altar Guild

THANKS BE TO GOD for the outpouring of love and dedication by Altar Guild members from throughout the diocese! Now that all bills are paid, and all borrowed items returned, I can reflect upon the rich blessings which are ours when 255 Episcopal Church Women, six clergy, and Bishop Frank Vest met to celebrate ecclesiastical handwork.

On may 14, 1986, the Diocese of North Carolina held its Second Altar Guild Festival at St. Mary's College. Under the sponsorship of Bishop Estill and the Episcopal Church Women, its primary purpose was to show the liturgical arts of the diocese—a day of sharing the treasures the parishes hold most dear. Over 100 exhibits, brought in from throughout the diocese, including vestment, banners, kneelers, linens, christmons, paintings, crosses, vessels, etc., all beautifully arranged by color and texture in spacious Tyler Lounge.

The Rev. Janet Watrous, chaplain of Saint Mary's College, celebrated the Holy Eucharist in the lovely college chapel. All Saints' of Hamlet furnished wine and wafers, made by members of their altar guild.

Berta Allen Summerell, Good Shepherd, Raleigh, presented a slide lecture of ecclesiastical embroidery. Mrs. Summerell designed the Diocesan House rug, which many diocesan women stitched in 1985.

Following a buffet lunch, Mrs. James Coleman of the Altar Guild Staff, National Cathedral, Washington, conducted a workshop on church flower-arranging. Available during the day were many books of interest to altar guilds, all provided by The Rev. Harrison Simons, Oxford.

Special thanks go to Margaret Motsinger, chairman, Melba Wright and Charlotte Shaffer for mounting the exhibit. Dee Dee Fulton, St. Andrews, Greensboro and her staff ably prepared reservation kits and acted as book keepers. Ribbon-bookmarks as lunch favors were a gift from the ECW of Holy Trinity, Greensboro. Many women, especially those from the Raleigh parishes, gave freely of their time to make this, as all participants remarked, "The best diocesan Altar Guild Festival ever!" Thanks to God!

Mrs. T. E. Hoffer, Jr.
St. Francis', Greensboro
Diocesan Altar Guild Chairman

Rose sets record straight

IT WAS WITH sincere appreciation that I thank *The Communicant* for the gracious article about my ministry in the October issue.

I hasten to set the record straight on the fact that I was not a deputy to the Church's General Convention the first year women were seated. I was a delegate to the 1986 Diocesan Convention, the first year women were seated there.

Two women preceded me as deputies to the General Convention in 1973—Mrs. Wiliam Cole of Charlotte and Mrs. James Godfrey of Chapel HIll. My first election as a deputy to General Convention was in 1976.

Rose C. Flannagan
Holy Innocents, Henderson

Bishop's letter

DEAR FRIENDS,

THREE AREAS of concern are emerging from our long-range planning process which has been going on in the diocese since 1983. They are: (1) The need to provide a youth facility at the Conference Center and expand the center's present facilities to maximum capacity; (2) The need to provide more funds for outreach, in the Diocese and elsewhere, through the Parish Grant program; and (3) The need to provide seed money—perhaps on a revolving-fund basis—to start new congregations and to strengthen work already begun.

Your delegates to General Convention and our diocesan clergy are grappling with these and other priorities to determine a line of action when we gather in Winston-Salem in January.

These deliberations are vitally important. The decisions reached will set our course as a diocese for the next decade and will shape our life together as we draw near the 21st century. A task force, requested by the 1986 Diocesan Convention, has been working on this and will be responsible for making the final recommendations. Its members are, in addition to Suffragan Bishop Frank Vest and me, the following:

Purdie Anders, St. Ambrose Episcopal Church, Raleigh ; the Rev. Glenn Busch, St. Mary's, High Point; June Gregory, Holy Trinity, Greensboro; Barbara Jester, Emmanuel, Southern Pines; Zachary Smith, Christ Church, Charlotte; John Thomas, St. Stephens, Durham; and the Rev. Fred Warnecke, St. Francis' Episcopal Church, Greensboro. Any one of us will be glad to hear from you and to receive your thoughts and suggestions.

Our Long Range Plan (a copy is in *The Communicant*'s January, 1986 issue and in the 1986 *Journal*) identified many more concerns, goals and strategies. These were grouped under three major headings which described our mission as: (1) Deepening our spiritual lives as part of the worshiping community; (2) Becoming and remaining faithful stewards of all that God has entrusted to us; and (3) Witnessing boldly to the Gospel in the world by word and example.

It is my hope that these concerns will spread to every member of our diocesan family. The democratic process places the responsibility for decision-making on your elected delegates and clergy, and hence upon the Convention itself. Still, if we are to put words into action, every member of every congregation must be involved and must do his or her part. My prayer as your Bishop is that this will be so.

I am convinced that we need to raise funds for accomplishing these goals. How we do that and what the priorities will be are matters which will be decided by the Convention. But in the meantime, the needs exist as do countless others.

If anyone reading this wants to help now, please do! The new tax laws give some definite advantages to making gifts in 1986. Should you wish to help in one of the areas listed above, please do so. If you see other needs and want to help financially, please do. Our institutions and schools, our companion relationship with Belize in Central America, the assistance needed by many of our clergy families above and beyond normal insurance coverage, the scholarship fund for women returning to the work force outside the home, and our many outreach programs such as our share in work with migrant workers, are all parts of our total concern and ministry.

These are exciting and challenging days to be about the work of the church, and I am grateful to all of you who are members of the family we call the Diocese of North Carolina.

Faithfully,

+Robert W. Estill

Robert W. Estill

Suffragan Bishop's letter

DEAR FRIENDS IN CHRIST,

THERE IS AN ASPECT of spirituality that is at least 3000 years old in this beloved Judeo-Christian tradition of which we are inheritors. Beginning as early as the Old Testament prophets, and reaching its crescendo and high water mark with the words and ministry of Jesus of Nazareth, the people of God have been a people who take the suffering of this world very seriously. Indeed, the prophets and our Lord Jesus Christ enjoined us to take the suffering of the world as our own suffering, and to work, without ceasing, to alleviate that suffering.

Therefore we are part of an ancient tradition that has fed the hungry, clothed the naked, visited the prisoner, given water to the thirsty. We are also part of a rich tradition which has stood up for justice and righteousness and which has taken the side of those who are oppressed and afflicted by the pain and the sin of this world.

To do this is not only a noble calling, but is part of the essence of what it means to be the Body of Christ.

It is a two-edged sword, which is illustrated beautifully for me by an account which is contained in Bill Diehl's book *Thank God It's Monday!* Bill Diehl tells the story of a small mountain village which was located near a terribly dangerous and often fatal hairpin curve. There were innumerable wrecks on this curve, often with serious injury to the occupants of the vehicles involved in the wrecks. The sympathy of the villagers was so aroused that they finally, from their own resources, founded a rescue squad which was then available to go out and offer aid, comfort, and care for those who were damaged in the frequent wrecks. As one might imagine, the villagers and the rescue squad were the recipients of many letters of heartfelt gratitude and appreciation. One day, such a letter arrived, but concluded with the observation that even though it was terribly important to provide assistance and succor to those who had been hurt, didn't the villagers think it might also be a very effective idea to petition the County Commissioners to provide enough money to straighten out the hairpin curve?

It seems to me that the ministry of the church is not an either/or, but a both/and. Not only are we called (by our Scripture, our tradition, and our Lord) to offer aid and comfort to those who are in need or who are laboring under the bondage of oppression, but we are called to attempt to influence and affect the systems and institutions which can change the conditions under which they live. If you are thinking that this is radical, I must admit that it is—it is "radical" in the sense of the derivation of that word. I believe it goes right to the "root" of what the prophets and our Lord are talking about.

At the House of Bishops meeting in San Antonio, Dr. Koyoma, who led our meditations, reminded us of something that the Anglican Bishop of Brazil, Dom Helder Camara, once said: "When I give food to the poor, they call me a saint. When I ask why the poor have no food, they call me a communist."

We need to be mindful of the fact that attempting to straighten out the hairpin curves in this world will frequently cause us to be the objects of either scorn or persecution. The "principalities and powers" fight back when they are questioned, threatened or exposed. And yet being faithful to the Biblical imperative is what is at stake.

It is true that we will sometimes get into trouble if we attempt to straighten out the curves. I think that we are in more trouble if we do not attempt it.

Faithfully yours,

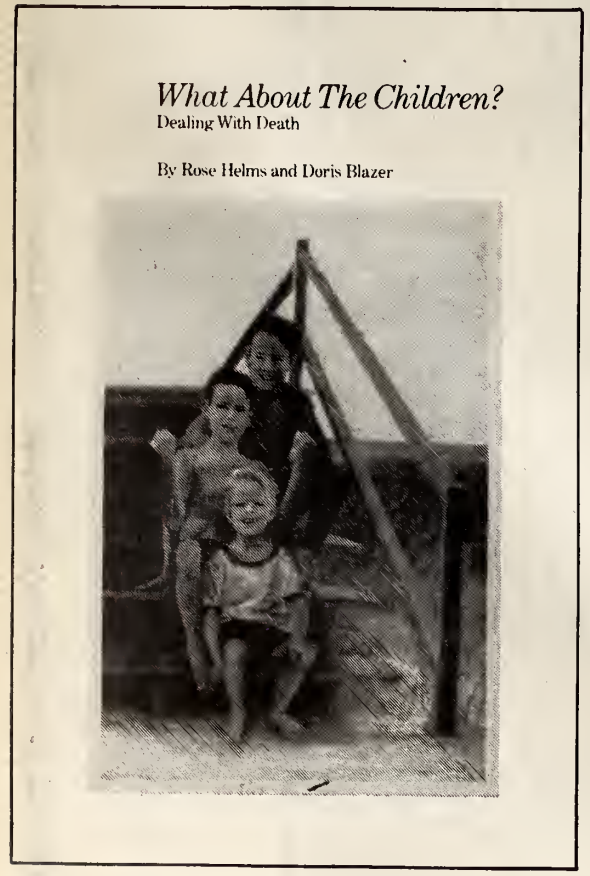
Frank H. Vest, Jr.

Frank H. Vest, Jr.

027514-009-00097
MR & MRS WILLIAM S POWELL
307 PLUM LN
CHAPEL HILL NC 27514

Helping children grieve

What about the Children? *is an excellent book put out by Project Enlightenment of Raleigh. Project Enlightenment is a comprehensive mental health/educational program for young children, and the book by Rose Helms and Doris Blazer gives practical tips on helping children deal with grief. The book's illustrator is Deborah Haeffele, a communicant of St. Paul's, Cary. For information on the book or the project, contact: Project Enlightenment, 501 S. Boylan Ave., Raleigh, NC 27603.*



GIVEN WHAT is known about the difficulties children have in formulating and expressing their thoughts and feelings about death, there are several things parents can do to help them through the mourning process:

1. Model for your children the "okayness" of crying. Substitute "It's okay to cry" for the more common "Big boys don't cry." Children feel more human if you share their feelings of hurt and sadness.

2. Allow your child to feel what he feels and to express what he feels, even when the emotions are unpleasant. Anger may come out toward the doctor, God, friends who still have a mother, brothers, sisters, etc. Children who can't talk about their anger often need to act it out physically.

3. Provide encouragement for expressing feelings through symbolic play. Materials such as clay, crayons, chalk and chalkboard, finger paints, collage materials, puppets, a dollhouse with family figures, and dress-up clothes may enable a child to express emotion for which he has no words. Don't expect a picture or a "product" you can necessarily recognize, and don't be shocked if angry feelings erupt. If your child wants you to be involved in the play or in writing down a dictated story or letter to the deceased, be available to help without criticism.

4. Encourage your child to release pent-up emotional energy through active, outside play. See that he gets the necessary amount of rest and good nutrition, since emotional stress makes a child more vulnerable to illness.

5. Maintain your customary limits about acting out aggressive feelings. A child's response to stress is learned from what adults model or permit, and hitting is not a good habit for handling stress-filled situations, either now or in the future.

6. Try to be accessible and supportive at the times when your child is likely to feel lonely, angry, or tired. Be generous with words of encouragement, and convey reassurance that he is loved—through eye contact when you speak to him, a back rub, holding his hand, and extra cuddling.

7. Listen to the questions your child asks about the death, especially those he repeats. The repetition may be his way of asking for reassurance, or an indicator that the answer is not comforting because the child does not know how to verbalize the question he really needs to have answered. When necessary, give yourself permission to say, "I don't know."

8. Be reassuring when your child is fearful. Calm reassurance is much more helpful to the child than denial and dismissal of the child's fear.

9. Be aware that for the first year following the death, the child may re-experience grief over the void of the dead person each time an event recurs in which that person has been central.

10. Provide children with an awareness that the birth-growth-death cycle occurs in many forms throughout nature. ●

THE COMMUNICANT

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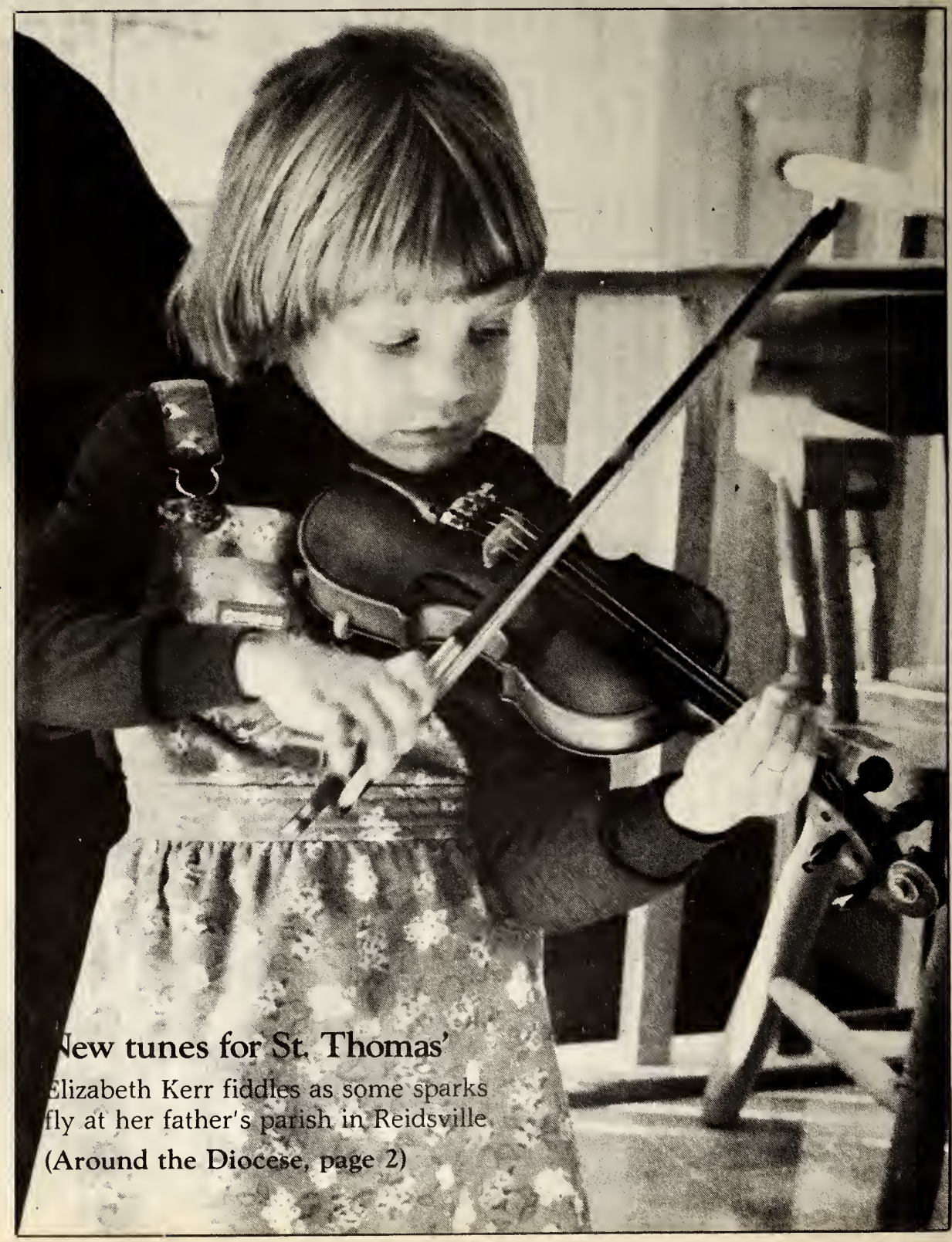


New tunes for St. Thomas'

Elizabeth Kerr fiddles as some sparks fly at her father's parish in Reidsville.

(Around the Diocese, page 2)

JOHN JUSTICE

THE COMMUNICANT

VOL. 77, NO. 9 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA DECEMBER 1986

Let's understand South Africa

JUDY LANE

LIFE AS A WHITE Christian in South Africa, to hear Michael Cassidy tell of it, is life on the horns of dilemma.

Speaking at St. John's in Charlotte in November, South African evangelist Cassidy gave an account of the dilemma he faces: of his hatred of apartheid and his concern for his country; of his love of the African people and his despair at the despotism of many black African goverments; of his fears for his children's future and his faith in God.

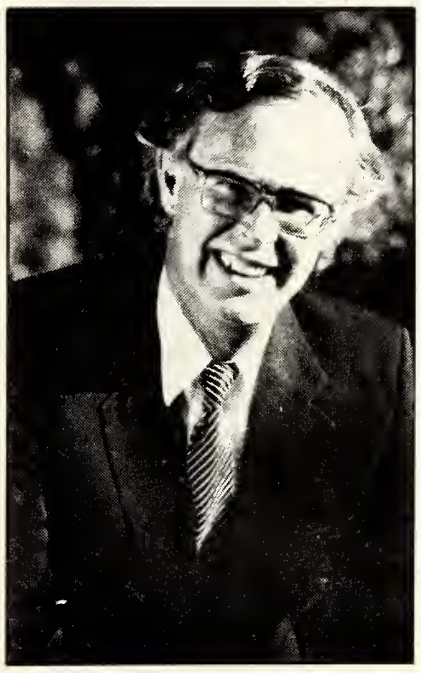
While the voices of extremism in South Africa are capturing ever larger headlines in the world's press, Cassidy is responding to the dilemma by preaching the Gospel to the African people, in the hope that the power of the Christian message will foster just and reasonable solutions there. Cassidy was in the United States to seek support, in the form of political understanding, money, and prayer, for the ministries of reconciliation at work in the land. His message is direct: South Africans have broken Christ's commandment to love one's neighbor as oneself and they must repent. And their repentence can lead to forgiveness and reconciliation.

He believes that the fate of black and white in South africa in inextricably interwoven. They are both imprisoned by the situation, and, as he says, "Blacks have the key to white imprisonment and it is the key of forgiveness; and whites have the key to the black prison of hatred and vengeance, and that key is the key of repentance, restitution and justice."

Working through African Enterprise, an interracial, Christian evangelistic group that ministers in many parts of Africa, Cassidy and his teams preach the Gospel and provide food and other emergency aid to those in need. In South Africa they leave a mandate to black and white alike to work for justice and reconciliation in Christ's name.

Cassidy also works to bring people of various viewpoints together in small interracial groups and in great gatherings of church leaders. In 1985 he launched the National Initiative for Reconciliation, convening black and white Christian leaders, including the Dutch Reformed, to deal with the deteriorating national situation.

Although he deplores apartheid totally as evil and incompatible with Christian scripture, he feels that the world needs a better understanding of the Afrikaners, who are being painted as demons in the world press. They are people who, having fought for control of South Africa almost since they arrived in that land from the Netherlands in 1652, are now being asked to negotiate their own political demise. He points out that they are stubborn, determined people, and many of them are digging in to fight it out. But he sees an emerging humility among some who are coming to realize that they have done



Michael Cassidy

wrong and must repent. Recently the Dutch Reformed synod declared that apartheid can no longer be justified on scriptural grounds, and he considers this a very important event.

Cassidy, 50, founded African Enterprise in 1962, shortly after receiving a call to evangelism at a Billly Graham rally while a student at Fuller Theological Seminary in California. An Anglican lay minister, he lives in South Africa and, despite apartheid, lives his own life as a statement of what he would have his country be. The black African Enterprise team members are not only his co-workers but his friends; he has a black foster son, and his own children are being brought up with black friends and schoolmates.

As he sees it, four scenarios are possible in South Africa: First, the country could continue almost indefinitely under white rule with increasingly intense repression. Or a quick, successful black revolution might overturn the goverment and establish black rule. A third and most horrific possibility is that extended low-intensity warfare might go on for decades with a no-win result. A fourth alternative is that rapid, dramatic reform and social change could lead to a nonracial democracy. This is the scenario for which Cassidy hopes and prays and works.

Cassidy concedes that a potential catastrophe may be God's judgment on a people who have fractured the covenant of brotherhood, who have forgotten God's commandment to love their neighbors as themselves. But he believes that "God may have a destiny beyond anybody's wildest imagination for South Africa; he takes the most miserable situations and makes something good. This is God's way." ●

Judy Lane is a freelance writer, member of St. John's, Charlotte and a member of the diocese's Communications Commission.

Abusive beanshakers in cathedral

BILL BRETTMANN

JERRY FALWELL and Pat Robertson apparently aren't the only people in the world who want their brand of religion and politics to be imposed on everybody.

In the small country of Belize (population 150,000) the governing People's United Party (PUP.) elected two years ago, wants at least one religious leader to conform to their politics—or else.

Since early in 1985, the Rt. Rev. Keith McMillan, Bishop of the Anglican Diocese of Belize, and members of his family, have experienced considerable public and political harrassment, allegedly organized by PUP, in concert with a few church dropouts.

For the past four months, Sunday worship services at St. John's Cathedral in Belize City have reguired unusual commitment to attend. Worshippers there simply can't concentrate.

Each Sunday at the Cathedral, disciplined groups of people equipped with tin cans full of dried beans show up at the main service and bang their cans together. The resulting noise is not joyful before the Lord, or anyone

WILSON R. CARTER

else. Verbal abuse is shouted at Bishop and Mrs. McMillan.

The purpose of this cacophonous conduct? The beanshakers and abuse-shouters aspire to force the removal of Bishop McMillan, a Jamaican national and assumed supporter of the now out-of-power United Democratic Party.

This strangely vindictive mixture of politics and religion was only one of several absorbing issues frankly discussed at the first-ever North Carolina and Belize Clergy and Spouses Conference held in Belize City, November 14-21.

Canon Gervais Clark, one of six Belizean clergy at the conference (with the bishop, the total clergy count for the diocese is seven) gave a splendid series of lectures on Latin American Liberation Theology.

Clergy and spouses form North Carolina and Belize led mini-seminars covering such diverse topics as stewardship, Christian education and lay leadership, An evening devoted to the theme of "Joys and Sorrows of Ministry" brought out heated discussion about possible solutions to the problem of the Cathedral dissidents.

Clergy conferences of this nature have been rare in Belize. Bishop McMillan and his clergy family obviously relished the chances for open diologue. Two of our North Carolina clergy with almost half a century of ordination between them said it was the best clergy conference in either's memory.

Just as rare was the opportunity for a genuine cross-cultural conversation in which both parties were required to find a common ground for expressing quite dissimilar situations. Third Worlders and "First Worlders" seldom have such a chance for mutual exploration in the quest of the human denomination which connects us.

In addition to attending the meetings and discussions, the North Carolina visitors were assigned to different parishes over the weekend. Some preached, all had responsibilities. One Tar Heel ended up exhausted after visiting eight congregations in the course of a Sunday.

Clergy and spouses from our diocese were Suffragan Bishop Frank and Ann Vest; Bill and Lee Brettmann from N.C. State University; Wilson and Janice Carter, Grace Church, Lexington; Glenn Busch of St. Mary's, High Point; Sam and Beth Walker, Emmanuel Church, Southern Pines; Cy and Gloria Burke, St. Augustine's Raleigh.

All of these people have declared that they might have received as much or more from Belize as they might have given from our experience in this part of the Church. Not least was the gift of seeing how to persevere with grace under pressure. ●

The Rev. William Brettmann is Episcopal Chaplain to North Carolina State University and director of Continuing Education for the diocese.

Around the diocese

Deacons choose marginality

A TANTALIZING MYSTERY: Why would 12 sensible women and men want to spend a perfectly fine Saturday morning worrying their heads over the tension between Platonism and Aristotelianism? And not just one Saturday, about a dozen of them. And not just the Plato/Aristotle wrangle, but desert spirituality, pastoral counseling, marginality in the church and the question of what it means truly to be a servant minister in the Episcopal Church. What were these folks up to in the Episcopal Center at Duke University?

The diligent dozen were, it turned out, engrossed in the academic training that's an integral part of the diocese's Vocational Deacons' Training Program. Under the direction of the Rev. Earl Brill, the program trains a hybrid sort of ministers: Vocational deacons are neither lay people nor priests, but are members of an ancient, separate order within the church. They are not paid by the church for their deaconly services, a condition of acceptance into the program being their ability to support themselves through other work.

The identity of vocational deacons is threefold:

—They are servants of the gospel, working in prisons, hospitals, education, social work or other of the helping professions.

—They are ministers of the Gospel and may preach and teach.

—They are liturgical ministers who serve at the altar in various ways.

Two courses were being taught at the campus Episcopal Center that Saturday: the Rev. Keith Reeve's class in pastoral care skills and the Rev. William Brettmann's theology class. The demanding range required of vocational deacons is indicated by the sharp differences between the nature of the two classes. While Reeve was leading his charges through pragmatic, role-playing exercises, Brettmann was taking his group of trainees on an intellectual journey from the Golden Age of Greece through the desert spirituality of St. Simon of Stylites right on up to the vocational deacons gathered in the Episcopal Center at Duke in the fall of 1986.

Deacons, Brettman told his students, are a lot like the Desert Fathers. He drew a comparison between the deacons' spirituality and the six characteristics Thomas Merton attributed to desert spirituality: protest, freedom, solidarity, conflict, vision and marginality.

And to that, he said, he would add power.

" The Desert Fathers," Brettmann said, "exercised great power by being marginal. I think that suggests something about ministry: It may be important not to be powerful. You all are opting for what the Episcopal Church regards as a marginal ministry."

He argued that one thing that makes the vocational diaconate marginal is that deacons don't get paid.

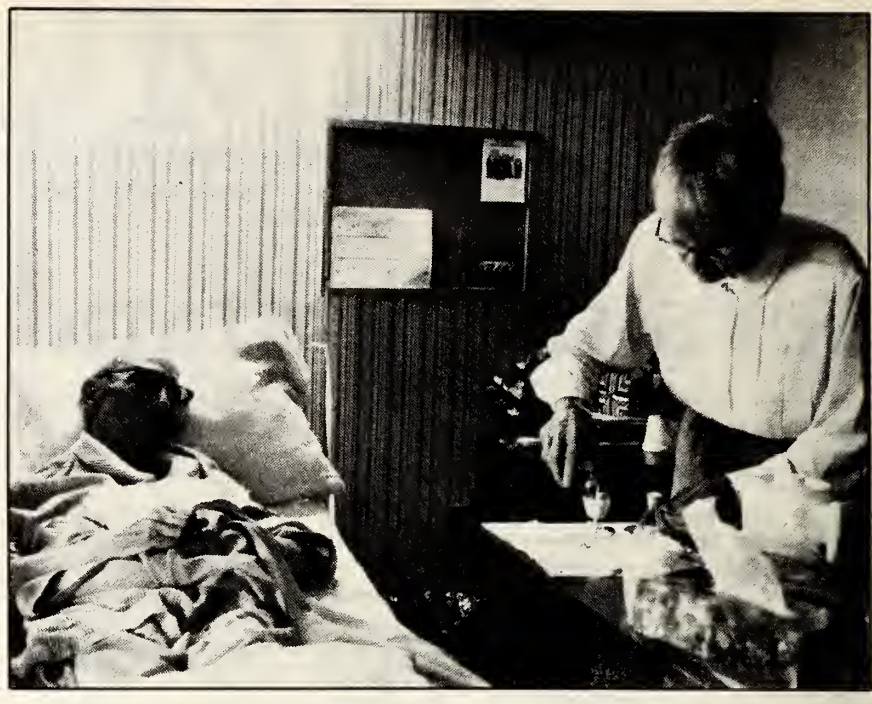
But, said trainee Meta Ellington, "The *freedom* of our ministry has a lot to do with not being paid. Lay people, too, have this freedom and power."

Heads nodded all around the table. Everyone seemed pretty chipper about being in a program requiring a one-year internship and three years of academic training and field experience in order to qualify for an unpaid servant ministry.

In this diocese, the Commission on Ministry screens applicants for the deacons' program. So far, the diocese has licensed three vocational deacsons: the Rev. James B. Craven III of Durham, the Rev. Wade Lawrence, of Winston-Salem, and the Rev. Mel Truitt, also of Winston-Salem.

The 12 trainees are: Barbara Armstrong, Charles Oglesby, Virginia Poole, Ann Pugh and Meta Ellington of Raleigh; Patsy Walters, Charlotte; Patricia Shoemaker, Lexington; Marvin Aycock, Albemarle; Kermit Bailey, Greensboro; Elizabeth Grant, Durham; Foy Bradshaw, Tarboro; and Delia Higgins, High Point.

For information on the Vocational Deacons' Training Program, contact: The Rev. Earl Brill, P.O. Box 4844, Duke Station, Durham, NC 27706; (919) 286-0624.



JOHN JUSTICE

Communicant Peter Wilson waits as Mary Esser prepares (see below).

Lay hands deliver the cup

A MOVABLE FEAST: Sunday afternoon, a few minutes after the completion of the 11:15 a.m. service at Chapel of the Cross. In a room in a nursing home, a laywoman places a portable Communion set on a bedside tray. The man in the bed nearest her fixes his eyes on the wine and wafers as she arranges them. On the far side of the room, the other patient switches on a pro football game on the television. The laywoman, assisted by her husband, celebrates the Holy Eucharist. A nurse interrupts the service to pop a pill into the man's mouth. The TV announcer rhapsodizes over a particularly crunching tackle. Beyond the doorway, traffic in the hallway approaches noisy gridlock.

But in the end—amid the clatter and hubbub of the nursing home—Mary Esser administers the body and blood of Christ to Peter Wilson.

Earlier that Sunday, rector Steve Elkins-Williams had told the congregation that Esser, a Lay Eucharistic Minister, would be taking communion that day to Wilson at Hillhaven Convalescent Center. Wilson joined Chapel of the Cross in 1917 and is the parish's oldest member.

Before 1985, the chief duty of Lay Eucharistic Ministers was to help administer the chalice when priests and deacons were in short supply during Holy Eucharist. But the church's General Convention last year changed church canons to allow lay ministers like Mary Esser to take communion to persons like Peter Wilson who are unable to get to services.

It was Esser's first such celebration, and her husband George helped by reading the Scriptures. She likes the "movable feast" as a means of including house-bound parishioners in worship, of lending a hand to clergy on Sunday, their busiest day, and of affording the Lay Eucharistic Ministers the deep satisfaction of giving the consecrated elements.

In *Cross Roads,* the parish newsletter, Elkins-Wilkins called the new role of lay ministers "a significant enrichment" and "a reminder that all Christians are called to nourish one another with and in the Body of Christ."

JOHN ZACHERY/K. D. ZOTTER PHOTOGRAPHY

THE DIOCESAN HOUSE STAFF SENDS WARMEST SEASON'S GREETINGS: *(Seated, from left) Betsy Beckwith, receptionist; Sara Jo Manning, Bishop Estill's secretary; Bishop Robert W. Estill; Suffragan Bishop Frank H. Vest, Jr.; Lillian Reynolds, Bishop Vest's secretary; Letty J. Magdanz, business administrator; Patricia Hathaway, Mrs. Magdanz's secretary. (Standing, from left) Julie Leak, bookkeeper until Cindy Hellard returns from maternity leave; Michelle Francis, archivist; Lonnie Lyons, sexton; the Ven. Neff Powell, archdeacon and director of program; Annette Hemmer, Mr. Powells's secretary; Mary Sox, art director,* **Communicant;** *Wanda K. Johnson, secretary to Christian Social Ministries and* **The Communicant;** *John Justice, editor,* **Communicant.**

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Suffragan Bishop: The Rt. Rev. Frank H. Vest, Jr.

Editor: John B. Justice

Art Director: Mary Sox

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The importance of Epiphany

AN EXHORTATION about Epiphany: "Every Episcopal man, woman, child, and church should plan for the Feast of the Epiphany on Jan. 6. This is an important day in our Christian lives and *most* important to our missionaries. The loose money taken up that day across the diocese goes to a missionary, so this offering is vital to the work of our Lord.

"I would like to remind everyone to remember this day and contribute to the offering. And I would like to remind our churches to send in the offering to the treasurer of the Episcopal Churchwomen, whose name and address are in the rectors' handbooks."

(Thanks to Jean Smith, All Saints', Hamlet, for this contribution.)

Ascension gives $1,000

ONE OF THE DIOCESE'S tiniest congregations has given $1,000 to African Enterprises to honor the ministry of the late Lex Mathews. The gift comes from the Church of the Ascension, a 56-member mission in Fork, about 20 miles south of Winston-Salem.

African Enterprises does evangelical and human-need work in southern and eastern Africa and was commended by resolution of last year's Diocesan Convention.(See page one for a story on founder Michael Cassidy.)

Ascension's gift was in appreciation of the ministry of the Rev. Lex Mathews during his 11 years as the diocese's director of Christian Social Ministries.

St. Ambrosian wins award

POETRY STRUCK when Norma Haywood was named district educator of the year for her work as principal at Raleigh's Emma Conn Elementary School. A member of the vestry at St. Ambrose, Haywood's nomination included a poem by school librarian Beckie Goldston. It read, in part:

Mrs. Haywood strips the soul of all pretense,
She holds each day in reverence. . .
Sharing what she has with those in need,
To tolerate a neighbor's creed.
To keep a stride without a strut,
To make a school out of a hut.

Pardon us!

WE'RE SORRY about two errors of fact that slipped into last month's *Communicant:*

The 1968 Diocesan Convention was the first one at which women were seated (letter from Rose Flannagan, page 7).

The correct telephone number for Habitat for Humanity information from Christ the King Center is (704) 376-2054.

SCOTT SHARPE/*News and Observer*

Christ Church, Raleigh, has been working to make sure some folks head toward the New Year with good spirit. Jenny Brown (above) is holding 2-year-old Socem Eban, one of 66 Montagnard refugees whom rector Dan Sapp's parish is helping resettle in the Research Triangle area. Also, Sapp announced at a Nov. 20 lunch that Christ Church—a 1,400-member church in downtown Raleigh—is making a $20,000 gift to Habitat for Humanity. Habitat, a program to enable low income families to build and own their own homes, was profiled in the November Communicant.

Consultants help find rectors

CECILE HOLMES WHITE

FOR WEEKS, the small church commission had pondered the meaning of Christian education, its assigned task. But no matter how hard the commission members brainstormed, they couldn't agree. No one was sure how to offer the best program for a range of ages in a small parish.

Stymied, the comission called a member of the Consultant Network. A few sessions later, the commission was ready to do its work. No longer was it worried about having a classroom for each child. With the consultant's help, it had realized being small didn't have to mean being second-rate, and that even a small parish could offer a quality church school program if it made that program inter-generational and used adults to teach children, and vice versa.

"The consultant has no solutions," explained Pat Earle of Greensboro, one of 11 consultants in a network including the Diocese of North Carolina and the state's other two Episcopal dioceses. "Solutions always lie in the group that's getting the assistance. What the consultant does is to help the group come to terms with what the problem is and find solutions."

The current network formally was established in the early 1980s, but its roots date to 1972, says the Rev. Rod Reinecke of Burlington, network coordinator. In the '70s, the network's main tasks were helping parishes find new priests, do long-range planning and hold vestry retreats. The network still does all those things, and more. Its work also includes lay ministry consultations, staff development, leadership training, helping resolve conflicts betweeen groups and individuals in parishes and other things.

Needs are met on "a case-by-case basis," Reinecke said. "It's tailor-made. It's not canned. We belong to them [the group that hires the consultant]. We don't report to the diocese. We don't report to the bishop. The client kind of relationship is honored."

Five lay people and six clergy, including Earle and Reinecke, work with the network. They live in cities and towns scatterred across the state, but are concentrated in this diocese.

Each consultant is trained in skills ranging from human relations to group development, and each meets with the rest of the network four times a year for continuing education. Fees vary, the minimal cost to the congregation being to reimburse its consultant for travel and expenses. When a parish, at the bishop's urging, meets with a consultant as it looks for a new rector, the initial consultation expense is $100 plus travel and expenses. The congregation is reimbursed through the bishop's office for the initial fee. Since fees include travel, geography often is considered in helping a parish find a appropriate consultant.

Search consultations, looking for a new priest, still form the bulk of many consultants' work. For instance, in the last two years the Rev. Bill Coolidge of Siler City estimates he has worked with five or six parishes in this diocese and in the Diocese of East Carolina.

"The biggest concern that comes to light is when the previous rector resigns," Cooolidge said. "They [parishioners] are feeling angry, frustrated. 'How long will they be without a full-time rector?' No matter how long a person stays, whenever a person chooses to go, usually there' anger and grief."

Coolidge advises parishes in such a situation to move slowly, recognizing that each church has a specific identity based on its own location, people and dreams and hopes.

So, says Coolidge, a parish that loses its priest must: "Take time to grieve. Take another parish survey, or sounding, of where the congregation is, X-months or years after the previous rector was there. No congregation is static. It's real important they look inward before they start interviewing people.

"The other thing," he said, "would be making sure what they come up with matches who they're interviewing. That's called 'fit.' It has to do with not getting overwhelmed by a good-looking person, a real charismatic person, but looking at skills and focus of ministry that person is bringing. Don't do a one-night stand."

What a consultant brings to the search process is the same skills—and the ability to back off and examine needs and problems objectively—that he or she brings to other consultations with parishes. The important point, Earle said, is that consultants, unlike parishioners, have "no vested interest" in the resolution of a particular situation.

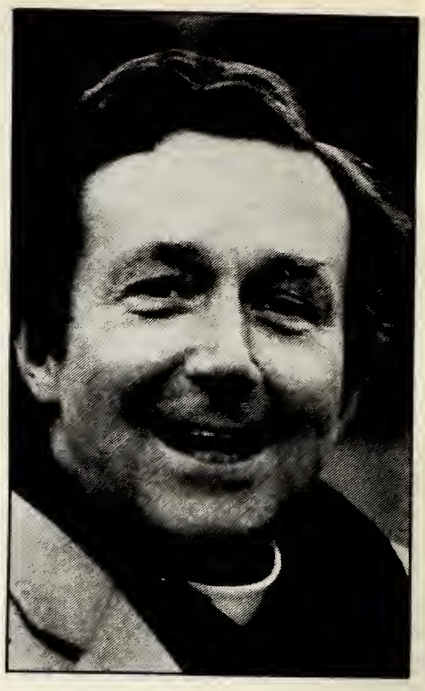
But some parishes remain reluctant to hire consultants. It's a reluctance the network hopes to overcome.

"The resistance is in even understanding what the expertise is," Reinecke said. "In business, sometimes, 'consultant' means the person with answers, whereas with us, the expertise is more in the process, and the group is the one that makes the decision."

For information on the Consultant Network, contact Reinecke, 1117 Braircliff Road, Burlington, N.C. 27215. Phone is (919) 584-9453. ●

Cecile Holmes White is staff religion writer for the ***Greensboro Daily News.***

Marshall rekindles fire



Bishop Michael Marshall

ANGLICAN BISHOP Michael Marshall will lead "Rekindling the Fire," a conference at All Saints', Concord, Feb. 12-15, 1987.

The former Bishop of Woolwich will have a busy four days at rector Bob Sesssum's 366-member parish. Marshall will be speaking on these topics:

—"The Revelation of God."
—"The Renewal of the Church."
—"The Reformation of Society."

And that's only part of it. The busy bishop will also: speak at a parish dinner on Feb. 11; hold clergy sessions on Feb. 12 on "The Witness of the Tradition and Teaching of the Church" (for diocesan clergy) and "Life in the Spirit" (for local Episcopal and other clergy); and preach and celebrate Holy Eucharist at All Saints' 11 a.m. service on Feb. 15.

Marshall has touched on the rekindling theme in his writing, including stating that we 'have an obligation to tell and re-tell the Gospel story, to understand the unique and lasting revelation of Jesus as Christ; to rekindle the fire of faith and to reawaken an appreciation of the riches of the Anglican tradition of worship."

Marshall will be shouldering quite a load with "Rekindling the Fire," but that's nothing new for a man with an impressively wide-ranging career. He was a boy wonder as a bishop. His consecration at 37 made him one of the Church of England's youngest bishops since the Reformation. After retiring as Bishop of Woolwich in 1984, he became Episcopal Director of the Anglican Institute.

He describes the purpose of the St. Louis-based organization this way: "The primary thrust of the Institute," he has written, "is to foster the teaching of the Gospel of Jesus Christ in an Anglican context, and to bring to others a faith firmly founded on the eternal message of Christ in the tried and tested traditions of His Church. The Institute will strive to recall to a living faith an inspired and effective clergy, and a well-informed and articulate laity . . ."

At the institute, Marshall supervises the theological integrity of the *Anglican Digest* (circulation 100,000) and selects books for the Episcopal Book Club.

He has been keynote speaker at 28 diocesan conventions and held clergy conferences and retreats in 39 dioceses. Author of *The Gospel Conspiracy in the Episcopal Church,* Marshall is working on a study of St. Augustine to be published in March, 1987.

The cost for "Rekindling the Fire" is $20 for individuals and $30 for couples. This does not include lodging or meals, and conference organizers ask that you pre-register if posssible. Clergy may attend the Thursday sessions only for $5.

To register: Send a check payable to All Saints' Parish/Marshall Conference to All Saints' Parish, 525 Lake Concord Rd., Concord, NC 28025. For more information, call (704) 782-2024. ●

Toward an Episcopal evangelism

GARY HALL

SOME PEOPLE COLLECT string; my seven-year-old son collects coins; I, for one, collect oxymorons—and no slight to my friends or parishioners is intended or implied.

The word "oxymoron" describes not a person but a figure of speech—specifically, the bringing together of two contradictory terms, such as "wise fool," "icy hot" or Milton's familiar "darkness visible."

Our language is full of unconscious contradiction: what, for example, *is* a "Jumbo Shrimp?" Is it a gigantic little thing, or a puny big thing? How can a shrimp be jumbo? I lie awake nights worrying about things like this, and with reason.

St. Aidan's Church has recently established an "Outreach and Evangelism" Committee, but we are having a difficult time figuring out how the Gospel can be spread by *Episcopalians* (of all people) in *Malibu* (of all places). With all the talk going on these days about "Episcopalians" doing "Evangelism" I wonder if we haven't got a jumbo shrimp of an oxymoron of our hands: the idea of staid Anglicans rushing out to proclaim Good News to the world seems at times like a contradiction in terms.

Matthew's Gospel closes with Jesus' charge to the disciples: "Go forth therefore and make all nations my disciples; baptize people everywhere in the name of the Father and the Son and the Holy Spirit . . ." We are, it seems, under orders to tell the rest of the world about Jesus and our relationship with him. But what, for an Anglican, does that proclamation authentically look like?

Can we actually imagine most of us riding bicycles and handing out tracts at the beaches and mini-malls of Southern California? Episcopalians are so naturally shy that we usually don't make eye contact even with members of our own families, let alone with prospective converts. It's very difficult to proselytize when you're having an anxiety attack.

From all this you can see that I'm not an expert on evangelism, but I have come up with six useful pointers for those of you bold enough to try proselytizing door-to door.

(1) Do not begin the conversation: "You wouldn't want to hear about Jesus, would you?" This is a poor sales technique. Speak clearly, boldly, confidently, Do not look down at your shoes; *definitely* do not wear a mask or paper bag on your head.

(2) Do not use handpuppets. Potential Episcopalians are smart enough to see your lips move.

(3) Avoid discussions of parttisan politics. Even though *Newsweek* says that Nixon is "back," do not remind the potential convert that Spiro Agnew is an Episcopalian. "Sock it to 'em Spiro" is not quite "back" yet.

(4) Do not patronize your proselyte. However accurate they may be, phrases like "God's frozen people" and "Republican Party at prayer" are no longer considered compliments. Do not try to suggest that Anglicanism will not interfere with your convert's religion.

(5) Do not try to escape your fair share of work. It's not fair to program your personal computer to make Junk Evangelism Phone Calls.

(6) If you do ride a bicycle on your rounds, make sure that you look good in those shiny black pants. Potential Episcopalians have advanced aesthetic sensibilities.

Perhaps this all sounds rather rude and flip to those of you who have strong feelings about evangelism, but this is one of those issues about which I too (as an adult convert to Christianity) have some convictions.

Modern discussions of evangelism in our Church seem usually really to concern "Church Growth," which is something entirely different (and much more self-serving) than true evangelism.

The Episcopal Church seems to have discovered evangelism precisely at the moment when membership started declining, and we've done a complete about-face with regard to our historic position regarding recruitment of new members.

When we're honest about this, most of us will admit that we want our churches to grow in some way which will aggrandize and empower *us;* we want more bodies in the pews so that we will feel part of a successful enterprise; we want our church to be as prosperous as the other one down the block. And, if we're clergy, we want the "numbers" (attendance, services, dollars) to go up and validate the ministries we're doing. When it comes to "Church Growth" there is often larceny in our hearts: we go after people with the exact callousness which Jesus stood against. We see people as numbers and artifacts, not as human beings made in God's image.

Like most adult Episcopalians, I came in from somewhere else, and it wasn't church growth programs or door-to-door evangelists who brought me, either. Rather I was drawn in by intangible and gracious mercies: by the liberating fact of the liturgy; by the Church's engagement (in the 1960s) with the social realities of its day; by the preaching and pastoral care of intellectually honest and compassionate bishops and priests; and by a parish community made up of fallible people who worked very hard at loving each other and their community.

In other words, it was *witness,* not evangelism, which made the Gospel a living reality for me. We can talk until we are blue in the face about Jesus being "the way, the truth and the life," and we might even realize a few temporary converts in the process, but true and effective proclamation begins with our own demonstrated integrity and compassion.

Is there, then, authentic evangelism for Episcopalians? Clearly we have to do a better job than we do now of making our witness visible in the world about us. But we must put first things first. Public relations schemes and missionary strategies will do little for a Church obsessed with crunching numbers.

Anglicanism's greatness does not lie in its friendliness or its enthusiasm; it doesn't even lie in its prayer book, architecture or music. Our greatness lies in the way we attempt, corporately, to live out the logic of the Incarnation: the Church, as Body of Christ, is a living part of and witness to the God who calls it and all Creation into being.

Authentic Anglican Evangelism begins with this realization: *we are the proclamation.* The world will accept our God only when it accepts us. And it will accept us only when our common life and ministry and witness reflect the grace, liberation and compassion of the One who told us to bring all the world into his Church in the first place. ●

The Rev. Gary Hall is vicar of St. Aidan's, in Malibu, Calif. This article originally appeared in ***The Episcopal News*** *of the Diocese of Los Angeles.*

Renewal current flows in diocese

GAIL DOUCETTE WOJTON

THIS IS the Year of Renewal as declared by the 1986 Diocesan Convention. But in the pluralistic Episcopal Church, "renewal" doesn't mean the same to everyone. For example, to those who count themselves within the renewal movement in the church, it means bringing back to life many of the beliefs and behaviors of the earliest Christians. To movement detractors, though, renewal has often meant the opposite: rending rather than refreshing, replacing rather than restoring.

St. Michael's, Raleigh, and St. Christopher's, Charlotte, opted to reach for renewal and risk the backlash. Both churches called in the Rev. Terry Fullam for four-day teaching and music missions in October. Fullam, rector of St. Paul's, Darien, Conn., is a leading light in Episcopal renewal circles.

Ike and Peggy Manly, who co-chaired the effort to bring Fullam to St. Michael's, have attended at least five of his missions around the country over the last 10 years.

"We wanted to share our enthusiasm and the wonderful excitement of his missions with St. Michael's," Peggy said. "We set the table and waited to see who would come."

People hungry for renewal came, and quite a few of them, too. More than 350 were counted at each of the four sessions at St. Michael's, and about 125 at each session at St. Christopher's. (St. Michael's, with about 1,850 members, is, after Christ Church, Charlotte, the diocese's largest; St. Christopher's has about 165 members.)

Bill Lantz, rector of St. Christopher's had a reason for the good turnout: "People are really hungry for a personal, living relationship with the Lord," he said. "The Episcopal Church is starting to discover that they have to minister to this."

Fullam said nothing new or controversial, but he tells the Good News better than most. An accomplished musician, he loosened up the gatherings with rousing hymns and soothing chants before the sessions. At St. Michael's, Fullam asked, "What on earth is God up to, for heaven's sake?" For three days, he took the group on a journey through the Bible, telling them that God does have a plan and purpose for humankind, as initiated in Genesis, proclaimed over and over by the prophets and realized ultimately in the Incarnation and Resurrection.

But if Fullam brought peace to many, for others he brought the sword of renewal. For renewal is a current that is brushing, even pounding, against some of the pillars and foundations of the Anglican tradition. The tension between those in the renewal movement and those who want things the way they've always been preceded Fullam's visit. More than likely, that tension will remain after him.

Why the reservation about the renewal movement?

Larry Brown, rector of St. Michael's, says, "I'm concerned about the polarization and exclusivity that can result, but we hope and pray that [Fullan's] visit will contribute to the spiritual growth of the Church as a whole and the awakening of faith in individuals."

Mission organizer Peggy Manly echoes Brown, saying, "We would be defeating our own purpose of glorifying God and growing in his Love if the emphasis is placed on one way of worshiping the Lord."

Bill Lantz says, "Some are afraid that the renewal movement is some sort of Fifth Column, or that they're trying to jam Jesus down their throats, or are going to try to make them fundamentalists."

Even Terry Fullam himself points out potential pitfalls: "The Holy Spirit groups worry me," he says. "There is the danger," he says, "that they will center on the Spirit and not on Jesus. Plus some become a little exclusive knot of people, a group within a group."

JOHN STIFER

Fullam: "Episcopalians are ossified, calcified."

The hands in the air and the emotionalism are intolerably uncomfortable for some. And the discomfort doesn't always go away even when Fullam explains that hand-raising is a stance of prayer and praise more ancient than kneeling.

Others are put off by the emphasis on being Born Again. But Chuck Smith says that that's not all there is to renewal. "I know a lot of Spirit-filled people in North Carolina. They didn't all get struck by lightning or have a mountaintop exerience. For some—like me—it's been a slow process of growth." Smith is a vestryman of St. Michael's and a former vestryman at Fullam's church in Connecticut.

Not everyone jumped for joy when Fullam said, "Episcopalians are ossified, calcified. They need to be freed up." However, folks listened to him. And Myrle Dees, St. Michael's own Miss Manners [*The Communicant,* Nov., 1986] startled a few and perhaps spoke for some when she said, "Maybe we Episcopalians need some freeing up. Maybe we've concentrated too much on being proper." ●

PAUL DEAN

Author Wojton: "Renewal's emotionalism is intolerably uncomfortable for some."

Gail Wojton is a freelance writer and member of the Church of the Nativity, Raleigh.

It's a tough time for Santa, too

JOHN JUSTICE

THE SHOCK OF HIS approaching footsteps sent little ripples moving across the surface of the receptionist's cup of coffee. Mrs. Dollfuss shivered as her cup and saucer rattled on her desktop. As the heavy tread came implacably nearer, the vibrations sent the little Kandinsky lurching sideways off its hook. She got up to striaghten it.

He came only once a year, and that was quite enough for Mrs. Dollfuss. The great man's therapy session disrupted everything. She had to reschedule the other patients and clear aside a whole day for the man. She had to order copious supplies of gum drops and jelly doughnuts and cinnamon rolls. And she'd just finished removing the more fragile of Dr. Ransdale's furniture from the reach of the man's careening bulk.

She was standing on the footstool realigning the painting when the door flew open and he began forcing his massive body through the doorway. Odd birds usually didn't faze Mrs. Dollfuss, who by now had mastered a pan as dead as the doctor's. But the sudden sight of the huge man shocked her and sent her hand to her mouth to stifle an "Oh!" A giant to begin with, he'd put on an incredible amount of weight since last year's visit.

It didn't take him long to shed his embarrassment at having to turn sideways to make it through the door. Now he planted himself in the familiar pose—legs wide and firmly planted, hands on hips, head thrown back and eyes sending out enough twinkle to light a condo. He had the most perfect teeth of anyone in the world—despite all the sweets he consumed—and they gleamed pure and white amid the equally snowy foliage of beard and moustache. The weight he had put on was taking a heavy toll on his rust-colored leisure suit, and a little roll of flesh curled over the edge of his tassled loafers.

Mrs. Dollfuss tried a smile and braced herself for the inevitable greeting.

"Ho, ho, ho! If you've been a good little girl, Santa's got a Christmas treat for you. *Have* you been good?"

This bit of joviality always irked Mrs. Dollfuss a 44-year-old Jewish woman who indeed had been good for every one of those 44 years with precious little to show for it.

"I've tried," she said and buzzed the doctor, "He's here."

"Here you are, little girl. Merry Christmas!" he boomed, and swept through the room, his mighty tread dislodging a volume of William James from the shelf. Mrs. Dollfuss eyed the present he'd given her—a genuine Tom Mix penknife that any American boy, circa 1934, would adore. Wedged in the doorway to the doctor's inner sanctum, he gave her a nervous ho ho ho. (Although he suspected the present was inappropriate, he had been giving so much to so many, for so many years, that he could no longer match the gift and the recipient. And there was so much pressure!)

Dr. Ransdale had, as usual, drawn the curtains tight. The candies were heaped into large crystal bowls, and a quart-size mug of steaming hot chocolate had been prepared. The doctor relaxed in a chair of canvas and metal tubing. They exchanged brief greetings. Before sitting, the patient moved to the window and pulled the curtain apart. Peering through the slivered opening, he rolled his eyeballs toward the doctor and said:

"They're coming to get me, you know."

"Who is it this time, atheists again? Marxists?"

"No, this is serious, Christians are after me."

He waddled to the couch and lowered himself into it. He groaned with the effort; the couch moaned under the assault. The doctor sighed.

"They say I'm too big!"

"Who?"

"Aw, religious fanatics with their noses bent out of joint because I'm bigger than Jesus."

Dr. Ransdale watched and listened as the patient chewed away on handfuls of gumdrops and swigged hot chocolate as he continued his tale of paranoia and unrequited love.

"I've been giving and giving and giving for a hundred years, doctor, to make boys and girls happy. Anything they want! I work hard, I read the trade journals and keep up with the hot toys. When they wanted stereoptician sets and Tom Swift, they got it. Now they want Barbie's Solar Home and transformers. I give it to 'em and what do I get?"

PABLO PICASSO

"People used to slow down at Christmas instead of going crazy."

"You're very well-loved by many people."

"Sure," the patient mumbled through a wad of jelly beans, "until December 26 and then they toss me out with the wrapping paper."

Once again, Dr. Ransdale explained:

"Your situation is an exacerbated version of everyone's Christmas syndrome. You associate gifts and giving with love. You receive, in fact, an enormous amount of 'love' during this season. You become hooked on it. Which is all right until afterward, when you plummet into the doldrums. You're a little ahead of your downswing this year because of what you perceive as attacks by persons who think you've diverted the holiday from its religious associations. You see the pattern?" The doctor certainly hoped the patient understood what was happening to him, for they'd been having these queer once-a-year sessions since Christmas of 1929, when the onset of the Great Depression nearly immobilized the great man.

"What I see," the patient said, "is slanderous posters saying things like, 'Santa Didn't Come to the Poor—Jesus Did.' I mean, really!"

"Do you visit the poor?"

The patient wriggled on the couch, making its joints creak like aship's rigging in a storm.

"Well, not all that much."

The doctor winced as the patient heaved himself to his feet and began pacing the length of the office, gesticulating wildly.

"I can't satisfy everyone, it just doesn't work that way. And these nuts who're complaining about designer chocolates and electronic frisbees are spoiling it for everyone. Okay, I'm *sorry* about the poor kids. And maybe I am showing up at more malls every year, and a little earlier. Most kids love it. Who's hurt?"

"Who do you think is hurt?"

An absolutely uncharacteristic downturn of the man's rosy lips accompanied his next words: "Me. I can't take the pressure anymore. That's why I'm. . . overeating, slightly. And it's not just the religious fanatics—things used to be different, doctor. People used to slow down at Christmas instead of going crazy. Kids used to really try to be good because I was watching. Now, they say 'Cut the ho ho ho and gimme!' So, what do I do? You're the doctor."

The doctor smiled, "You know I don't work that way. What do you want to do?"

"I could just sit this Christmas out and let the religious folks who call me the orgy-master of consumerism see what happens."

"Take your sack and reindeer and go home, eh?"

"Right, and let'em see if there would be an upsurge of selfless giving and caring, everybody paying attention to the star of Bethlehem. Ho ho ho, indeed!"

"So will you work this Christmas or not?"

The patient thought a moment before answering. Then, brushing crumbs of jelly doughnut from his white beard, he said quietly, "I can't quit. If I weren't here, they'd have to invent me. I'm the only way they know how to celebrate. Mainly, though, *I* need it."

The doctor said nothing—there was never anything to say to paranoids.

"Next year maybe I'll change things. Maybe cut down on my appearances, figure out how to cut costs."

Dr. Ransdale waited. He sneaked a glance at his watch.

"I'll go on a diet. I won't get hysterical and depressed. I won't let snide criticism get me down. I'll enjoy Christmas. I feel better already doctor."

"Your hour's up," Dr. Ransdale said. ●

Letters

Church can encompass all

I HAVE RECEIVED many exhorting comments recently, from my Fundamentalist brothers and sisters, who are questioning my decision to remain in the Episcopal Church.

Dear brothers or sisters, I choose to remain an Episcopalian, because I believe that it is the Will of God that I be an Episcopalian, that, in the Episcopal Church, is my place in God's Plan.

The Lord grows many crops, and, like some crops which are planted early, and ripen slowly, so too, is the Episcopal Church.

While later planted, faster-ripening crops are ripe to his harvest, and are garnered in, the older, slower crop, is green, growing, and not yet ready to be gathered in by Him.

In our ripening, we, the Episcopal portion of the Body of Christ, have evolved a worship of Him, of great beauty, and of a gracious grandeur. This is our way, and it is not an inappropriate way to serve Our Lord, for indeed, is He not Beautiful, Gracious, and Grand?

To close, I say to my brothers and sisters, to fundamentalists, and to sectarians, alike, I love, and I cherish, you.

Charles Payne Amey
St. Andrew's, Rocky Mount

Proud of church and paper

THIS NOTE IS BEING written to let you know how much I enjoy receiving *The Communicant* each month.

The October edition has prompted me to write. Your article on the Hardback Cafe and the one by Father Paul Tunkle, " Of Christians and Jews," were great.

I am a fairly new Episcopalian, having been confirmed in May of this year. *The Communicant* has been a source of inspiration as well as the basis for some lively discussions with friends at my church.

Thank you for bringing us a newspaper that we of the diocese can take great pride in.

The Communicant is just one more of many reasons I'm proud to be an Episcopalian.

Mary Virginia Morris
Church of the Messiah, Rockingham

Bishop's letter

DEAR FRIENDS,

ONE OF MY New Year's resolutions as your Bishop is to see that we do even more long-range planning in our Diocese. In the prayer "For the Future of the Human Race" (page 828 of the *Book of Common Prayer*), we pray to God to "give us new insight into your purposes for the human race, and new wisdom and determination in making provisions for its future in accordance with your will. . ."

Long-range planning is tricky. Who would have been able to see, 10 or 15 years ago, that the Bell system would be broken up? Alvin Toffler, in a talk to the World Future Society, asked that question. The author of *Future Shock* went on to ask who would have quessed about the decline of OPEC, the multi-million dollar debt crisis, today's revolution in China, or the AIDS epidemic. The thrust of his talk was that each of these events that are part of today's reality began as low probability events, and that our planning must be as alert to those as to those of high probability.

What are some probabilities, high or low, in North Carolina? Our sister church of Rome is undergoing a shaking which may emerge as a new Reformation. There seems to be a movement among some churches to shut people's minds and to cut off questions in the place of open inquiry and faith in things unseen. How are we to preserve our traditional freedom of biblical and theological scholarship and diversity of expression within the Church? Our state is rapidly growing in population and our farms are in trouble. The textile and tobacco industries surely are reaching a high level of change, and the growth of our colleges and universities is amazing.

How are we to get the wisdom and determination we mention in the prayer?

Toffler lists three things he will be examining in a long-range manner. The upcoming national celebration of the 200th anniversary of the Constitution of the United States, the question of presidential and political power and our relations with Mexico. Here at home, our NC 2000 Long Range planners have identified concerns and suggested steps to reach certain objectives, and each commission and committee has been asked to look at how it is addressing the goals which fall within its scope. The Commission on the State of the Church will ask us at the 1987 Convention to look at what we are doing (or not doing) in our small churches. Long-range planning for the purchase of land and the development of new congregations is a concern voiced by the NC 2000 Task Force and several other diocesan bodies.

So we enter 1987 with an agenda. Some years ago it was popular to say that the world sets the agenda for the church. My hope is that in the planning we do, God will set our agenda and that He will give us new insight in to his "purposes"—and "new wisdom and determination" as we make provisions for our future in accordance with his will."

Faithfully,

Robert W. Estill

Suffragan Bishop's letter

DEAR FRIENDS IN CHRIST,

OF ALL THE seasons and celebrations that woven together make up the fabric of the way we mark time and timelessness, none touches us more than does Christmas. There is an awesomeness, a mystery, a tender holiness that is rarely experienced in any other season. Christmas, the Christ-event, has an inexhaustible power to move, to touch, to unlock those springs of humanity which run deep in all of us.

God's gift of the Christ is the most significant fact of our existence. It split time and history, and it changed the quality of human life forever. It changed the way that we humans understand God, and it also changed the way that we understand each other, and our relationship and obligations to each other.

A lot of it has to do with the way in which God chose to make himself present and incarnate in our midst. He sent Jesus, the baby whose birth we celebrate with such joy each year. He sent him as his Son and, through the never ending miracle that we call birth, "the Word became flesh and dwelt among us, full of grace and truth".

There was obviously a special relationship between God and Jesus. The nature of this relationship is perhaps best disclosed by the fact that Jesus spoke of God as a parent. It is interesting to note that generally when Jesus was speaking to his disciples about God, he referred to him as Father. However when Jesus was speaking to God, he called God by the Aramaic word,"Abba". The best translation of "Abba" that I know is "daddy". The remarkable thing, the mind-blowing thing, is that Jesus invited us to that same kind of intimate and personal relationship with God. It was Jesus who invited us to consider God not only as his Father but as *our* Father.

Of all the images and synonyms for God which Jesus could have given us, why did he choose the image of parenthood to be the primary window through which we could see something of the nature of God? I think, without question, that it was because Jesus knew that the relationship between a parent and a child was the closet human experience to approximate what God feels for us and about us. To call God "Father" is to accept Jesus' gift of claiming a relationship of passionate loving and caring.

Take this a step further. Those of you who have children, simply get in touch with your love for your child. Then you will have some weak approximation of the depth and the intensity of God's love for you—and indeed for all of his children. The parenthood of God (his fathering and his mothering of us) is at the very heart of what it means to be part of the human experience. Indeed, it is the human experience.

If you have been blessed with the gift of children, then you know that their pain is felt more intensely by you than any pain of your own. You also know that if someone blesses your child, then they have blessed you in ways beyond measure. On the other hand, it is equally true that if someone hurts your child, then they have done damage to you beyond anything that they possibly could have done directly to you. That's not the reaction of the "super-parent"; I want to affirm that that is the normative human experience. If that is true of us at the level of our experience, can you begin to imagine how deeply God is affected by the pain or the joy of his children? When we speak of the "passion" of God, we are speaking of God's suffering. Hosea was the first to suggest to us that God might suffer because of his children. Jesus made it explicitly clear that indeed God does suffer for us, on our behalf, with us, and because of us.

Nowhere is this theological truth more explicitly stated than in the 25th chapter of Matthew's Gospel in which Jesus, in the parable of the sheep and the goats, comments, "I was hungry and you fed me; I was thirsty and you gave me drink; I was naked and you clothed me; I was sick and in prison and you visited me". And the people to whom Jesus was speaking in the parable said "Lord, we never did any of that". Jesus' response sets the tone for all human relationships from that time forth and forevermore: "Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me". If you want to bless God, bless his child! If you want to love God, love his child!

I think that we all understand this in the depth of our being. I think that this profound understanding of the essential nature of human life and brotherhood and sisterhood is most compellingly touched in us at this time of year. This is the season when there is the largest response to the needs of others; this is the time of year when springs of human compassion seems to run the deepest.

But what the incarnation proclaims is that this sense of knowing that other men and women are our brothers and sisters, is not a once a year phenomenon. God's parenthood of us, and our relatedness as brothers and sisters, is the essential fact of our lives.

May God grant us the grace and wisdom to live, under his protective parenting, and treat each other as brothers and sisters in this strange and wonderful family called the human race.

Faithfully Yours,

Frank H. Vest, Jr.

EDITOR'S NOTE: *Bishop Vest's remarks are excerpted from an article originally appearing in* ***The Charlotte Observer.***

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O[illegible] art of ministry

JOHN JUSTICE

TUSSLING with life's riddles? Mystified at how teenage omniscience evolves into midlife fog? Stymied by the way others can read God's mind when it's the best we can do to figure out the telephone bill?

Solace comes for the tooth-and-nail fighters with life's Big Questions.

It comes from Peter Gaines Keese. But not, however, in the form of answers. Rather, Keese exemplifies the good things that can happen when we persist in asking the questions. And his work shows us the good fruits of holding fast to the questioning, even if the Ultimate Answers seem to recede beyond our vision.

In Keese's case, the question has been: "What does it mean to be an ordained minister?"

He brought it with him to Duke University Medical Center in 1973 after 10 years of parish ministry in his native Tennessee. And he continued pecking away at the question during 14 years of supervising and training clinical pastoral education students, teaching at Duke Divinity School and visiting hospital patients.

And Keese, 50, is prepared to take the question of what it means to be "the God-person" with him when he leaves the diocese in January. He's going to Knoxville, where he will set up and direct the first pastoral care and counseling program for the 600-bed University of Tennessee Medical Center.

"Some days I've got a slightly better idea of what it means to be an ordained minister," he says. "It's sacramental, right? But what does that mean? I'm talking about the presence, the being, the authoritative presence of an ordained ministry. To be a priest," he continues, "is to be willing to carry the projections—to be the Daddy—with all the pluses and minuses that carries. There's a lot to be said for being willing to carry authority in this particular place [a hospital], and that's a heavy burden. I'm willing to accept it."

Accept it he has, in what Keese calls the "high intensity" atmosphere of Duke Medical Center, where he has spent between 70-80% of his time supervising trainees in the clinical pastoral education program. "I think pastoral counseling is an art. I can't tell you how to do it, because you are unique. There are people in the field who want to reduce it—and that's the way I want to say it: 'reduce it'—to a science—but I don't agree. . . A minister's only instrument is herself or himself—that's what we're all about—so it pays to learn as much about herself, himself, as can be learned.

JOHN JUSTICE

Peter Keese

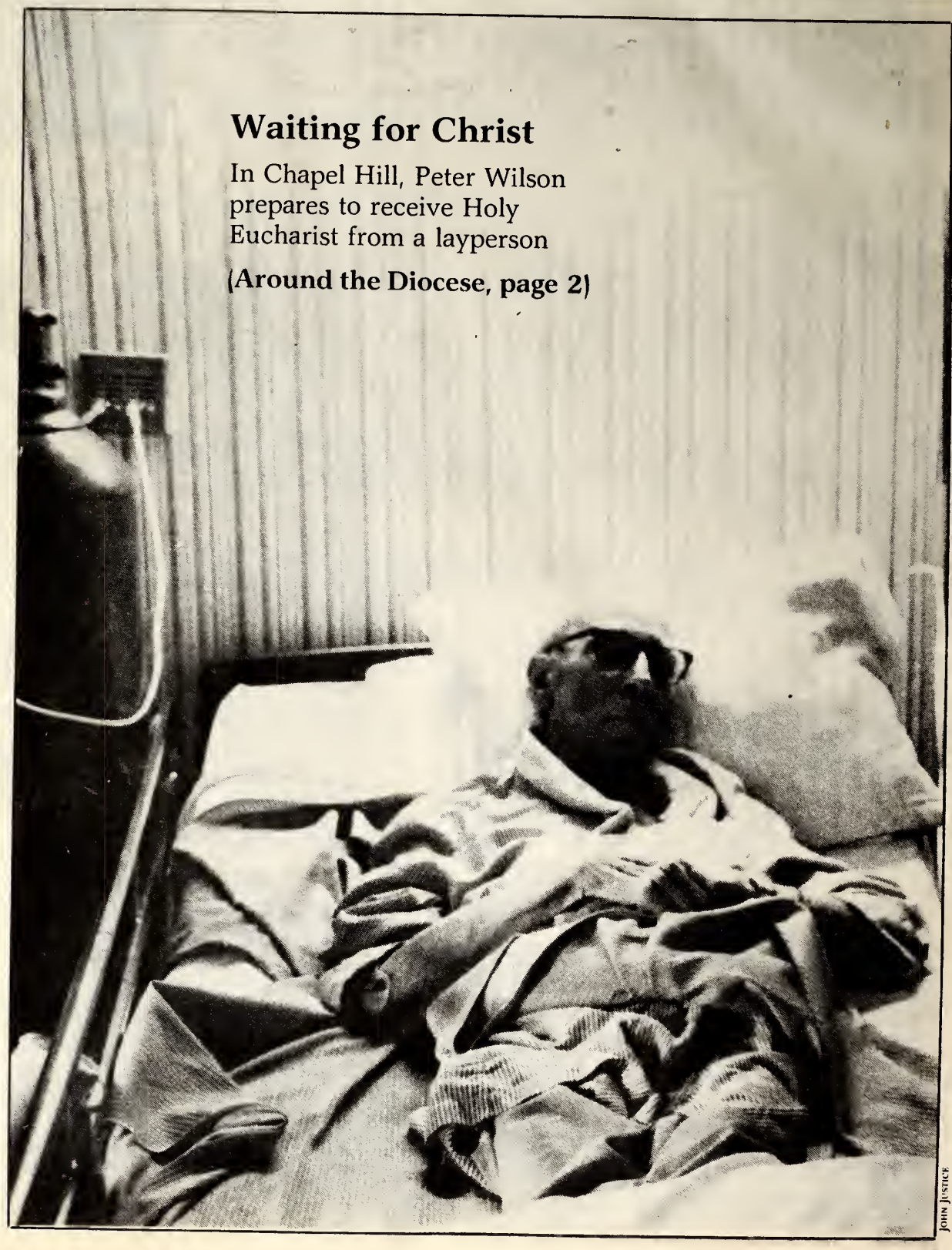
"I'll be telling the students in Tennessee that they are frontline ministers—not 'just students' and that they will be learning by doing. The minister remains the primary instrument."

Keese's ministry has extended far beyond the walls of Duke. During his time in the diocese, he helped found Hospice of North Carolina, whose 64 chapters serving 88 of North Carolina's 100 counties make him proud. He is also a former board member and past board chairman of the National Hospice Organization in Arlington, Va. A native of Chattanooga, Keese holds degrees from Harvard College and the General Theological Seminary in New York City. ●

C29

THE COMMUNICANT

VOL. 77, NO. 9 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA DECEMBER 1986



JOHN JUSTICE

Waiting for Christ

In Chapel Hill, Peter Wilson prepares to receive Holy Eucharist from a layperson

(Around the Diocese, page 2)

THE COMMUNICANT

VOL. 78, NO. 1 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA JANUARY 1987

171st Diocesan Convention set

JOHN JUSTICE

A POWERFUL forward thrust is attached to the agenda of the Diocesan Convention in Winston-Salem Jan. 29-31. About 500 lay and clerical delegates from 121 congregations will be attending the 171st annual gathering. They will be dealing with many issues profoundly affecting the diocese's life for years to come.

ITEM: Convention will vote on the NC 2000 Task Force's resolution for a feasibility study of a capital funds drive.

ITEM: Convention will receive important recommendations of a special study committee on congregations, the recommendations having to do with the definition of parishes and missions, compensation of clergy, status of such special congregations as historic churches, college chaplaincies, coalitions and other items.

ITEM: The State of the Church Commission will present four key resolutions having to do with the future growth of the diocese.

ITEM: Delegates will vote whether to extend the companion relationship with the Diocese of Belize.

ITEM: The new director of Christian Social Ministries, the Rev. E. James Lewis, will speak at the Convention banquet.

A feasibility study for a capital funds drive would determine whether, and if so, how, money is to be raised to provide for the needs outlined in the report of the NC 2000 Long Range Planning Committee. Last year's Convention adopted that committee's report. The NC 2000 committee appointed a task force to respond to the report. If the delegates in Winston-Salem approve the resolution for a feasibility study, the study will then be conducted in each of the seven convocations and throughout the diocese. Then, if the results of the study indicate that a capital funds drive is needed, a special Convention will be called for the fall of 1987 to 1) Consider the feasibility study. 2) Devise goals for a fundraising campaign. 3) Develop a detailed statement of needs and priorities for the capital funds drive. (See "Resolution offered by the Diocesan Council, insert page 10.)

The Rev. James Lewis, new CSM head

Convention will consider recommendations from the Special Committee to Study Diocesan Policy Concerning Parishes and Missions. The report is 35 pages long in its full version and deals with diocesan policy on parishes and missions and numerous other structural factors. The diocese's policy regarding congregational size, support for diocesan program, clergy pay, clerical titles and other matters will be affected if these recommendations are accepted and implemented. For example, present diocesan policy is that a congregation can be admitted into union with Convention if it has 60 or more communicants 17 years old or older; it can retain parish status by maintaining a membership of at least 40 such members. However, the new recommendation is that congregations must average 100 members a year for three years before seeking admission to Convention and must maintain that average to keep its status as a parish. The summary report of the special committee, chaired by Henry Lewis of Chapel Hill, is on page 2 of the insert.

Four important resolutions emerged from this year's work of the State of the Church Commission. The resolutions of the commission chaired by Scott Evans of Durham call for: forming a new commission on development of new congregations; broadening the scope of the work of the Commission on the State of the Church; appointing a task force to study diocesan commissions, committees and agencies; and changing the budget request procedures. See page 9 of the insert for the summary report of this commission.

A resolution from the Companion Diocese Commission (insert page 13) calls for extending our relationship with Belize for the second, and final, three-year-period allowed by the church.

Jim Lewis will give a talk at the Convention banquet on Friday night. Lewis, 52, a native of Charleston, W. Va., is a former parish priest and current director of the Coalition for the Homeless in Charleston. He will be in the office at the Diocesan House in Raleigh as of the first week in March. (Next month's *Communicant* will give more information on the man who will be replacing the late Lex Mathews as head of the diocese's outreach efforts.)

And those are the barest highlights of what promises to be a key Convention. In addition, delegates will consider and vote on an Episcopal Maintenance Fund budget of $577,862 and a Church's Program Fund budget of $1,262,591. Deputies to the 1988 General Convention in Detroit will be elected, as well as members of the Diocesan Council, Standing Committee, board members of the Penick Home and the Conference Center and other.

Bishop Robert W. Estill is expected to deliver a wide-ranging address touching on themes including the importance of reason even as the church strives for renewal, the capital funds drive and the diocese's long-range future, racism and others.

Hosts to the delegates—314 lay and 180 clerical delegates are eligible—and friends will be St. Paul's and the other Episcopal congregations in the Winston-Salem area. Preacher at Thursday night's Holy Eucharist in St. Paul's will be the Very Rev. James Fenhagen, dean of General Seminary in New York City. Business sessions will be in the Benton Convention Center.

Finally, there is gold to be mined from the information in the 16 pages of the Convention insert in this issue. Like all mining, it will take some digging; but the potential yield is considerable: Information on how the diocese's mission is being translated into programs, services, projects and prayer; facts and figures on work done by the commissions, committees, institutions and officials of the diocese; dollars and cents that's been spent on our work during 1986, and the amount being requested for the work that lies ahead in 1987; names and qualifications of people nominated to represent you in various ways; resolutions speaking for the diocese on abortion, the Ku Klux Klan, arms limitation, affirmative action for women and many, many others. The 16 pages are crammed with information about your church and what it's doing on behalf of its professed Christian faith and values. You're strongly encouraged to roll up your sleeves and do a little information-mining. ●

John Justice is editor of The Communicant.

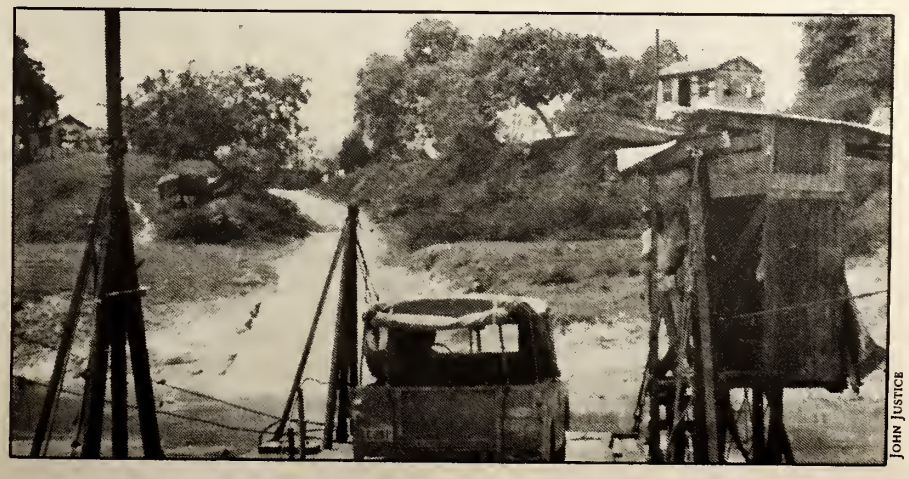
The many signs of hope in Belize

BETH AND SAM WALKER

Beth and Sam Walker sent these impressions of their time in Belize during the recent clergy-spouse visit to our Companion Diocese. The Rev. Samuel Walker is rector of Emmanuel Parish, Southern Pines.

WE WERE NOT DISAPPOINTED in any way with our visit to Belize. The eyes of faith enabled us to see the great beauty of the land and of the people. It was a renewing experience.

Let us share some glimpses of that experience with you. The clergy and their spouses welcomed us warmly. We found the people to be open and friendly with a buoyant spirit. The Gospel is very real. Their lives are centered in how they live that Gospel in their parishes, schools and missions. They are bright, inquiring and blessed with ready humor and spontaneity. We found some common bonds, most especially the awareness of our profession as ambassadors for Christ.



JOHN JUSTICE

One of the team was our host, the Rev. David Prince. He is by background a civil engineer and was recently ordained to the priesthood. His parish is All Saints in Belize City. In addition, he serves four missions in outlying districts and oversees five schools. He is a quiet and direct man possessed of great compassion. David took us in his Land Rover throughout the city, and we spent Sunday morning with him at All Saints Church.

In the afternoon, we had one of the most profound experiences of our trip. David loaded us up after lunch and we headed off for Double Head Cabbage, so named because of a certain kind of palm that used to grow

(continued on next page)

Around the diocese

Faith award goes to Holt

GOD DESIRES JUSTICE.

God wills that the hungry be fed, the naked clothed, the sick healed and the sorrowing comforted.

On earth, we are the agent's of God's will; we must struggle toward justice as best we can.

As it happens, decisions about justice—the allocation of food, jobs, housing, clothes, education, health care—are often thrashed out in the snarling, messy, aggressive, unsatisfying and egocentric world of politics.

Politician.

Our lip curls around the word.

Yet if God's desire for justice is to be fulfilled, politicians will carry a heavy share of the load. For it is the politician who carries Christ into the smoke-filled room and injects the cry for justice into the cut-and-thrust of political bargaining.

Therefore, let us give three cheers for Bea Holt of Holy Comforter, Burlington.

Holt is the recipient of the Faith Active in Public Life Award. The award is given every other year by the North Carolina Council of Churches to a person who shows a "religious faith active in a loving spirit, seeking justice in the political process."

A representative from Alamance County since 1975, Holt's areas of work have included hospitals, adult day care, ethics, alternatives to prison, Equal Rights Amendment, capital punishment and others.

"She is a person of faith," said Collins Kilburn as he gave Holt her award at a ceremony on Jan. 7. He said, "Her identity as a member of the Episcopal Church is very deep and important to her. . . . She has a clear and urgent sense of what is right and what is just, and a determination to work like the Devil—I shouldn't have said that—to work *very hard.*" .

Holt, said Kilburn, "is not just concerned with taking the pure position, but in getting things done . . . She exemplifies the kind of linkage between religion and politics that we think is worth emulating."

Kilburn is executive director of the North Carolina Council of Churches, of which the Diocese of North Carolina is a member.

In accepting, Holt traced her political commitment back to a decision she made years ago.

"I had to do some re-thinking in my mind about religion and politics. I asked myself, shall I divide myself into two little compartments—one that says Church and one that says State? And I realized I couldn't possibly do that," she said.

She also said, "As a Christian living in a democracy, it's important that we realize how valuable the individual is to the Church and to the State."

The award ceremony—in Raleigh at the annual legislative seminar of the Council of Churches and the State Council for Social Legislation—was a nice reminder of the good works of politicians in general. And Holt's work, in particular, calls to mind Richard Neuhaus' words on this subject:

"The political task can be undertaken with religious seriousness not because it promises salvation but because it is seen as obedience to God's call and participation in His work." There is an urgency to the political task, Neuhaus contended, "because God is involved in the historical and political struggle of liberation and community."

Bea Holt—her full handle is Bertha Merrill Holt—is a native of Eufala, Ala. She received her undergraduate education from Agnes Scott College and the University of North Carolina at Chapel Hill and holds a law degree from the University of Alabama. Her long list of firsts includes: first woman on the Alamance County Board of Social Services, first woman to represent Alamance County in the General Assembly, first woman vestry member at Holy Comforter and first woman to serve on the diocese's Standing Committee.

John Justice, editor

JOHN JUSTICE

Bea Holt: "A clear and urgent sense of what is right and just."

Fr. Burke appointed

THE REV. Cyril Burke has been appointed to the national Episcopal Commission for Black Ministries. Burke, Episcopal Chaplain to Saint Augustine's College, Raleigh, has also been named to serve as chairman of the diocese's Commission on Ministry.

Burke, a native of Cambridge, Mass., was vicar of St. Monica's, Hartford, Conn., before coming to Saint Augustine's in 1984. He is a graduate of Saint Augustine's and of the Hartford Theological Seminary.

Wanted: altar frontal

ST. LUKE'S, Northampton County, is missing an altar frontal and requests that anyone with a spare frontal get in touch. The altar at the little church near Roanoke Rapids is 48 inches long and 20 inches wide. Green is the preferred color. St. Luke's would welcome a gift, or they will consider buying one from another parish.

If you can help, please contact the Rev. William E. Smyth. Smyth, rector of All Saints', Roanoke Rapids, is lending St. Luke's a hand. He can be reached at P.O. Box 22, Roanoke Rapids, NC 27870; telephone (919) 537-3610.

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(continued from page 1)

there. It is a small village located about 30 miles outside Belize City. The trip took over three hours, impeded by mud and deep ruts in the road. (Land Rovers are not known for good shock absorbers.) At one point, we boarded a ferry—hand-cranked by four men—to cross a swollen river. it was not merely the speediest way, but the *only* way of traversing the river. As we made our way across, we listened to the sound of the "holier monkeys" in the trees. It was another world and another time.

Entering Double Head Cabbage, we drove through the fields to a building which serves as a school during the week and church on the one Sunday per month that the priest can come. At first we were surrounded by chickens and pigs. Then from every corner of the village came the children. They were bright and scrubbed. In their hands they clutched Belizean dimes or quarters, and their wide-eyed inquisitiveness made us feel very special and welcome.

The boarded windows were opened at the back of the little church, and we looked out over the river where the sound of the animals welcomed us. Holy Communion was celebrated. We taught them some songs from our school, and they particularly wanted to touch us. It was a very loving and warm time. Miss Alice, who was the matriarch of the group, made very sure that the children said their pleases and thank-yous. The talk that we gave was interrupted once by a chicken, then once again by a pig. It was a time of much laughter and good feeling.

The day before we were to return to the States, we went with Father David to make sick calls and take the sacrament to homebound people. We met Mrs. Franklin, who was deaf and lived with her daughter. A few years ago, she was presented for Confirmation. As she tells it, it was the most important event in her life. We met Miss Vangie who had recently returned from the hospital with a very bad back and leg ulcers. Her neighbors and friends provide regular food and care for her—no Meals on Wheels or Visiting Nurse Association here. Her gnarled hands held her beloved *Book of Common Prayer*, and when we began the service, she put on her glasses and read right along with us. We had special prayers for her, with the laying-on of hands, and we have her on our prayer list.

The trip to Belize offered us an opportunity to represent our diocesan family and to share your love, Christ's love, with our new neighbors and friends. In the midst of an uncertain future, with threats from without and within, both political and military, Christ is being lifted up in the lives of the people of Belize. His presence is there through his church, dedicated priests, people who are loving and respectful. These are the signs of hope, and they renewed our faith. We pray by sharing it this way, that it may renew yours.

* * *

WE GOOFED! Last month's article on Belize, "Abusive beanshakers in cathedral," confused the positions of the two major political parties of that nation. The party in power is the United Democratic Party, the one out is the People's United Party. Our article had it backwards, and I regret the error. John Justice, editor.

REPORTS

Board of Directors of the Conference Center

THE CONFERENCE Center at Browns Summit completed five and one-half years of service in 1986 to the Diocese of North Carolina, its parishes, and their people. It continues to grow and to improve its facilities for you and the other organizations which use our services.

There were 86 Diocesan meetings and 148 parish meetings in the year, with 40 by other churches and 128 by other organizations (mostly non-profit). The total of 402 events exceeded the 311 held in 1985.

Bed nights were 8,844, down from the 9,143 in 1985, while the meals were 30,512, also below the previous year.

However, the gross income (based on results through October) is estimated at $382,000 for the year, compared to $353,312 in 1985.

While at this writing we do not have a full year's figures, the Center should about break even for the year. The year 1985 showed a loss because of increases in expenses, particularly in payroll costs.

We continue our efforts to attract groups in and outside of the Episcopal Church, largely those non-profit organizations of medium size. We are planning an increased sales campaign in the coming year.

The second Board of Visitors weekend was held on April 18-20 with an attendance of 85 persons, an increase over the previous year. It was a very successful meeting and Emmett Sebrell of Charlotte did a wonderful job in presenting the Center to the Visitors.

The gifts through October totaled $29,272 from the parishes and from the Visitors and members of our Board of Directors. We welcome memorial gifts on behalf of your families and friends. Unrestricted gifts received in 1985 were used to improve the venilation of the kitchen, in landscaping the grounds, extending the trails, and constructing an addition to the conference room in the E.C.W. Cottage. This improvement increased the size of the conference room, provided a stone chimney and fireplace, and added two rest rooms and a laundry room.

Dr. Robert L. Phillips, our benefactor from Greensboro, is giving to the Diocese an additional 11 acres of land adjoining the northwest corner of the Center's property.

The members of the Board of Directors have been faithful and devoted in their duties. There were four meetings of the Board and six of the Executive Committee, along with other meetings of the various committees of the Board. We are losing six of our Board members at the end of 1986: the Rev. John R. Campbell; the Rev. Wilson R. Carter; the Rev. George B. Holmes (eligible for re-election since he served only one year to fill a vacancy); Mrs. Charles A. (Mary Stuart) McLendon; Ms. Priscilla Swindell; and Mr. Marion G. Follin. The 1987 Diocesan Convention will elect their successors. The Board appreciates their devoted services during their terms of office.

The Board is pleased with the favorable reaction throughout the Diocese (particularly in the convocation meetings) to our recommendations that consideration be given to an expansion program at the Center, expressly to provide facilities for the youth of the Diocese. We hope and believe that the people of the Diocese will agree to fund this program.

Again, we express our deepest appreciation to Dick Hord, Betty Brown, Phil Whitacre, Bob Nordbruch, and Brenda Purcell, and to the other members of the staff for their dedication to the Center and their efficient and caring services.

Marion G. Follin
Vice President

Trustees of the Diocese

THE TRUSTEES of the Diocese report the following actions taken by them during the calendar year 1986.

March 13, 1986: Executed an Agreement releasing the Department of Transportation from claims for damages by reason of construction of the drainage facility over an area fifteen feet on each side of a line beginning at South 56° 40' East 92 feet from the survey station 12.73 surveyed line L (SR 3816 Kennilworth Avenue) thence North 15° 40' West 58 feet; thence South 64° West 118 feet to a point.

June 10, 1986: Delivered to Thomas Highsmith a lease for the rectory of Saint Paul's Episcopal Church, Thomasville, N.C., for a period beginning July 1, 1986 and ending June 30, 1989, at a monthly rental of $350.00.

June 13, 1986: The Trustees were served with summons in an action entitled NCNB, Trustee U/W of William A. Smith, against James A. Hardison, et al, 86 CVS 4136, Superior Court of Wake County. The Trustees filed an answer prepared by Joseph B. Cheshire, Jr., Chancellor of the Diocese. The answer stated that the Diocese had no interest in the trust in respect of which the action was brought.

June 25, 1986: The Trustees received information from the Reverend Bob L. Sessum that the Trustees were authorized to rent the rectory of Saint James Church, Kittrell for the sum of $185.00 per month. No request having been received from Saint James for preparation of a lease, no lease has yet been executed.

August 8, 1986: The Trustees signed a Consent Judgment in respect of a small sliver of land containing 1180 square feet on the Charlotte Town Mall in a civil action entitled Department of Transportation against Purrington, et al, Trustees, 79 CVS 4796, Mecklenburg County. The Trustees received the sum of $2,950.00 to be held in trust for the benefit of Thompson Orphanage.

Being of the opinion that the combination of funds held by the Trustees for the benefit of the Thompson Orphanage was a matter which the Department of Property Managment, the Investment Committee or the Diocesan Council should act upon rather than the Trustees, the Trustees took no action on a request for such combination.

September 15, 1986: The Trustees met at the Diocesan House to consider the sale of the residence located on Diehl Street given to the Diocese as a home for Bishop and Mrs. Penick after the Bishop's retirement.

Since sale of the property is the responsibility of the Bishop acting with the advice and consent of the Standing Committee, the Trustees took no acton on that matter.

October 6, 1986: The Trustees replied to a questionnaire requested by the Reverend Douglas E. Remer concerning amendments, if any, which should be made to the description and duties of the Trustees of the Diocese.

The Trustees attach a schedule of the Trusts of the Diocese.

A. L. Purrington, Jr.

Commission on Constitution and Canons

THE DETAILED text of the Report of the Commission on Constitution and Canons will have been mailed to each delegate to the 1987 Convention after Christmas for their study prior to discussion at the pre-Convention Convocations in January. The Report will be in three parts:

Part I will consist of proposed amendments to the Constitution and Canons that would implement the recommendations of the Special Committee on Diocesan Policy on Congregations. A copy of this Study Committee's Report, containing its recommendations and explaining the rationale for each, will accompany the Commission's Report mailed each delegate after Christmas for study prior to the January convocations.

Part II will consist of proposed amendments to the Constitution (on First Reading) and to the Canons in a variety of different areas. These include a tightening of quorum requirements for the election of a Bishop, a new Article and Canon to make the meaning of the masculine pronoun gender-neutral, a revision of Canon 8 relating the functions of the Registrar and Historiographer to the work of the Diocesan Council's Department of Records and History, and new canons calling for pastoral mediation and outlining the procedures for the dissolution of the pastoral relationship between a rector and congregation in cases where mediation fails.

Part III will consist of Constitutional amendments to be proposed on First Reading, which were irregularly passed by the 1986 Convention, and which will be properly voted on by orders in 1987. These amendments deal with the issue of whether confirmation is required for the exercise of certain functions in the governance of the Church in this Diocese. When action has been taken on Second Reading by the 1988 Convention, the Commission will propose to that Convention such amendments to the canons as will be consistent and appropriate.

(The Rev.) Huntington Williams
Chairman

Commission on Women's Issues

DURING THE January 1986 Diocesan Convention, a resolution was passed making the Task Force on Women's Issues a full commission. Since the task force had been organized for approximately two years, much of 1986 has been spent working on issues and projects begun earlier.

The Commission's goal is the increase of laywomen in policy making positions, and the employment of more female clergy in the Diocese. Conferences and workshops had already been sponsored to offer encouragement and know-how to laywomen. In July the Commission and the Episcopal Churchwomen co-sponsored a five day program, Leadership '86, staffed by Ann Smith and consultants under the direction of Women & Ministry, National Episcopal Church. The event was fully booked with a waiting list. The Reverend Janet Watrous, who came to Saint Mary's as chaplain, through help provided by the Task Force, is working with the Diocesan Deployment Commission and the Bishop to facilitate the availability of names of women candidates to parishes with clergy openings.

1 9 8 7 ANNUAL REPORT

DIOCESAN CONVENTION INSERT

The Commission has continued to expand the concept of the Women's Scholarship Fund, naming it the Lex Mathews Scholarship Fund to honor Lex, who was a prime motivator behind the fund's formation. Co-sponsored by the ECW, the Lex Mathews Scholarship Fund was created to provide money for women over thirty-five who need training to re-enter the work force. Over $10,000 has been received.

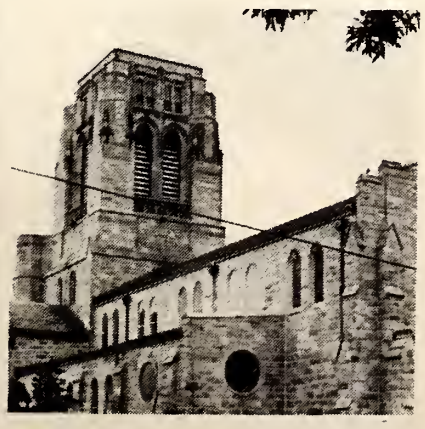
In September the Commission held a Sunday afternoon meeting for parish representatives for an update on its activities. Over 38 women attended for program and dinner. Two clergywomen, Rachel F. Haynes and Victoria Jamieson-Drake, shared their experiences followed by an open forum of questions and answers. Descriptive information was shared about the Episcopal Church's newly evolving unit, called Women in Mission and Ministry, dedicated to facilitating women's life and work in the church.

Currently, the Commission is working towards expanding its network to become more inclusive of the entire diocese. The goal is to have at least one representative for every parish and to continually seek and receive new ideas from diocesan women. Through increased input from parish representatives, the Bishop, and others, we hope to be able to respond more creatively to some of the major concerns affecting the lives of all Episcopal women. We have scheduled a series of convocation meetings in March, and another overnight workshop for summer is in the early planning stage. Continuously, we have publicized our activities through various Episcopal periodicals, such as the *Journal of Women's Ministries*, which is the official publication for Women's Ministries of the Episcopal Church.

The final report of the NC 2000 Commission included as a goal by the year 2000: "enhance the Diocesan volume and level of female leadership, both clergy and lay." This is one short line in a lengthy and ambitious report, but it *is* there, one more step toward the credibility of the Commission and its goals.

The Commission on Women's Issues is fortunate to be in a Diocese that looks forward, not backward.

Sally Cone



Saint Mary's College

MY FIRST MONTHS at Saint Mary's have been rewarding ones. I am fortunate that John Rice left me a college that is financially stable and academically strong. With the support of our friends, we are moving into the future with great confidence.

I have been most impressed with the deep love people feel for Saint Mary's. The faculty and staff are more than employees; they are deeply committed to the Saint Mary's mission. The parents are involved in the decisions and programs that help determine the school's direction. The alumnae give generously of their time and resources to help preserve the special place they remember Saint Mary's to be.

This fall the annual alumnae phonathon generated more than $225,000 in pledges, with 75% of all alumnae reached making pledges. This response is indicative of how alumnae feel about their "beloved Saint Mary's."

A dedicated Admissions staff has seen Saint Mary's through a decline in the national student population. This fall, with 1.6% fewer high school seniors in this country, Saint Mary's opened with a 13% increase in enrollment. There remains a definite need for quality women's education in the United States. Scholarship programs have been strengthened, and top students are finding that Saint Mary's will assist them with tuition.

Dr. John Wester, formerly Associate Vice President for Student Affairs at Valdosta State College, assumed duties as Dean of Students this summer. His years of education, his experience, and his enthusiasm have already done much to strengthen student programs.

One of my priorities as Saint Mary's President will be to strengthen the College's relationship with the Episcopal Church. Saint Mary's is the only Episcopal women's college left in America, a distinction which must be preserved. For 145 years, Saint Mary's has helped women develop strong leadership skills—skills they have used as parish and community leaders. These alumnae have made significant contributions to the Church. Sadly, the national church gives the college no financial support. We must rely solely on contributions from the five dioceses with which we are affiliated.

The Diocese of North Carolina, its parishes and ECW branches made gifts to Saint Mary's totaling $9,125 during the 1985-86 fiscal year. Your support is important to us in that it demonstrates your belief in our work. We believe we are doing a good job of providing a solid liberal arts education that stresses the fundamental values of our society. For us to continue to provide this education, Episcopalians must become more aware that they can help Saint Mary's. That help takes two forms—referring students to us and including us in your parish giving plans. We ask for your support at a level that more aptly reflects the contributions Saint Mary's makes to the long-term growth of the Church.

Clauston Jenkins
President

Commission on St. Andrew's, Woodleaf

THE ANNUAL homecoming service was held on August 31, marking the 146th anniversary of the consecration of Saint Andrew's on the last Sunday in August, 1840. The Communion Service used was from the 1789 Book of Common Prayer, in use at the time of the consecration.

The Celebrant was the Rev. Downs Spitler, St. Timothy's, Wilson, assisted by the Rev. Mayo Little, St. Luke's, Salisbury, and the Rev. Willis Rosenthal, Good Shepherd, Cooleemee. An antique pump organ and a hammered dulcimer provided the music. After the usual picnic under the oaks, the Order of Holy Baptism was administered by the Rev. Claude Collins, St. George's, Woodleaf. The candidate for Holy Baptism was the great-great-great-granddaughter of the Rev. George Badger Wetmore, Priest-in-Charge of St. Andrew's from 1852 to 1885.

Groups of students from schools in the area visited the church during the year. The church is tn the Historic Properties Commission's self-guided tour of Rowan County. Lightning caused minor damage to the building in which the fire protection equipment is housed during the summer; the building has been repaired.

Guy W. Etheridge
Chairman

Special Committee on Congregations

THIS COMMITTEE has worked since the summer of 1985 on the matters assigned to it by the Convention in 1985 and again in 1986. We have reached the conclusion that there are sound reasons for drawing some distinctions between self-supporting and non-self-supporting congregations; and we favor the continued use of the traditional designations, "parish" and "mission." We support the authority granted the Convention to establish criteria for (a) designating a congregation as a parish or mission and (b) setting the standards required of each for admission to and retention of membership in the Convention, that is, for sharing in the legislative governance of the Diocese. Space allows us to list only our principal proposals; we hope our full report will be read for the reasons supporting our recommendations.

CLERGY: (1) A congregation seeking *admission* to the Convention as a *parish* should certify that it intends to employ and support a full-time resident priest at a salary not less than the minimum set for mission clergy by the Diocesan Council. (2) To *retain* Convention membership as a *parish* a congregation should maintain that standard. (3) The expression "full-time" applicable in (1) and (2), above, should be defined as being on call at all times at least 5 days (including Sunday) each week. (4) A congregation seeking *admission* to the Convention as a *mission* should certify that, if within its financial ability, it intends to pay the salary of its minister. (5) To *retain* Convention membership as a *mission* a congregation should, within its financial ability, pay for regular priestly ministrations, meaning at least 2 celebrations of the Holy Eucharist each month. (6) The compensation standard set for a rector in (1) and (2), above, should be deemed to be met if it is paid in part by the *parish* served and in part by a *mission* he or she also serves so long as the requirements of (3) and (5), above, are met.

CHURCH'S PROGRAM SUPPORT: (1) A congregation seeking *admission* to union with the Convention as either a *parish* or *mission* should certify that, within its financial ability, it intends to bear its annually apportioned share of the Church's Program budget. (2) A *parish* or *mission* seeking to *retain* membership in the Convention should notify the Diocesan Council by December 31 each year what steps it has taken and expects to take to accept and pay its quota and what amount it accepts and intends to pay; if that amount is less than its quota, it should explain its inability to pay the full quota. (3) The canonical provision exempting missions that receive Diocesan financial aid from being assigned quotas should be repealed.

TITLES: (1) The term *"mission committee"* should be changed to *"vestry."* (2) A member of the clergy in charge of a *mission* should be called *"vicar."* (3) Other clergy titles and designations should be simplified as provided in our report.

SIZE: (1) A congregation seeking *admission* to the Convention as a *parish* should have had an average of 100 communicants for the 3 years preceding its application. (2) To *retain* Convention membership as a *parish*, a congregation should have had an average of 100 communicants for the 3 years preceding the date of determining whether the standard is met. (3) A congregation seeking *admission* to the Convention as a *mission* should have had an average of 20 communicants for the 3 years preceding application. (4) To *retain* Convention membership as a *mission*, a congregation should have had an average of 20 communicants for the 3 years preceding the date of determining whether the standard is met. (5) The standards set in (1) through (4), above, should not become effective until 3 years after their adoption by the Convention.

MULTI-CONGREGATION PARISHES: Existing canons providing for multi-congregation parishes should be clarified to provide that such a parish is limited to 3 congregations and that it is to have only one vestry, a single budget, and a single set of lay delegates to Convention.

HISTORIC CHURCHES: As a missionary strategy, a "historic church" designation should be established by the Diocese, using the criteria and administrative plan recommended in our full report.

COALITIONS: Before adopting a system of coalitions, the Diocese should (1) make a substantial and continuing financial commitment to support any coalitions that may be established, (2) adopt a policy on whether *parishes* as well as *missions* are to be eligible for coalition membership, and (3) adopt a policy on whether retired clergy who have regularly served one or more congregations in a proposed coalition would be eligible for regular work therein.

COLLEGE CHAPLAINCY CONGREGATIONS: (1) Each such group should be led to form itself as either a *mission* or a *mission in the form of a special ministry*; in either case, *admission* to Convention membership would be governed by the standards applicable to *missions*. (2) Persons already enrolled in a parish or mission of this Church at the time they participate in a college chaplaincy congregation should be encouraged to retain that parish or mission affiliation.

MISCELLANEOUS: (1) A *mission* seeking to *retain* Convention membership should satisfy the appropriate Convention agency that it maintains or intends to maintain a suitable place of worship. (2) A *parochial mission* should be required to seek *admission* to the Convention within 3 years of its organization.

Henry W. Lewis

Report of the Chancellor

THE CHANCELLOR'S 1986 report in full is being made to the Bishop and to the Convention, and will appear in the 1987 Journal. The following is a summary of said activities.

As he is charged in the Canons, the Chancellor has been available at all times during 1986 "to advise regarding any questions of law which may arise in the administration of Diocesan affairs." In the discharge of this duty he has at various times during the year advised the Bishop, the Suffragan Bishop, the Diocesan Business Administrator, and other Diocesan and parochial officials, clergy and lay, on a good many such matters. Included, among others, are the following: (a) The status, vis-a-vis restrictions in the original instruments of gift, of the proceeds of sales or condemnations of property given over the years to the Thompson Orphanage and held by the Diocese for it, and the obligation of the Diocese and the Orphanage to preserve the identity of said funds; (b) The trustee's duties in the administration of the Krebs trusts for the Diocese and for Emmanuel Church, Southern Pines; (c) Two determinations of marital status under the National Canons, and preparation of required documents therefor; (d) Analyzed the Rose Moncure trust held in the Common Trust Fund and advised the Diocesan Business Manager as to its handling; (e) Advised a parish as to the proper use by it of restricted gifts; (f) Advised a parish of the necessity of keeping minutes of its vestry meetings and generally as to the form they should be in; (g) Advised a priest as to the legal status of the Diocese and individual parishes as unincorporated religious societies under the Statutes of North Carolina; (h) The right of the vestry of Trinity Church, Fuquay-Varina, with the Bishop's approval, to allow part-time use of its church building by another denomination for religious services; (i) Cooperated with the trustee of the William A. Smith trust, in which the Diocese has no further interest, in its efforts to resolve a federal tax problem; (j) Prepared the required Canonical form for use by the Bishop in the deposition of a priest; (k) Advised St. Stephen's Church, Oxford, as to its proposed new bylaws; (l) Kept in touch with the executor and monitored the administration of the estate of Maude B. Inscoe, deceased, of of which the Diocese is a remainder beneficiary; and (m) Interpreted an employment contract between a vestry and its rector.

As Chancellor and Parliamentarian of the Convention, attended all sessions of the 1986 Diocesan Convention. Also during the year: served as an *ex officio* member of the Diocesan Commission on Constitution and Canons; with the Chairman of the Commission on Constitution and Canons, attended a two-day conference at Alexandria on Canon Law.

Joseph B. Cheshire, Jr.
Chancellor

Department of Finance and Business Methods

THE PURPOSE of the Department of Finance and Business Methods as stated in Canon 15 of the Diocesan Canons is that it: "shall direct, coordinate, and administer the business affairs of the Diocese not vested by canon in other officers and agencies and not otherwise assigned by the Council." According to these stated guidelines, the Depart-

ment reports the following actions taken in the year 1986:

1. Recommended raising the "fulltime employment" designation from twenty-five to thirty hours per week for the purpose of Diocesan insurance coverage.

2. Received and considered recommendations from the Insurance Study Committee regarding the Diocesan insurance program. This information was disseminated to the clergy at a meeting of the North Carolina Episcopal Clergy Association held on January 7, 1986 and again at the annual Clergy Conference held on October 8, 1986. The Department recommended that no increase in deductibles be implemented at this time.

3. Considered the matter of Diocesan insurance coverage for seminarians; recommended to Diocesan Council that seminarians be covered by our program but be required to pay their own premiums.

4. Established guidelines for medical insurance coverage for the spouses of deceased clergy.

5. Recommended to Diocesan Council a revised vacation schedule for fulltime Diocesan support staff. Such persons to be granted one month per year vacation after one year of fulltime service.

7. Recommended to Diocesan Council that a summary of Diocesan Council meetings be carried in *The Communicant.*

8. Advised and assisted the Diocesan Business Manager in attempts to secure audit information from St. Mark's, Roxboro.

9. Granted permission to Saint Bartholomew's, Pittsboro, for requested investment program according to Canon 16 of the Diocesan Canons.

10. Submitted salary recommendations for the Episcopal Maintenance Fund that fall within the purview of the Department.

11. Advised and assisted the Treasurer of the Diocese in overseeing the spending of Diocesan funds.

The Rev. Dr. Glenn E. Busch
Chairman

Deacons' Training Program

THE DEACONS' Training Program was instituted in order to prepare men and women for the Vocational Diaconate, a ministry of service in the Church and in the world. Participants are received into the program after serving a one-year internship and being approved by the Commission on Ministry as postulants for Holy Orders. During the program, they undertake studies in Bible, theology, ethics, history, liturgy and the practice of ministry. In addition, they engage in field work under supervision in such areas as hospital ministry, counseling, shelters and soup kitchens, as well as ministry to women, the elderly, and the dying.

The program is now completing its second full year of operation. There are, at present, twelve participants, four in each of the three years of the course of study. Third-year students will be prepared for ordination in 1987.

The Deacons' Training Program Committee came into being in 1986, its members appointed by the Bishop. The Committee acts as a board of overseers for the program, preparing the budget, making recommendations regarding curriculum, and evaluating the results.

Persons interested in the possibility of preparing for the Vocational Diaconate should consult their Rector or Priest-in-Charge. The Director of the Program is available to provide more specific information.

Earl H. Brill
Director

Commission on Christian Social Ministries

IN HIS ADDRESS to the Convention last year, Bishop Estill remarked upon our sorrow over the death of Lex Mathews and said, "We will have to get on with the things that Lex led us into, and chart new ways of serving human needs. I have met with the Commission on Christian Social Ministries and we are moving ahead, with the help of a consultant, to define our goals and to seek a person to fill that slot. In the meantime, we are committed to what has gone before and determined to keep the momentum going in this vital area of ministry and mission."

Exactly what Bishop Estill said to last year's Convention has been the business of the Commission on Christian Social Ministries during the last year. The process of self-examination and goal-setting undertaken by the Commission, with the able assistance of the Rev. Huntington Williams, resulted in a Commission re-committed to a ministry of social outreach in response to the mandate of Jesus Christ to serve "the least of these." In its efforts to proclaim the Gospel, the Commission understands its role as follows: "to pioneer, to interpret, to enable and to encourage the Diocese and congregations to recognize and to develop programs and ministries to address human and social needs; to celebrate what is being done on the local level and to convey the Good News of these efforts to the Diocese; to stimulate the corporate conscience of the Diocese; and to join with others working for the common good."

Several now-independent commissions had their beginnings under the Christian Social Ministries umbrella: Women's Issues, Land Stewardship, Alcoholism and Drug Abuse, Aging and Hunger. There continues to be a lively relationship between these commissions and the Commission on Christian Social Ministries. Still under the latter umbrella are such areas of outreach as our joint migrant ministry project with the Diocese of East Carolina, the peace initiative network, refugees, criminal justice, and two committees established by last year's convention: one on AIDS and the other on Pastoral Concerns on Homosexuality. These were created to be concerned primarily with matters of awareness, understanding and education, and both committees have been busy in those areas. Yet another committee, one on accessibility or disability concerns (as mandated by General Convention), is in process of formation. We recognize that there are many other areas of social concern in which our presence and ministry are needed, and we hope that under a new Director, we can begin to move into some of them.

While we continue happily to assist with such things as start-up funds for soup kitchens, housing projects for the poor and elderly, and studies related to the many homeless in our midst, we encourage everyone to share with us new ideas which might enable us to perform an even more effective service as your Commission on Christian Social Ministries.

With the knowledge that the Rev. E. James Lewis has accepted Bishop Estill's call to be the new Director of Christian Social Ministries, I leave my part time interim position confident that a caring and able person will be leading the Diocese's efforts in social ministry. Jim, currently the Director of the Coalition for the Homeless, Inc., in Charleston, West Virginia, brings an extensive personal history of involvement in matters of social concern. He will need your prayers and your support. I feel confident he will receive both.

Jacob A. Viverette
Interim Director

Kanuga Conferences

1986 WILL BE remembered as the year in which hopes came into being for Kanuga Conferences. From the completion of a road bypass to increased and enthusiastic attendance at Kanuga-sponsored programs, it was a year in which people worked together to meet and surpass expectations.

The construction of the new road, a joint venture between Kanuga and the State of North Carolina, brought about the closing of the existing state road which had dangerously bisected the conference center. As a result, there are much greater degrees of safety and privacy for Kanuga.

Attendance at Kanuga-sponsored events continued to grow. Biggest conference improvement was seen in the January Vestry Leadership, which would have completely filled Kanuga had the design not dictated a limit.

Summer conference attendance was down slightly from 1985's superb enrollment capacity with 543 youngsters attending the five sessions. Summer, fall and Thanksgiving guest periods were well filled.

Added to the numbers of persons who came for Kanuga-sponsored programs were the various parish, diocesan, provincial, and national church groups which made use of the conference center and the non-profit and business organizations, using Kanuga for educational, planning, and training sessions. Kanuga operated almost daily—with consistently high attendance—from April through early December. It was closed for renovation work on the Inn in mid-December but opened to a capacity Winterlight after Christmas.

It was a productive year, rewarding for both those who came to Kanuga and those us on the staff and the volunteers who serve this place.

Improvements to the facilities continued. By May of 1987 all but three of the 1909-vintage cottages will be renovated and refurnished. An administration building will be completed and in use, freeing the former staff offices in the basement of the chapel for program space and an enlarged bookstore. A most appropriate improvement has been the heating of the Chapel of the Transfiguration, making it possible for the building to be used for worship year-round. This was accomplished through memorial gifts, honor gifts, and chapel offerings made over the past three years.

Financial support for Kanuga continued strong. Pledges to the capital campaign are still being paid. With the unrestricted annual fund surpassing its $100,000 goal, Kanuga was able to increase the amount of scholarships to conferences and Camp Kanuga and was able to provide additional support to the Program Committee, a volunteer group which plans and promotes Kanuga-sponsored conferences.

Gifts from Episcopal Church sources are a vital part of Kanuga's development. To the four Carolina dioceses—Western North Carolina, East Carolina, South Carolina, and Upper South Carolina—which made diocesan gifts to Kanuga in 1986, we are indeed grateful, as we are to the several other provincial dioceses, parishes and ECWs who gave so generously.

Kanuga-sponsored conferences for 1987 began with Vestry Leadership, a joint venture with the Alban Institute held in January. Coordinated by the Rev. Ben Smith with leader Speed Leas of Alban, the conference filled to capacity and used rented housing space at nearby Bonclarken Assembly.

Scheduled for the summer are the traditional youth week; Christian Education with Madeleine L'Engle; Arts, Preschool, Bible with Edward Hobbs returning; and Renewal with David and Ginny Collins. Also coming are Presiding Bishop Edmund Browning, Bishop Michael Marshall, and a Jewish-Christian conference featuring Rabbi Lawrence Kushner.

Albert S. Gooch, Jr., President

Advisory Committee to the Registrar and the Historiographer

THE ADVISORY Committee again observes that the duties of the Registrar are included among the duties assigned to the Diocesan Archivist at the Diocesan House in Raleigh. They have been carefully and well carried out to the satisfaction of the Registrar and of the Advisory Committee.

The chief responsibility of the Advisory Committee this year has continued to be the publication of the history of the Episcopal Church in North Carolina. The manuscript has been revised and copyedited with special assistance and supervision provided by Matthew Hodgson, Church of the Holy Family, and has gone to press. Photographs have been collected and final choices are being made based on guidelines developed by the Advisory Committee. Gratitude to the many persons who have expedited the publication of the history will be found expressed in the "Acknowledgments" at the front of the completed volume. The special Committee on distribution and sales is now beginning its work.

Because the duties of the Advisory Committee, once the history is published, are incorporated in the work of the Department of History & Records, the Committee recommends its own demise. In conclusion, the Committee points out the value of the Diocesan Archives in the revision and checking of the manuscript for the history; the continued growth of the collection will increasingly aid the work of the Historiographer and other scholars.

Dr. Sarah M. Lemmon, Chairman

Planned Giving Committee

DURING THE LATTER part of 1985, the Rev. Royal F. Dedrick accepted appointment as part-time Planned Giving Officer in the Diocese of North Carolina. Father Dedrick's qualification, interest and motivation stem from a lengthy and fruitful professional career as a consultant in employee benefits and financial planning.

He has worked closely with Mr. Glenn N. Holliman, director of development for the three dioceses of Tennessee, in preparing for estate planning seminars and other parish-oriented educational meetings, a number of which have been held in this diocese during 1986. He has also attended training and continuing education sessions for planned giving officers in May and June, 1986. It is expected that Father Dedrick will give about one-third of his time during 1987 as Planned Giving Officer and, hopefully, this position will evolve into a full-time ministry.

The rubric on Page 445 of the Book of Common Prayer instructs the clergy to remind parishioners "about the duty of Christian parents to make prudent provision for the well-being of their families, and of all persons to make wills, while they are in good health, arranging for the disposal of their temporal goods, not neglecting, if they are able, to leave bequests for religious and charitable uses." The planned giving committee sees itself as a tool that the clergy might use to educate their parishioners in the importance of proper planning for their families and in the techniques that are available to remember the church or other charities in their plans. While stewardship is an all-encompassing concern with how we use our lives, our talents and our substance, the principal focus of the stewardship commitee is on stewardship of our current income and the principal focus of the planned giving committee is on stewardship of our accumulated assets. It is all part of the same ministry.

Father Dedrick will work through the clergy in charge of the various churches and missions. Each church or mission might then designate a planned giving person or planned giving committee. Upon request from a church or mission, the Diocesan Planned Giving Officer will help design a planned giving or financial planning presentation that will be appropriate for the particular group to be addressed; groups might consist of just the vestry or mission committee, members of the adult Sunday School, members of the ECW or men's organization, or may be open to all members of the church or mission. After deciding upon the type of program that is desired and the date and time of the meeting has been set, the Planned Giving Officer or someone designated by him, will present the program.

Because of the rubric on page 445 of the Book of Common Prayer, we established a "445 Club". In each delegate's packet is a card and button. If you sign the card that says that during 1987 you will review your will and give prayerful consideration to remembering your church or other charities, you become a member of our "445 Club" and we trust that you will wear our button. We have a Planned Giving booth that will be manned during convention hours and ask that you turn in the cards at the booth.

The other members of our committee are Hoke Pollock of Southern Pines, Howard Ellington of Raleigh, John Thomas of Durham, Mahlon DeLoatch of Tarboro, Henry Bernhardt of Salisbury and Michael Smith of High Point and I want to thank them for their assistance during 1986.

H. Gilliam Nicholson, Chairman

Thompson Children's Home

THOMPSON CHILDREN'S HOME successfully celebrated its 100th anniversary during 1986. Our founders without promise of continuing funds risked themselves to serve the orphans of North Carolina in the late 1800's. After enduring several economic depressions, two World Wars, the Korean War, the Vietnam War, and the advent of the Nuclear Age, the spirit of Thompson Children's Home is still strong. Thompson's services are now centered upon rehabilitation and treatment of emotionally-disturbed children and their families. A church children's home is far more than buildings, and endowment or an established way of operating. Its vision must be a call to mission. This mission requires continuous re-evaluation and re-dedication. As we begin our second century, we look forward to incorporating new ideas and developing relevant programs to meet the ever-changing needs of our society.

Currently Thompson Children's Home has several important programs. We provide residential treatment services for 24 emotionally-disturbed children in Charlotte and eight troubled teenage boys are served in Goldsboro. All of these people have special problems that require skilled intervention. In addition to our specialized residential programs we offer summer day camp and after-school care for "latchkey" children in Charlotte. We also provide evaluation and assistance to families throughout North Carolina who are facing crisis. Altogether we served more than 150 different children in the past year. Also a new program is being developed for weekend respite care for mildly and moderately intellectually handicapped children and young people. But Thompson as a church agency sees its mission as going beyond excellence in child care and treatment; we seek to help each child understand that he or she is a child of a loving God.

I plan to resign my position effective July 1, 1987 to enter a new phase of lay-ministry, i.e. teaching in a college or university, but I will always be proud of my fifteen years at Thompson.

The course of Thompson's future services is uncertain. However, a review of its first one hundred years shows that men and women have come forth to discover God's will at critical times of change and progress. If we will but follow the example of our founders, Thompson Children's Home in 2086 will be preparing for its third century of caring.

John Y. Powell, Ph.D.
Executive Director

Standing Committee

THE COMMITTEE organized following adjournment of the 170th Annual Convention, electing the Rev. Robert L. Sessum as president and Alfred L. Purrington, III as secretary; it has met nine times since the Convention.

The committee interviewed and reommended ten persons applying for admission as candidates for Holy Orders, (two for the vocational diaconate) nine persons seeking ordination to the Diaconate, five persons seeking ordination to the Priesthood, and one person ordained in a church not in communion with the Episcopal Church applying to the Bishop to be a member of the clergy of this church.

As provided by canon, the Committee advised on and consented to the Bishop's acceptance of a priest's renunciation of the ministry.

The Committee acting pursuant to canon and the request and recommendation of the Bishop designated Bishop Vest to be in charge of the diocese and to be the Ecclesiastical Authority during the absence of the Bishop from May 1 to July 31, 1986 or until the Bishop should sooner return to the continental United States.

The Committee consented to the election of bishops coadjutor in two dioceses and to a suffragan bishop in three; it consented to the ordination and consecration of bishops in seven dioceses, to the ordination and consecration of bishops coadjutor in five dioceses, and to the ordination and consecration of bishops suffragan in three dioceses.

Fifteen proposals to sell or encumber real property were considered and dealt with, ten from parishes, three on behalf of missions and two from diocesan institutions.

The Committee reviewed and advised the Bishop on two applications for grants to the Coalition for Human Needs, one to the Presiding Bishop's Fund for World Relief and one to Jubilee Ministry.

In conjunction with the Bishop, the Committee has monitored parish and mission compliance with canonical requirements for maintaining status and union with the Diocesan Convention.

This report covers the Committee's activities through December 1; actions taken at subsequent meetings prior to the 1987 Convention will not be covered in its final report to the Convention.

Alfred L. Purrington, III
Secretary

Parish Grant Commission

SINCE 1972, when the Parish Grant Commission was created by the Diocesan Council to carry out the mandate of that year's Convention, 134 different grants to congregations have been made for a total expenditure of $350,800.

The Parish Grant program has provided seed money to congregations of this diocese to help them in their efforts to become involved in social outreach in their local communities, with an emphasis on member participation and ecumenical co-operation. Filling in the application forms, available from the Diocesan House, requires careful planning so as to meet Council's criteria, which it is the task of the Commission to monitor. The specific guidelines of the program stipulate that innovative pilot projects are particularly to be encouraged and that assurances are to be given that future funding has been considered. Vestries and Mission Committees are required to supervise the expenditure of grants and the Parish Grant Commission receives year-end evaluations of each program.

In 1986 the Parish Grant Commission appeared for the first time as a line item in the diocesan budget. Previous sources of funding, diocesan trust funds or budget surpluses, were unreliable; furthermore, this kind of funding strategy did not truly reflect the commitment of the Diocese to the outreach ministry of its congregations. The 1986 Diocesan Convention overwhelmingly committed $25,000 to the Parish Grant Commission.

Congregations large and small have called on this resource to assist them in new ventures among those in need in the name of Christ. The commission has been heartened by the diverse and generous witness made by Episcopal Churches throughout the communities of our Diocese.

At the end of the third quarter in 1986, the following grants had been made:

Gethsemane-Rainbow Partnership, Inc.	
St. Michael's, Raleigh	$3,000
Family Financial Counseling Service	
St. Matthew's, Hillsborough	3,000
Middle School Afterschool Program	
Holy Trinity, Greensboro	3,000
Summer Enrichment Program	
St. Mark's, Wilson	3,000
Caswell Family Violence	
St. Luke's, Roxboro	2,000
Community Shelter	
Good Shepherd, Rocky Mount	2,300
Reidsville Soup Kitchen	
St. Thomas, Reidsville	3,000
Area Congregations in Ministry	
Episcopal Churches in Oxford	2,000
Prisoner Visitation Program & Prison Families Anonymous	
St. Bartholomew's, Pittsboro	3,000

The Rev. William E. Smyth

Commission on Alcoholism and Drug Dependency

THE DIOCESAN Commission has actively worked with churches in the establishment of Parish Commissions during 1986. At the request of the Commission, Bishop Estill forwarded to each Parish in the Diocese a copy of the program developed in cooperation with Christ Church, Charlotte. This outlined Christ Church's establishment of a Parish Commission on Alcoholism and Drug Dependency and suggested procedures to follow. It also involved a complete bibliography. Each parish was requested to provide a contact person for the establishment of their Parish Commission. St. Paul's, Monroe, and the Church of the Good Shepherd, Asheboro, initiated action in 1986 to establish working parish commissions.

With the heightened national focus on the continuing problems of alcoholism and drug dependency, we are hopeful of increased diocesan awareness. Your Diocesan Commission stands ready to assist every parish in the establishment of a commission to promote the healing message: spiritual, emotional and physical.

E. Dunbar Jewell, Chairman

Clergy Deployment Commission

IN 1986 the Clergy Deployment Commission continued its ministry of assisting clergy in registering with the Church Deployment Office (CDO) in New York and in assisting parishes in their searches for clergy.

Diocesan clergy were contacted by mail or in person and urged to update with the CDO. Many clergy took advantage of this invitation and conferred with members of the Commission.

The Clergy Deployment Officer assisted in the search for eleven parish clergy.

The excellent work of the North Carolina Episcopal Consultant Network continues to be essential in the diocesan search process.

Members of the Commission (the Revs. William Lantz, James Mathieson, and Nancy Reynolds Pagano) look forward to continuing their assistance to the Diocese in 1987.

The Rev. William E. Smyth

Hunger Commission

NINETEEN EIGHTY-SIX has been marked by transition. Seven members of the Commission last year are no longer in the Diocese or on the Commission. This attrition includes the only chairman this Commission has known, a person who shouldered the brunt of responsibilities in previous years. Nine members of the present Commission are new. The Commission has been convened six times since the Diocesan Convention. The constancy of some Commission members has enabled us to make the transition magnificently.

As the Commission endeavored to reconstitute itself, we hammered out a new purpose statement, a necessary step in keeping with the huge turnover in membership. The statement is quoted by way of explanation of our call in the Diocese:

To engage ourselves and others on the diocesan, parish, and individual levels in study, prayer, and action so that we will come to a deeper understanding and concrete response to the causes and effects of hunger, malnutrition, and poverty.

To encourage individuals in our Diocese to see hunger as a daily problem and to explore effective ways that each person may respond through time, talent, treasure, and lifestyle.

To see the hungry and poor as our brothers and sisters in Christ within the world, to uphold their worth and dignity and to realize the privilege of being with them.

The Commission is to be a catalyst, a means of inspiration for short term survival for the hungry and malnourished and for long term solutions of conditions which lead to hunger. We have become equipped to honor this high calling. Thanks to the diligence of Commission members, a network of parish contacts throughout the Diocese committed to addressing symptoms and causes of hunger has been established. In concert with this network is the accumulation of information about the study, prayer, and action relating to hunger undertaken in our Diocese. This document is to be published in time for the 1987 Convention and thereafter widely distributed throughout the Diocese. Participation in our survey was outstanding. The published results will so indicate. Conversation has begun with the Land Stewardship Commission and with the Land Stewardship Council of North Carolina about our common interests. Also, conversation has been initiated with our counterparts in the Dioceses of East Carolina and Western Carolina for the sponsorship of a state-wide hunger conference next fall.

Our Diocese and the Episcopal Church in general are doing commendable work embodying the call of Christ to assist and transform the lives of the hungry among us and throughout the world. This is not to say that the job is complete or that it is adequate. However, the Commission desires that the Convention note that there is much to rejoice in that our Church is doing. The results of the 1986 Hunger Commission Survey reveal astounding efforts on the part of our parishes. The Commission is encouraged by knowledge of what is currently being done. No doubt Convention delegates and Episcopalians throughout the Diocese will be also. Observations from Commission members, the Wagners and Betty Brown, who represented us at the annual Provincial Hunger Meeting this fall, are pertinent in this regard:

—Churches of Province IV (Kentucky, Tennessee, North Carolina, Mississippi, Alabama, Georgia, South Carolina, Florida) have a deep concern with hunger and related problems.

—The Episcopal Church is strong and alive in an exciting way not easily perceived by quiet church members.

—The worship of the Church is very important for maintaining faith, and for refueling of energies.

—The efforts of one or two people do make a difference. This was emphasized time and again by the examples of ministry in inner cities and in the poverty-stricken Appalachian Mountains.

With the support of the Diocese and from countless people in our churches, the Hunger Commission has made an excellent second beginning. Two people who have been with the commission since its inception who complete terms of service this year, and who merit special attention are Tom and Ginny Huggins. They have been invaluable in this time of transition for the new members, especially the chair. Much needs to be done by the Hunger Commission and by congregations and individuals of our Diocese. Much is already being done.

W. Verdery Kerr

Commission on Ministry

THE COMMISSION on Ministry has met seven times during 1986—six of these meetings were overnight meetings. Five of these six were for Commission business and interviews. In addition there was a day-long interview meeting in May to interview persons whom we were unable to schedule in April. In June the Bishop's annual meeting was conducted by Bishop Vest, with aspirants and contact persons as well as intern supervisors attending. In October the Commission met with the Reverend Canon Robert Tharp of the Diocese of East Tennessee and member of the National Church's Commission on the Development of Ministry. At this meeting, canons, procedures and expectations by the Commission were discussed.

The schedule for meetings of the Commission at this point is as follows: In January the Commission meets with interns who are midway their internship and evaluates their readiness for postulancy. In February the Commission meets with aspirants applying for postulancy and evaluates them as to their readiness for a one-year internship in a parish under the direction of the local rector or vicar. This internship will begin in June following the Bishop's meeting with aspirants, contact persons of the Commission and potential supervisors. In March the Commission meets with candidates and evaluates their readiness for ordination to the diaconate. Should the Bishop require it, the Commission also meets in March with deacons and evaluates their readiness for ordination to the priesthood. In November the Commission meets with postulants to evaluate their readiness for candidacy. This generally occurs in November of the postulants' second year of academic training for ordination. These procedures are identical for persons with ultimate goals of priesthood as well as those with goals of vocational diaconate.

Since this is my final year as member and chairperson of the Commission, I claim the privilege of expressing my appreciation to Bishop Estill, Bishop Vest, the long suffering and good tempered members of the Commission, to the indefatigable Libbie Ward, until recently Bishop Estill's secretary, Lillian Reynolds, Bishop Vest's secretary, and Sara Jo Manning, who has recently gone through the process of getting things together for a Commission on Ministry meeting with great patience and good will.

It has indeed been a privilege to serve on this Commission.

B. Daniel Sapp, Chairman

Department of Mission and Outreach

BEING COMPOSED of several Diocesan Council members as well as all the Deans and Lay Wardens, the Department of Mission and Outreach is responsible for oversight of all the programs of the diocese. This responsibility is primarily carried out through the Budget Hearings, at which time all commissions involved in the program of the diocese report to the Department and make their budget requests. Mission and Outreach makes budget decisions about each line item of the Program Budget and, through the Budget Department, presents this to Diocesan Council.

In order to be a more effective advocate for the various commissions and their work, this year the Department organized itself into three divisions. Each division is responsible for keeping in contact with and receiving reports from the commissions in that division's jurisdiction. By dividing the scope of responsibility in this fashion, it is hoped that the whole Department will be able to have a better understanding of the programs of this Diocese and that the Department will be in a better position to be a stronger advocate for the various commissions.

At the Budget Hearings, the Department requested the Bishop to appoint two special task forces to study:

1. The future relationship between the Diocese and Christ the King Center.
2. The most effective ministry for the deaf and other handicapped persons in this Diocese.

Additionally, the Department asked the College Work Commission to do a thorough evaluative study of the college chaplaincy programs in this Diocese. It is expected that the report of this Commission as well as the reports from the two Task Forces will be made at the Budget Hearings in 1987.

Daniel J. Riggall, Chairman

Commission on Marriage

IN RESPONSE to its charge to review current diocesan policies and practices respecting Holy Matrimony, the Commission on Marriage devised and distributed a comprehensive sample survey of the laity. The survey enquires into the respondents' experience with typical pre-marital preparation procedures and events, marriage celebration practices, degree of support in the church for marriage and family, and the church's response when divorce and remarriage occur. Written comments and resource suggestions from the 1984 clergy survey were distributed to the clergy along with the lay survey. About 1100 surveys (five for each member of the clergy canonically resident in the Diocese) were sent out. The clergy were asked to distribute them to Episcopal laypersons representing as wide a variety as possible of experience with marriage. About 250 of these surveys were completed and returned. Results are being tallied at this writing and will be publicized in due course.

Turning to another aspect of its charge, that is, to consider "means of revitalization of the sacramental and redemptive qualities of marriage," the Commission sponsored the writing of a series of essays on "Aspects of Redemption in Marriage" by an Episcopal lay practitioner of psychoanalytically-oriented psychotherapy who is also deeply concerned about the sacramental and redemptive processes in marriage. These essays will offer a rich mine of material for both clergy and laity to encounter this issue in a variety of ways; the Commission plans to offer a conference or workshop based on its insights, as well as to provide written resource material for use in marital preparation and counselling.

The Commission is to make its final report to the Joint Standing Commission on Human Affairs and Health by June of 1987, but being in full agreement with that body's observations that marriage in the United States "is in a time of dramatic change and reevaluation," earnestly hopes that a permanent commission on marriage and family life will be established.

The Rev. Nancy Reynolds Pagano

Christ the King Center

CHRIST THE KING CENTER, a ministry based in Charlotte's Optimist Park, was established by the Episcopal Diocese of North Carolina in 1968, and offers a model of urban ministry built on partnership between individuals, local parishes and the Diocese.

Within the context of Christian service, our goal is to lift up the spiritual, economic, educational, and vocational needs of the urban community through advocacy, sponsorship, and community organization. Program priorities and Center policies emphasize building on the leadership resources within the Optimist Park community. By working to change systems that keep poor people in poverty, as well as working to affect individual lives, Christ the King Center seeks to make a lasting impact on urban poverty.

Center activities are designed to have long-term impact and to help people help themselves. Center programs for young people include Camp at Home; pre-school summer enrichment; operation of the Weekday School; boy and girl scouting opportunities; the Optimist Park Youth Group; a junior high drop-out intervention program; summer job opportunities; and high school completion classes.

Center programs for adults include: adult basic education and English as a second language classes; courses in job skills and training; daily senior citizens' meetings; the Greening Project for improving the appearance of the neighborhood; the Wood Pile Project which provides emergency firewood to neighborhood residents; and crisis intervention and referral services related to food, clothing and shelter.

Christ the King Center's ministry also extends through several affiliated programs in the community such as the Charlotte Organizing Project, Energy Committed to Offenders, Habitat for Humanity, Shalom Homes, and the Optimist Community Organization.

In addition to ministering to the needs of the neighborhood throughout the week, Christ the King Center is a worshipping community. Holy Eucharist is celebrated every Sunday in the Chapel of Hope by part-time clergy staff. The Chapel of Hope is governed by its own mission committee.

Brother Richard Banks, Director

APSO

THE APPALACHIAN People's Service Organization(APSO) is the Episcopal Church's expression of mission and ministry in Appalachia. It is a coalition of fourteen dioceses working together with the National Church and others to do the work of the Gospel. These dioceses, which include the Diocese of North Carolina, extend from Bethlehem, Pa., to Atlanta, Ga.

APSO works through four ministry units:

Intramont: A ministry of leadership training and development for lay and ordained persons. It is a cooperative effort of local congregations, dioceses, seminaries, and the National Church. The Rev. Harrison Simons serves as diocesan representative to this unit. He is also part of the special task force charged with preparing a position paper on strategies for rural mission and ministry to be presented to the National Jubilee Advisory Committee this spring.

Urban: This unit helps urban parishes and dioceses respond to the plight of the urban poor with special attention to urban Appalachians, that is, those who have migrated from the mountains in search of urban ministry in this diocese. Beth McKee of Browns Summit represents this diocese on the Urban Ministry Unit.

Social and Specialized Ministries: This is the education and networking arm of APSO. Social and Specialized Ministries works with already existing organizations to advocate legislation beneficial to Appalachia and to develop educational materials for use in the Episcopal Church on the issues that affect the region. Their current focus is on education. Dr. Roger S. Dow, professor of reading diagnostics at Frostburg State College (Md.), has offered to assist any diocese or parish in setting up a literacy center, including recruiting and training tutors and serving as advocates for education in the local community. His only fee is the cost of his transportation and lodging. Dr. Dow also directs the Central Appalachian Reading Project, an umbrella project linking the reading clinics in the Western Maryland Regional Council's Jubilee Center in Cumberland, Md., and the Jubilee Center at Trinity Episcopal Church, Morgantown, W. Va., as a training center for literacy volunteers.

Youth and Volunteer Ministries: APSO sponsors workcamps each summer to utilize the ministry of young people in Appalachia. The dates and places of this summer's workcamps have not been finalized. These ministries also match individual volunteers of all ages with projects in the region.

Anna Curtis of Rocky Mount and Julie Weinstein of Mathews participated in last summer's workcamp at Blairsville, Ga.

APSO also serves as the Episcopal representative on the Commission on Religion in Appalachia(CORA). As such, we act as advocates for Episcopal funds for the 35-40 carefully screened and selected grassroots projects approved each year through CORA's Appalachian Development Project Committee. The North Carolina Occupational Safety Project in Durham is one of next year's ADPC projects.

Suffragan Bishop Frank Vest, the Rev. Robert Dannals, rector of Trinity, Statesville, and Laura Hooper, St. Stephen's, Winston-Salem, serve on APSO's Board of Governors. The Rev. Robert Dannals and Laura Hooper also represent APSO as CORA commissioners.

Laura L. Hooper

Communications Commission

THE PURPOSE of the diocesan Communications Commission has remained unchanged since its formation. That purpose is to provide direction to communications efforts in the diocese which will enhance and spread the work of the ministry of the church and the diocese in Jesus Christ, and to support the Communications Officer of the diocese via advice,counsel, and encouragement. The 1987 Diocesan Convention will mark the fourth complete year for the Commission. With a new chairman this year, time has been spent evaluating the effectiveness of our efforts and finding ways to be of further support to the individual parishes and to the Communications Officer, John Justice.

This year *The Communicant* has received many awards providing continuing proof of the excellence of this communication and the fine work of Mr. Justice. In addition to responsibility for the diocesan newspaper, Mr. Justice was able to complete the Diocesan Journal and have it in the hands of the clergy and delegates two months earlier than the previous year. Further efforts are underway to have the Journal ready even earlier in the year ahead. Regular time is provided the Communications Officer at each meeting of the Commission. This time is used for feedback, evaluation, suggestions and support. To further enhance the working relationship between Mr. Justice and the Commission, a special consulting panel was invited to spend a day, along with the Communications Commission, the Bishops, Mr. Justice and his support staff to provide a more professional critique of *The Communicant* than would be possible by the Communications Commission alone.

The Commission continues to be concerned about other areas of communications within the diocese, especially in the area of video usage. A questionnaire was sent to every rector and senior warden in the diocese requesting information about the use or interest in video for the local parish. The results of that questionnaire have been tabulated and will be available at the 1987 Convention. Efforts are currently underway to expand the video resources available for loan from the Archdeacon's offiie at the Diocesan House. Many helpful suggestions were received from the questionnaire and tapes are expected to be added soon. A Resource Catalog is currently underway to provide a complete listing of tapes available for loan, and a short synopsis of each. Two video workshops are expected in 1987: one for beginners and the other for more advanced video users. The Commission also seeks to be available to other commissions as a video resource when possible.

The Communications Officer and Chairman of the Communications Commission invite inquiries and suggestions. As chairman it is my pleasure to serve with such talented and hard-working persons as those who serve on this Commission. Constant changes in the field of communication make this a very exciting and challenging Commission. Please help us to help you.

Leland Smith, Chairman

Murdoch Society

THE FRANCIS J. Murdoch Memorial Society was founded by Margaret Murdoch to honor her brother, the Rev. Francis J. Murdoch, late Rector of St. Luke's Episcopal Church, Salisbury. The Society makes grants of financial aid to persons preparing for the ordained ministry of the Episcopal Church. The work of the Society is carried on by six Trustees who are appointed by the Bishop.

During 1986 the Society made grants to Samuel Johnson Howard for study at the Virginia Theological Seminary and to Virginia Norton Herring for study at Duke Divinity School.

Grants from the Society are made in the form of loans which are payable within five years after the date of the grant. When an aspirant is ordained to the Diaconate, however, the loan is cancelled.

Applications for grants by the Society may be obtained from the Convenor of the Trustees, whose name is listed in the Journal of the diocesan Convention. Completed applications should be endorsed by the aspirant's Rector or Priest-in-Charge and sent on to the Convenor for Trustee action.

Earl H. Brill, Convenor

Secretary of the Diocese

THIS MINISTRY primarily divides into two interlocking parts: Diocesan Convention and Diocesan Council.

Preparations for and follow-up from the work of convention is a year-round task. The week that the Journal of the 1986 Convention was distributed was the same week in which notices were sent out regarding delegates for this Convention.

Mr. John Justice, Communications Officer, and I worked this year to see that the 1986 Journal was published earlier than the 1985 edition. We expect to publish earlier yet in 1987.

Work with Diocesan Council includes attending to the details of pre-Council preparations and post-meeting follow-up.

This time of year, most of the ministry involves pre-convention preparation details—collecting and distributing resolutions, nominations, and reports; coordinating with the Communications Officer; and attending to last minute details for the clergy and lay delegates.

The work of the Secretary is supervised by the Department of Records and History.

Many thanks to the many people who each year give so many hours to see that the convention runs smoothly and gracefully. That spirit of grace is a hallmark of the conventions of this Diocese. Let me especially recognize the Rev. John Campbell for his many hours as Chairman of the Commission on the Dispatch of Business.

It falls to the Secretary of the Diocese to process the Parochial Reports (with the assistance of Mrs. Letty J. Magdanz, C.P.A., Treasurer and Business Administrator of the Diocese) and to help keep track of the many clergy in the Diocese. Special thanks to those of you who make the effort to have your reports in accurately and on time.

Summary of Diocesan Council Action, 1986

Feb. 10, 1986. Mrs. Magdanz was elected to be Treasurer and Business Administrator of the Diocese. Mrs. Anne Elliot was elected Registrar. Father Riggall was appointed Chair of the Department of Mission and Outreach, Mrs. Holt was appointed Chair of the Department of Budgets, Dr. Busch was appointed Chair of the Department of Finance and Business Methods, Mr. Thomas was appointed Chair of the Department of Property Management and Mrs. Elliot was appointed Chair of the Department of Records and History. Unfinished business from the Diocesan Convention was completed. In honor of the Rev. Lex. S. Mathews, deceased, $50,000 from the unrestricted funds balance was given to the Presiding Bishop's Fund for World Relief, and $50,000 was placed in the Common Trust Fund, the income of which will be given to Parish Grant. The Bishop appointed a Task Force to study and respond to the North Carolina 2000/Long Range Plan. Appointments and nominations normally approved by Convention were approved by Council.

April 20-21 at the Conference Center. The Treasurer's Report was accepted as presented. The Department of Property Management was empowered to recommend to the Trustees the sale of the Diehl Street house (Mrs. Penick's former residence).

June 2, 1986. The request from St. Margaret's, Charlotte, for a loan of $60,000 from the Diocese of North Carolina Episcopal Church Foundation and $134,000 from the Church Building Fund was approved. The Treasurer's Report was approved as presented. A policy statement regarding the Diocesan Group Medical/Dental/Life Insurance Program was approved. A special called Council meeting was set for June 28 to discuss the special Task Force responding to the NC 2000/Long Range Plan. A resolution regarding South African investments was approved. Four by-laws for the Council were approved.

June 28 at the Conference Center. The Task Force to respond to the NC 2000/Long Range Plan was authorized to interview fundraising companies to make a feasibility study for a Capital Funds Drive in the Diocese.

September 29. The Treasurer's Report was amended and approved. The Suffragan Bishop's Discretionary Fund was established. The company of Ward, Dreshman and Reinhardt, Inc., was retained to advise the Council on a possible capital funds drive. A Stewardship Statement was approved. A 1987 Episcopal Maintenance Fund Budget for 1987 was approved. It was approved that the proceeds from the sale of the Diehl Street house will be used to establish a restricted fund in honor of Bishop and Mrs. Penick, the income of which will go to the Penick Home. A motion to recommend to Convention certain amendments to the diocesan Canons was passed. Those mission churches receiving mission churches assistance were exempted from the Program Fund Quota.

Dec. 1. The Treasurer's Report was accepted as presented. A motion to present a resolution to Diocesan Convention regarding a possible capital funds drive was approved. An acquisitions policy regarding archives was approved upon recommendation of the Department of Records and History. The 1987 Episcopal Maintenance Fund and Program Fund budgets were approved for presentation to Convention. Bishop Estill was authorized to call the Rev. James Lewis to be Director of Christian Social Ministries. Nominations to the Conference Center Board of Directors were approved and referred to Convention.

The Ven. Frank Neff Powell

Commission on Liturgy and Worship

JAN. 10. The Commission was represented by Anne Scoggin at the Dedication Service for the Hymnal 1982, held at the Washington Cathedral.

Jan. 30-Feb. 1. Planned and assisted with services held during the 170th Annual Convention in Charlotte.

Feb. 24. The Commission met at the Conference Center.

Mar. 21. Planned the service of the Dedication of the Penick North Residential/Nursing Care Facility, at the Penick Home, Southern Pines.

April 22-23. Planned and assisted with the services at the 104th Annual Meeting of the Episcopal Churchwomen at Roanoke Rapids.

May 3. Planned and assisted with the Eucharist at Saint Mary's Chapel, Charlotte, celebrating the 100th anniversary of the Thompson Children's Home.

June 22-27. Sponsored the annual Worship and Music Camp for Children at the Conference Center, with some 60 children participating. Leaders of the camp were the Rev. and Mrs. Philip R. Byrum, the Rev. Thomas J. Garner, James H. Padgett, and Sister Helena Marie, Sister Madeline Mary, and Sister Teresa Lynne. The Sisters are members of the Community of the Holy Spirit in New York City.

Sept. 5-6. The Commission sponsored a Workshop on the Hymnal 1982 at the Conference Center, focusing on the services music section of that book, and the role of the Hymnal as a handbook of theology. Some 120 persons attended this event, led by the Rev. Thomas Cure, SSJE, and Mr. Richard Webster.

Oct. 25. Planned and assisted with the Acolyte Festival Eucharist at Duke University Chapel in Durham.

Nov. 3-6. Commission was represented at the Annual Meeting of the Association of Diocesan Liturgical and Music Commissions in Omaha and Lincoln, Nebraska.

Nov. 24. The Commission met at the Diocesan House, Raleigh.

The Commission has consulted with clergy and congregations throughout the year about liturgical and musical concerns. These include Ordination Services, the Celebration of a New Ministry, the Visitation of the Bishop, and the Dedication of a Church. This Commission is making plans with the Small Church Commission for Workshops designed for smaller congregations in our diocese, to be held in 1987.

The Rev. Philip R. Byrum, Chairman

Commission on Evangelism and Renewal

THOUGH THE appointed year of renewal has come to a close, our Lord's call to his followers to go into the world to spread the joy of God's gift of Salvation and to bring others into the fellowship of believers has not ended, nor will it.

Many parishes and missions participated in the 1986 Year of Renewal. Some held local renewal weekends, some evaluated their ministry in the world, and a large number joined in celebrating a Commitment Sunday on Pentecost, 1986. The image given for a Commitment Sunday was the reading of the newly discovered Law in the Temple in 610 BC. The New Testament image that was followed by many Churches was a recommitment to our Christian Baptism.

In April of 1986 nine Christians were trained at a Province IV Evangelism Training Conference at Kanuga to enable others in five areas of evangelism: Service, Worship, Incorporation of New Members, Witness, and Pastoral Care. These areas correspond with SWEEP: Service, Worship, Education, Evangelism, and Pastoral Care. Each of the nine persons was trained in one of these five areas, thus making up two teams who can be called upon for a training session incorporating all five training areas (one to two days), or individuals can be called upon for training in one particular area. This training is available to convocations, churches, or groups in the diocese. A few groups have already taken advantage of this offering and the Bishops and Deans have already received an overview.

Two Evangelistic and Renewal Weekends have been planned for 1987. The speakers will be the Rev. Canon Walter Saffran of the Diocese of Florida and the Rt. Rev. William Frey of the Diocese of Colorado.

1986 marked the tenth year of the Cursillo ministry in the Diocese of North Carolina, and this event was highlighted in a diocesan celebration at the Conference Center in September. Two hundred and fifteen people participated in three Cursillo Weekends in the year, of which 94 were new participants. The number of weekends was reduced from five to three this year as Cursillo is now focusing on strengthening the follow-up activities that encourage spiritual growth after a weekend. In May Cursillo held a Music Conference at Holy Trinity, Greensboro. In October representatives attended the National Cursillo Seminar where the Rev. John Borrego was elected to the National Episcopal Cursillo Committee.

Youth Encounter Spirit (YES) is a renewal group which helps adolescents take a look at their feelings about themselves, their families and their God. It is amazing to see how open and frank young people can be with each other in such a short time. During 1986 there were two weekends, one in Charlotte and one in Raleigh. Although 127 youth participated in these weekends, only 37 were newcomers. Although brochures are sent to the Churches of the diocese, it would seem that the value of YES is not yet realized. Another problem that YES faces is the lack of adult assistance, particularly clergy. Two more weekends are being planned for 1987 and these dates will be announced.

The Anglican Fellowship of Prayer is still supplying Rule of Life and Fasting folders to Cursillo candidates and parishes and individuals on request. The Fellowship has also been working with the Episcopal Church Women of the diocese to set up a Diocesan Prayer Network. Under the leadership of the ECW, a pilot network will be activated in 1987. Again, a Prayer and Meditation room will be set up at the Diocesan Convention. A Home Study Course consisting of a set of cassettes, workbook, and supporting materials on various facets of prayer life is to be offered in the Diocese in 1987.

The Brotherhood of St. Andrew established another chapter at St. Paul's, Monroe, which brings the total of chapters in North and South Carolina to 19. In 1987 there will be a Regional Assembly, and the Rt. Rev. Frank Vest will be the speaker.

There are now 10 renewal groups active in the diocese, although not all have issued reports of their activities. It is difficult to establish the total numbers of which their programs and the programs of the Commission reach. It is estimated, however, that first time contact with the people of this diocese is around 400 to 500 persons. Follow-up contact is conservatively estimated at 4000 during the year. The Commission devotes itself to the continued support of Evangelism in the Diocese of North Carolina to strengthen our Renewal in the ministry of our Lord, and the growth of His Church.

The Rev. William S. McInnis, Chairman

Brotherhood of St. Andrew

TWO IMPORTANT events which have taken place in Province IV this year are the appointments of new Associate Field Secretaries as follows: Dr. Frank B. Miller, North Carolina, and John T. Wise, South Carolina.

New B.S.A. chapters have been installed at the Cathedral of St. Luke and St. Paul in Charleston, S.C., on April 27 by myself and St. Paul's in Monroe, N.C., on Oct. 19 by Dr. Robert Senior, assisted by Richard Bentel and George Holt, all of St. Stephen's chapter in Durham, N.C. There are now a total of 19 chapters in North and South Carolina.

The first issue of the North Carolina "Andrew Gram" was sent to all members on Sept. 3 by Dr. Frank Miller. In this he announced our plans to form a Regional Assembly. Since that time, Dr. Miller and Dr. Senior have decided on April, 1987, for this Assembly meeting, and our Suffragan Bishop, Frank Vest, has agreed to address us. Also, the Brotherhood Central Office in Ambridge, Pa., has agreed to send a speaker.

Four Evangelism and Renewal Commission meetings have been held this year in the Diocese of North Carolina. I have attended them representing the Brotherhood of St. Andrew.

It was my pleasure to attend the 10th Annual Province IV Central Brotherhood Assembly meeting on July 19 in Atlanta, Ga.

Geoff Holt of St. Stephen's B.S.A. chapter in Durham, N.C., represented the Brotherhood at the Evangelism and Renewal Commission's Weekend Retreat on Oct. 17-18, 1986.

I attended the Executive Board meeting of the B.S.A. at Clearwater Beach, Fla., on Jan. 15, 1986, and the Triennial Convention in Boston, Mass., on Aug. 6-10, 1986.

I plan to attend the next National Council meeting of the Brotherhood at Huntington Beach, Cal., Feb. 12-15, 1987.

Julian T. Clarkson
Province IV Vice President

Companion Diocese Commission

DURING THE past year there has been a growing understanding and continuing significant relationship with the Diocese of Belize. The Companion Diocese Commission has met numerous times and has had ongoing contact with the people of Belize. On our diocesan level we have maintained communication about Belize throughout our parishes and missions via slide shows, fundraisers initiated locally, through mailings and articles in *The Communicant*. We have had contacts with people within and without our church and diocese.

In January we assisted in facilitating a contact between the Nursing School at Queens College in Charlotte and the nurses in Belize. A team from Queens worked with nurses from Belize in Belize. Also in January we were privileged to have four visitors from Belize in attendance at our diocesan convention. Our visitors were able to be with us a few days before and after Convention allowing them the opportunity to visit such places as the Penick Home and St. Peter's Soup Kitchen in Charlotte.

Lent 1986 was a very special time for our diocese as far as Belize was concerned. A Lenten Study was prepared, written and distributed by the Commission to each parish and mission in the Diocese of North Carolina enabling the parishioners to participate in a study which could broaden their understanding of the nature and meaning of the companion diocese relationship between the Diocese of North Carolina and the Diocese of Belize noting our oneness and our differences.

In April a very successful business seminar was hosted by three members of our diocese for the Belizeans. Over 50 Belizeans representing small businesses and churches in Belize participated in the seminar.

In May at the request of the Diocese of Belize the youth trip planned for July had to be cancelled due to unrest in the Cathedral in clergy assignments within the Diocese of Belize.

During the early summer of 1986 one of the retired priests of the Diocese of North Carolina who had lived and worked in Belize for an extensive period of time returned to North Carolina. We appreciate and give thanks for this ministry.

In June a priest and his son from our diocese returned to Belize for a second visit. Their purpose was to renew and strengthen old friendships as well as serving as ambassadors for the Diocese of North Carolina. Their visit enabled an exchange of ideas and the impetus for future mutual ministry between the two dioceses.

In late August a group of six travelled to Belize to gain a better understanding of the situation there within the Anglican Church and to set up future programming as well as seeing the completed school building at Orange Walk Town and the beginning of the school building at Dangriga, which were both built with monies from the Diocese of North Carolina as well as monies from the Diocese of Belize. Monies from the Diocese of North Carolina continually are being given for the work in Belize—primarily for schools and educational materials. (Over $80,000 has been given along with gifts of a copier and overhead projector as well as smaller gifts over the past three year relationship.)

In November a joint clergy conference took place in Belize. The theme was "Liberation Theology." Bishops, clergy and their wives participated in this conference. Participants were from the Diocese of Belize and the Diocese of North Carolina. This proved to be a very important step in cementing the relationship between the dioceses as well as being the cornerstone of working toward establishing another three year term.

As we come to the end of our initial three year relationship we are excited about growth of relationships—trust—and understanding which has occurred between the two dioceses. Also, it is important to note scholarships have been awarded to some students at Ecole Profesionnelle Saint-Esprit in Cap-Haitien, Haiti.

We look toward a renewal of our relationship with Belize as presented in our resolution to the Diocese of North Carolina. A similar resolution has been passed by the Synod of Belize.

And, as we continue to reach out to others and as we continue to open ourselves to receiving from others in another part of God's world, we are able to more fully share, witness and participate in God's love for us all! *Then,* "Go ye therefore into all the world . . ." has a deeper meaning!

Martha B. Alexander, Chairman

Penick Home

THE YEAR 1986 has been a year of change, challenge, and commitment for the Penick Home in its service to older adults. This concern for people continues to open new doors in providing quality care. The Home is a Diocesan ministry to, for, with, and by the aging.

The change has included the completion of the new residential/nursing care facility with the addition of forty more units. All the patients in Skilled Nursing have been moved to the new nursing wing of the North Building in order to consolidate our staff and establish a basis for a more efficient operation.

During this time we have seen a reduction in the waiting period for single units. Although there is still a long waiting list of people not yet ready to make the transition to Penick Home, we find that we can now accommodate applicants on a more timely basis. The Home encourages people who are not now on the waiting list to consider the possibility of a single unit in 1987.

The principal challenge for the Home will always be to provide quality care for the maximum number of people at the best cost. Special internal procedures have been established to complement the overall quality control system and to help meet the challenges of a large facility in a small community.

Another challenge has been the large increase of people interested in the Home's apartment program. In spite of normal turnovers, the waiting time for an apartment often exceeds three years. Because of this, the Board of Directors is embarking upon a program of expansion during the next three to five years to build apartments on a demand basis.

The commitment of the Home has always been as a Diocesan ministry for older adults and to seek ways to fulfill the ideal of the late Bishop, Edwin A. Penick, "that no one be turned away for lack of funds." Such a commitment means that more contributions will be needed from communicants, parishes, and friends of the Episcopal Church in the Diocese of North Carolina, to sustain and increase care for those in need.

The Diocese, through the Bishop, its communicants, and its congregations, is the connecting link that enables the Penick Home to fulfill the Church's goal of serving the needs of the aging. The Home can only provide subsidized services through contributions. The charges to the residents are based upon the cost of services received and does not include benevolent assistance. Therefore, we need the Diocese's support to the Penick Home to help others in the name of the Church through generous and continuous support.

The commitment to provide a unique and innovative program of care for the aging means the need for more training of staff, greater involvement of parishes in providing volunteer services, and continued professional involvement of the medical, psychological, religious, and therapeutic communities in the work and programs of Penick Home.

The Home appreciates the support given in the past and urges the increase of that support in the future.

W. Clary Holt, President

Stewardship Commission

NOW IN its fifth year of endeavoring to heighten the awareness of stewardship throughout the Diocese, the commission's major activities in 1986 included the following:

- Sponsored the Fourth Annual Stewardship Conference on February 28 and May 1 at the Conference Center. The session was led by the Rev. Charles Murphy, of All Saints' Parish, Waccamaw, Pawley's Island, South Carolina. A hundred clergy and laity attended from forty-three congregations.
- Sponsored a special workshop for clergy and laity on preaching for the Every Member Canvass.
- Requested that the Diocesan Council develop their own annual stewardship statement, which they did at their September meeting:

WE, THE BISHOPS and Council of the Diocese of North Carolina, believe that the Holy Scriptures and the tradition of the Church teach that God has called all humanity to be stewards of creation, that we are all accountable to God for our stewardship, and that stewardship includes the use of our time, talents, and monetary reources. Therefore, we commit ourselves:

I. As individuals, to tithe, or work toward the tithe, as our personal minimum stewardship standard.

II. As a body to use the individual gifts, skills, time, knowledge, and experience of the fifteen elected members of the Council.

A. To be responsible managers of Diocesan resources;

B. To care for property, congregations, clergy and staff of the Diocese;

C. To establish, promote, and maintain Diocesan programs that will witness for Christ;

D. To maintain policies that provide for the expenditure of a portion of our Diocesan Funds beyond our own membership;

E. To call upon the congregations in the Diocese to;

1. Adapt and practice a stewardship policy for the congregation that will include a portion of the annual budget for giving outside the parish or mission;
2. Encourage each individual member to tithe, or to work toward tithing, as a personal minimum stewardship standard.

- Held a commission overnight for planning at Recompense Farm, led by the Rev. Wilson Carter.
- Responded to numerous requests from congregations for consultations and visits for stewardship sermons, addresses, and canvasser training.

The 1987 Spring Conference will be May 9 at St. Francis' Church, Greensboro. The speaker will be the Rev. John Guernsey, All Saints' Church, Dade City, Virginia.

In addition, we will be selecting and training our first diocesan consultant/trainers during the first quarter of 1987. These people will begin working with certain congregations on a pilot basis in the late spring and early summer to help make their stewardship efforts be more effective.

The commission looks forward to being of service in 1987. Those wishing assistance, please call Archdeacon Powell at Diocesan House. Mrs. Lawrence (Sara) Tomlinson and I have enjoyed our three-year terms on the commission and wish all of you the very best.

Richard L. Barefoot, Chairman

NC 2000 Task Force

THE NC 2000 Task Force was appointed in the Spring of 1986 to respond to the long-range plan for the Diocese prepared by the NC 2000 Long-Range Planning Commission and adopted at the 1986 Diocesan Convention. The long-range plan outlines the mission of the Church in the Diocese through the remainder of this century.

To effectively carry out our mission into the next century in the Diocese, its congregations and the world around us, substantial resources are required. The Task Force and the Diocesan Council have identified extensive needs which far exceed our probable resources. Priorities are being developed on the basis of the urgency, the continuing importance of the needs and the input from Convocation meetings.

The members of the Task Force are Purdie Anders, the Rev. Glenn E. Busch, Bishop Robert W. Estill, June Gregory, Barbara Jester, A. Zachary Smith, III, John S. Thomas, Bishop Frank H. Vest, Jr., and the Rev. Frederick J. Warnecke, Jr.

Steps taken by the Task Force: The Task Force met six times beginning in April 1986 including a two-day meeting at the Conference Center at Browns Summit. The Task Force has reviewed the long-range plan and presented needs for prioritization at the Convocation meetings held in the Spring of 1986. The input from the Convocation meetings was analyzed and presented to the Diocesan Council which authorized the Task Force to interview and recommend professional fund-raising counsel for a possible capital campaign. Upon the recommendation of the Task Force, the Diocesan Council authorized the hiring of Ward, Dreshman & Reinhardt, Inc., as fund-raising counsel at an initial retainer of $500.

The Task Force reported on its work at each Convocation meeting in November and heard questions and comments and responded. The Task Force drafted a resolution for consideration by the Diocesan Council, which is reproduced elsewhere. The resolution recommends a feasibility study in May 1987 and a special convention in the early Fall of 1987 to consider a final report on the needs and priorities of the Diocese to respond to the mission of the Church.

The remaining steps: The 1987 Diocesan Convention will consider the resolution of the Diocesan Council calling for a feasibility study. Upon approval by the Convention, a feasibility study will be conducted in May 1987 in each Convocation and throughout the Diocese. If the feasibility study is positive, a Special Convention will be called in the early Fall of 1987 to consider the feasibility study, the campaign goal and a detailed statement of needs and priorities. Upon the committed and enthusiastic approval at the Special Convention, a capital campaign would begin in the late Fall of 1987 and proceed into the congregations of the Diocese in early 1988.

The Task Force believes that substantial resources are needed to carry out the mission of the Church in the Diocese as expressed in the long-range plan adopted at the 1986 Diocesan Convention. A campaign to provide these resources will be successful only if the elements of the campaign are shaped and influenced by the people of the Diocese expressed at the conventions, at Convocation meetings and directly to the Task Force and the Diocesan Council.

Commission on Aging

THE NETWORK, comprising contact persons in local parishes, is at the heart of the work of the Commission on Aging. There are now about 40 or 50 active Network persons; we hope that their number will soon be increased to include a Network representative in every parish. At its meeting in November 1985, the Network gave valuable guidance and suggestions for the 1986 conference "The Third Age," on ministry with the elderly held at the Conference Center April 27-28, in which about 80 persons participated. The opening address, "The Meaning of Life for Older Adults," was given by Bishop Vest. Mrs. Elaine Stoops, Assistant Secretary, N.C. Division of Aging, was the keynote speaker. The following workshops were offered: Dealing with Change: Spiritually, Emotionally, and Physically, facilitated by Wesley D. Hood, a Greensboro psychologist in private practice; The Sandwich Generation: Changing Family Relationships and How to Deal with Them, Robert A. Day, Associate Professor of Sociology, UNC-G; and Care of Frail Elders: Mobilizing Networks of Mutual Support, Lisa P. Gwyther, Director, Family Support Program, Duke University Medical Center.

Seventy-five persons attended, as guests of the Commission, a Symposium for clergy, Network representatives, and other interested persons on November 10 at the Penick Memorial Home. The symposium, "Continuing Care for Our Loved Ones . . . The Next Step," featured the Rev. Philip S. Brown, Excutive Director of the Penick Home, who spoke on criteria for decision-making in meeting the total needs of the elderly pereson and the family, and Mr. Brent H. Heiser, Excutive Director, Alzheimer's Disease and Related Disorders Association (ADRDA), Eastern North Carolina Chapter, who discussed memory loss and aging, including Alzheimer's Disease and related diorders, and care-giving strategies, support groups, and latest developments in the field.

A questionnaire on programs and services for (and with) the elderly was distributed during the fall to each parish. The survey was designed to instruct the Commission concerning the services and programs provided by parishes for the elderly in the Diocese. The goal of the survey is to help the Commission provide appropriate support to parishes in their strengthening of services to and with the elderly. Results of the survey will be available for distribution in January 1987.

"A Year Round of Age in Action, Advent 1986—Pentecost 1987," a calendar of activities for ministry with the aging for year-round use, produced by ESMA (Episcopal Society for Ministry on Aging), was distributed to diocesan clergy through "Please Note." The Commission earnestly solicits the assistance of the clergy in reproducing and distributing the Calendar to members of the appropriate committees, and in encouraging them to consider the Calendar ideas as they plan their programs for the year ahead.

Three members of the commission attended conferences during 1986: as ESMA conference on "The Empowerment of Older Americans for Neighborhood and Community Revitalization," and the N.C. Conference on Aging. One member addressed the Governor's Advisory Commisssion on Aging and the Diocesan ECW.

A subcommittee is beginning work on advocacy for older adults: to gather and disseminate relevant material on legislation and public policy affecting older Americans.

Individual members of the Commission contributed a total of $225 to Hospice in memory of the Rev. Lex Mathews.

The Rev. Nancy Reynolds Pagano

Commission on Admission of Congregations

THE COMMISSION on Admission of Congregations has heard from one congregation interested in coming into union with convention. Representatives of this commission will meet with the members of Good Shepherd Church in Ridgeway to determine if all canonical requirements have been met before notification of approval for recommendation is given.

Pending satisfaction of these canonical requirements and the correct procedural steps, the Commission will make a full report on Convention floor and present the aforementioned congregation for approval for admission into union with the Convention at the appropriate classification determined by the Committee on Congregations.

Commission members include: the Rev. Melvin Truiett, Mrs. Doris Dryden, Mrs. Jane Aycock, Ms. Lillian Korthvever, and the Rev. Samuel Walker as chair.

The Rev. Samuel Walker

Land Stewardship Commission

THE LAND Stewardship Commission, completing its third year of operation, believes it is making progress in raising the conscience of members of this Church regarding the theological and spiritual implications to care for God's land.

Since its beginning, the role of the Commission has been education. Materials have been developed by the Commission as well as in conjunction with the ecumenical Land Stewardship Council of North Carolina. These materials have been distributed to diocesan churches. Our slide show, "God's Little Acre," is now on tape for use with VCR equipment and may be obtained from the Christian Social Ministries Department at the Diocese House. Evaluations of the "pilot" adult education programs developed under the supervision of the Commission at Christ Church, Charlotte, St. Martin's, Charlotte, and St. Stephen's, Durham, in the spring of 1986 were well received and resulted in helpful information for further congregational program development.

Members of the Commission made presentations at different convocational meetings of clergy during the fall of 1986 and offered to hold workshops in parishes or convocations for interested clergy and lay persons to develop adult education programs for use in congregations. We look forward to a positive response from some of the clergy who were present at meetings in Rocky Mount and High Point.

The Commission works closely with the Land Stewardship Council which this diocese helped found in 1980. This year the Council's Executive Committee, made up of representatives from the fourteen participating judicatories and the Jewish community, restructured the organization, revised the judicatory funding process and re-negotiated the contract with its part-time Executive, James Hinkley. The long-awaited Jewish Syllabus on Land Stewardship, funded by the Blumenthal Foundation, was published and received excellent reviews by both the Christian and Jewish communities. It works well as a companion to the previously published Christian Syllabus and is a great resource for the Christian Church.

It is rewarding to note that our Diocesan Commission structure is being adopted by other Episcopal Dioceses on the Council as well as several of the other judicatories.

We happily report to you that under the new funding procedures for the Council, our Diocesan contribution for 1987 has been reduced by $2000. This is the lowest level of funding by our Diocese for the council since its founding and is possible because of greater financial support by other judicatories.

The Commission Chairman, as the Bishop's appointee to the Council's Executive Committee, has attended all of its meetings this year. The Diocese was represented at the Council's Annual Meeting at Wildacres Conference Center in September, by William D. Bulloch, a Commission Member. All Commission members are representatives of our Diocese on the Council's Advisory Committee and attend its meetings.

Discussions about a 1988 Conference on Land Stewardship which will be sponsored by the Council and the Commission are underway. Negotiations are underway with *The Episcopalian* for an article on the work of the Diocesan Land Stewardship Commission and the Council.

Bishop Edmund Browning in his Installation Sermon as Presiding Bishop, called on all Episcopalians to have "compassion for the land" to use our resources wisely to help save our environment which is threatened as never before. The Commission takes this opportunity to say once again to our church family that there is no more land and what we have needs to be used wisely and managed well; that our water is endangered and steps to protect it are urgently needed before it is too late; that we are Stewards of God's creation and so have a responsibility to leave something of value to those who follow us. Do let us treat the land with compassion.

Scott T. Evans, Chairman

Commission on the State of the Church

THE CANONS charge this Commission with responding to parochial reports of the Diocese, studying the structure and organization of the Diocese, and submitting a report to Convention delegates at least four weeks before Convention. Our 1986 report falls into five areas:

1. *Plight of the Small Churches:* Parochial statistics show that 69% of the Diocese's churches fall into the small-church category—that is, having 200 or fewer members in good standing. Although the state recorded a population increase in the last ten years, 45% of the communities with Episcopal churches recorded a population decrease. The numbers of persons over age 65 increased while the numbers of persons aged 0-24 decreased. Many of our small churches are caught in a difficult squeeze between stagnant congregational growth, shrinking populations of the communities in which they are located, and a marked increase in the number of persons 65 or older. There are also the factors of leadership burnout and lack of funds. We are concerned about the ability of small churches to address these issues, and we are concerned that the plight of these churches not be overlooked by the Diocese. Accordingly, we recommend that the Diocese consider more programs specifically designed to aid small churches.

2. *Commissions, Committees and other Organizations:* In October, 1986, we mailed a questionnaire to 49 diocesan organizations. Of the 43 who responded, 31 reported problems, of varying severity, regarding clarity of purpose and tasks, size and composition and adequacy of funding. We recommend: a) That the Secretary of Convention make known the content and location of each diocesan body's mission statement and also that a workable way be found to terminate any groups whose work has been completed. b) That persons making appointments in the Diocese consciously try to use members of small parishes, women and minorities and that the Diocese state and implement an affirmative action hiring policy. c) That Council and other involved parties adopt a budget process allowing diocesan organizations more input before their budget requests are reduced. We recommend adoption of a budget process by which agencies would submit a two-part request—one category of projects that the requesting agency sees as necessary and which Council could reduce only after consultation with the agency, and a second category of negotiable projects, the funding for which Council could reduce as it sees fit without consulting the asking agency.

3. *Diocesan Council:* We call upon the Council to exercise its planning function as stipulated in Canon 15:5. We believe that the Department of Mission and Outreach should be divided into two smaller departments so that Mission and Outreach can become more than just a budgeting operation. And, we urge the Department of Records and History to do all it can to expedite the publication of the Diocesan Journal and recommend that everyone concerned work more vigorously to see that parochial reports are turned in by the canonically required due date of Feb. 1.

4. *Long-range planning for purchase of land and development of new congregations:* We recommend that planning for new congregations be made an extremely high priority of the Diocese and that this 171st Diocesan Convention establish a Commission on Congregational Development as a standing commission. And, should this commission be established, we recommend that it begin immediately to work on ways of obtaining land in areas where future congregations may need to be located.

5. *Work of this commission:* We feel that this Commission's work goes beyond the canonically specified areas of parochial statistics and structure and organization of the Diocese. We feel that the state of the Church properly includes examination of congregational life and how the Church, in this place and time, is responding to the mission of Jesus Christ. And we believe that this Commission's work should include identifying the strengths as well as weaknesses of the Diocese so that we can do good planning.

Therefore, since no diocesan body presently has this broadened responsibility, we recommend that this Commission's role be expanded along these lines. To insure continuity, we recommend that the Commission be enlarged to include at least six members with rotating three-year terms.

In closing, we wish to underscore the need for effective long-range planning in the Diocese. The large number of commissions, committees and organizations; the way in which authority is distributed among full-time clergy and volunteer lay people; and rapidly changing times, all argue for a careful, deliberate and systematic direction of our resources as we plan for the future.

Scott T. Evans, Chairman

Report of the Historiographer

THE EDITORIAL work on the manuscript of the History of the Episcopal Church in North Carolina has been completed. This important job was done by Mr. and Mrs. Matthew Hodgson who have generously contributed their time and skill to this project. It is expected that the manuscript of the History will be placed in the hands of a printer in early spring.

During the past year the usual amount of correspondence has been received and answered.

At this time I wish to urge all parish historians to place copies of their parish histories in the Diocesan Archives.

Lawrence F. London, Historiographer

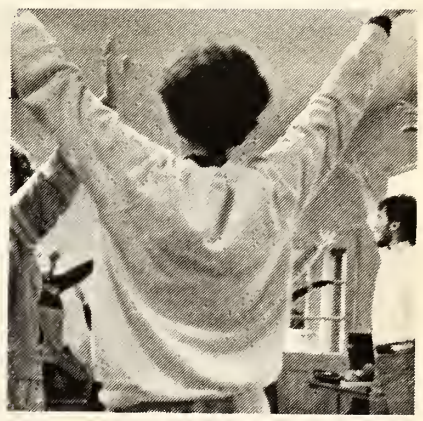
Episcopal Churchwomen

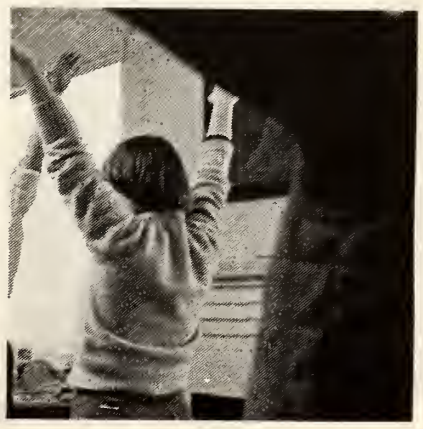
OVER HALF OF our church membership is women. This year in the Diocese of North Carolina we have emphasized and celebrated our diversity as well as our commonality, recognizing all talents are needed to make Christ's Body complete. Appropriately, the theme of our 104th Annual Meeting in Roanoke Rapids was "One Body, One Spirit." Bishop Frey of Colorado was our keynote speaker. The Reverend Janet Watrous, Chaplain of Saint Mary's College, set a precedent by being our first woman celebrant—this was a visible symbol of the inclusion of women in all facets of the Church's life, which has been an important focus for us this year.

Convocational meetings traditionally have highlighted diocesan offices. These workshops, now called Spring Seminars for Service, have been broadened to include other women's interest groups such as "Sessions on Saturday" and the Commission on Women's Issues.

The Executive Board has decided to hold the spring meeting each year at one of the Diocesan institutions. The goal is to familiarize ourselves with our institutions and their needs and to encourage a reciprocal interest. This goal became very real to us in April when we met at the Penick Home in Southern Pines and were graciously received by the residents and staff.

In May our second Altar Guild Festival was held at Saint Mary's College. The program included a display of over one hundred liturgical art treasures from within our diocese, a slide lecture of ecclesiastical embroidery and a National Cathedral workshop on church flower arranging. The day was an affirmation





that "altar servants have chanting souls—a hidden worship that ever hums."

In July a five-day leadership conference was sponsored by the ECW, the Commission on Women's Issues and the National Church's unit of Women in Mission and Ministry. Women from four dioceses participated in workshops where they attacked real problems, studied group dynamics and tried to look honestly at how they exercise leadership.

In September the Sessions on Saturday group toured Reynolda House in Winston-Salem and in December took an Advent Pause with Bishop Vest at St. Luke's in Durham.

At our Fall Seminar, "The Hungers of Affluence," a multi-faceted panel addressed issues that confront all socioeconomic levels—fragmentation, materialism, loneliness, risking and healing. We discussed means of coping with these trials in our lives through our personal ministry.

Each new year begins with a Winter Retreat, this year led by Bishop Estill. This quiet time apart refuels and renews us to go back into our local congregations and communities to begin anew our mission work.

Through the Church Periodical Club, the ministry of the printed word continues to grow. In our diocese the response to CPC Sunday doubled this year, allowing us to respond to local, national and foreign needs. Emphasis in our own diocese was to assist seminarians with their textbook needs.

With grateful hearts our ECW sent a record amount of $63,981.33 of the $2,115,073.86 national United Thanksgiving Offering. One hundred thirty-seven grants were awarded including one to our diocese—$10,000 for a shared housing project in Chapel Hill. This will help buy and renovate a home for elderly persons of modest means.

This year we have added an enthusiastic young missionary, Pat Pearson of Emmanuel Church, Southern Pines, to the list of North Carolina missionaries we support. She is presently in training but will soon leave for Southeast Asia. Our 1986 Epiphany Offering was sent to Father Archer Torrey, missionary in Korea.

"Adopt a Student Program" is being encouraged by our Christian Ministries chairman to help alleviate the enormous problem of illiteracy within our diocese. This is a new area of focus for us.

Daycare remains one of our vital interest areas. Many parishes are developing programs that serve mothers needing an occasional "Morning Out" as well as mothers requiring full daycare.

Our churchwomen continue to raise money for two heartfelt causes—the Youth Facility at the Conference Center ($28,842.75 of the $35,126.42 total has been raised by the ECW) and the Lex Mathews Scholarship Fund, which will aid women over 35 who need training to re-enter the workforce. To date over $13,000 has been received. Scholarships will be awarded after the capital reaches $30,000. The numerous requests received for this scholarship indicate an escalating need for this important fund.

The Committee on Restructure, chaired by Mary Harris, sent representatives to each fall convocation meeting to get grassroots input on where we should be heading in the future. Committee members are presently working on solutions to problems identified.

In the meantime, the ECW continues to fulfill the mission of our Lord by training competent and dedicated leaders as well as providing a nourishing and supportive environment for all women who want to contribute their particular gifts to the Body of Christ.

June Gregory, President

RESOLUTIONS

Resolution on Action and Legislation Pertaining to the KKK

WHEREAS, the Episcopal Diocese of North Carolina at its last Diocesan Convention unanimously adopted a resolution of "Conscience and Concern" pertaining to the activities of the Ku Klux Klan and neo-Nazi groups in North Carolina, and

WHEREAS, we have witnessed an increased resurgence of Ku Klux Klan and neo-Nazi activity in North Carolina this past year, and

WHEREAS, the laws against intimidation, the carrying of weapons, and the mustering of paramilitary forces appear weak,

THEREFORE BE IT RESOLVED that the Episcopal Diocese of North Carolina re-affirm the resolution unanimously passed at the 170th Convention entitled "A Resolution of Conscience and Concern," and

BE IT FURTHER RESOLVED that the delegates of this 171st Convention of the Episcopal Diocese of North Carolina, concurring with the North Carolina Council of Churches, propose to the General Assembly of North Carolina the following recommendations:

1. That violations of laws prohibiting paramilitary activity be strengthened;

2. That crossburning be classified as a felony rather than a misdemeanor; and,

3. That the State Bureau of Investigation (SBI) be granted original jurisdiction in all cases involving unlawful activity on the part of the KKK and/or neo-Nazi groups.

The Rev. Robert S. Dannals
Rector, Trinity Episcopal Church

Commission of Christian Social Ministries
Mr. Brack Townsend, Chairman

Resolution Extending Good Samaritan Laws to Volunteer Physicians at Free Clinics

WHEREAS increasing poverty in North Carolina has led to a crisis in health care for nearly 1 million people who lack any kind of insurance, and in many cases free clinics are attempting to fill the gap; and

WHEREAS retired volunteer physicians at these clinics have usually dropped their costly insurance and need to be protected from malpractice suits;

THEREFORE BE IT RESOLVED that the 171st Convention of the Episcopal Diocese of North Carolina respectfully urges the General Assembly to pass a law that protects retired volunteer physicians at free clinics from malpractice suits unless there is gross negligence or willful misconduct; and

BE IT ALSO RESOLVED that a copy of this resolution be sent to the Governor, the Lieutenant Governor, and the Speaker of the House of Representatives of North Carolina.

Phyllis Kalk, Chairperson
Migrant Ministry Committee
Christian Social Ministries Commission

Statement on Hazardous Wastes

WHEREAS we believe it is our Christian duty to be protective of the natural world as a sacred manifestation of God's goodness; and

WHEREAS dangerous waste products must be disposed of in accordance with this perception, therefore be it

RESOLVED that the 171st Annual Convention of the Episcopal Church in the Diocese of North Carolina give support to legislation that moves toward a cleaner environment, and be it further

RESOLVED that we endorse legislation that makes generators of hazardous wastes, including radioactive wastes, responsible for its safe disposal.

Scott Evans, Chairperson
Land Stewardship Commission
On behalf of Christian Social Ministries

Resolution #1 from the Committee on Disability Concerns

WHEREAS, North Carolina's Building Code requires public facilities to be accessible for physically disabled people; and

WHEREAS, over 20% of the population in North Carolina is disabled or elderly; and

WHEREAS, the Episcopal Diocese of North Carolina wants all churches, its programs, and activities accessible to anyone interested in the Church;

THEREFORE BE IT RESOLVED, to symbolize this commitment, the 171st Convention of the Episcopal Diocese requires that all diocesan conventions will be held in a facility/center where the accommodations are accessible to all people with mobility impairments.

Cheston V. Mottershead, Chair
On behalf of Christian Social Ministries

Resolution #2 from the Committee on Disability Concerns

WHEREAS, in response to the "Resolutions Related to Disability Concerns" from the 1985 General Convention of the Episcopal Church, the Bishop of the Episcopal Diocese of North Carolina has appointed a Diocesan Committee on Disability Concerns; and

WHEREAS, over 20% of North Carolina's population is disabled or is elderly and many of these people do not have full and free access to the church building(s), the church programs and activities, and conventions within the church,

THEREFORE BE IT RESOLVED, that this 171st convention of the Episcopal Diocese of North Carolina call on all parishes and missions to convene a "Committee on Disability Concerns" and report the name of that committee's chair to the Bishop within three months of ratification of this resolution. The purpose of these committees being to promote the inclusion of all persons with handicaps/disabilities into the body of Christ and to enable them to find their places in the worship, education, fellowship and ministry of the church. The purpose of the Diocesan Committee on Disability Concerns is to stimulate local committee actions and provide technical assistance to those local committees, as well as to implement diocesan-wide activities.

Cheston V. Mottershead, Chairman
On behalf of Christian Social Ministries

Resolution offered by the Diocesan Council

WHEREAS, the mission of the Church requires the participation of all Christians through their prayer and their giving; and

WHEREAS, the 170th Diocesan Convention adopted a Mission Statement, goals and strategies for the Diocese of North Carolina as contained in the Report of the NC 2000 Long-Range Planning Commission;

BE IT RESOLVED, that the 171st Annual Convention of the Diocese of North Carolina does herby authorize and direct that a feasibility study for a capital campaign be conducted in this Diocese and in each Convocation in May 1987 to re-examine the needs and priorities of this Diocese; and

BE IT FURTHER RESOLVED, that the Diocesan Council and the NC 2000 Task Force present to a Special Convention of the Diocese to be held in the Fall of 1987, at a time and place to be determined by the Bishop of the Diocese and the Diocesan Council, a refined campaign goal and a detailed statement of needs and priorities; and

BE IT FURTHER RESOLVED, that we, as representatives of the body of Christ in this Diocese pledge ourselves, our leadership, our talents, our strength, our resources and our prayers to the mission of the Church and this study.

Resolution on Housing

WHEREAS housing is a basic human need; and

WHEREAS there has developed in North Carolina a dramatic increase in the number of families which cannot find housing they can afford; and

WHEREAS subsidies for moderate and low cost housing have virtually disappeared, except for the elderly and the severely handicapped; and

WHEREAS housing for older neighborhoods is being increasingly restored for higher income families; and

WHEREAS affordable manufactured housing suffers from many zoning and building code restrictions; and

WHEREAS it has been proven that tax incentives can help create a boom in the construction of certain types of homes;

THEREFORE BE IT RESOLVED by the one-hundred and seventy-first Convention of the Diocese of North Carolina, assembled in Winston-Salem, to join with the many other Christians who will be petitioning North Carolina legislators at the state and national levels to institute programs, provide incentives, and allocate necessary funds to reverse recent increases in homelessness and the inadequate supply of moderate and low cost housing in this state; and

BE IT FURTHER RESOLVED that the congregations of the Diocese be encouraged to act individually or in concert with neighboring congregations to inform themselves about housing needs in their communities and to cooperate in local volunteer or non-profit direct action (nail-driving, sawing, painting, insulating) efforts to preserve (or increase) the present stock of housing for families of modest resources.

Hall Partrick
On behalf of Christian Social Ministries

Human Sexuality

WHEREAS: The Holy Bible records the instructions of Almighty God governing human conduct, and

WHEREAS: The Holy Bible proclaims God's love and providential care for all who turn to Him for mercy and help, and

WHEREAS: The Holy Bible teaches that when we repent and turn from our sins, asking God's forgiveness and help, God will forgive our sins, heal our pain, and help us to live a new life in conformity with His holy will, and

WHEREAS: The Holy Bible teaches that God loves, and is involved in, His created universe, helping and healing His hurting servants,

BE IT THEREFORE RESOLVED: That this One Hundred Seventy-first Convention of the Episcopal Diocese of North Carolina affirms that all human beings are, actually or potentially, children of God by adoption or grace, regardless of sexual orientation, and

BE IT FURTHER RESOLVED: That this Convention acknowledges and affirms the distinction between sexual orientation and sexual conduct, and

BE IT FURTHER RESOLVED: That this Convention acknowledges the numerous proclamations in the Holy Bible that certain specific sexual acts are contrary to the will of Almighty God, and

BE IT FURTHER RESOLVED: That this Convention declares that God's standards of morality apply equally to heterosexuals and homosexuals, and that all persons stand in need of the grace of God as we strive to conform to God's requirement of righteous living, and

BE IT FURTHER RESOLVED: That this Convention endorses and supports the efforts of individuals and groups seeking spiritual healing in order to bring their lives into conformity with the will of God, and who offer help and support to others who seek similar spiritual healing and strength.

F. William Lantz
Walter D. Edwards, Jr.
Paul D. Martin

Pornography

WHEREAS: The proliferation of pornographic material has reached scandalous proportions in our nation, and

WHEREAS: The Justice Department's Commission on Pornography has rendered its report, and

WHEREAS: The freedom of speech segment of the First Amendment to the Constitution of the United States of America was inserted for the purpose of assuring the freedom to dissent, and

WHEREAS: Decency of community life and standards was at the forefront of the intentions of the founding fathers of this nation, and

WHEREAS: Laws currently in effect are deemed by the Justice Department's Commission on Pornography to be adequate for the protection of values of decency, family, and home,

THEREFORE BE IT RESOLVED: That this One Hundred Seventy-first Annual Convention of the Episcopal Diocese of North Carolina expresses appreciation for the work of the Justice Department's Commission on Pornography, and

BE IT FURTHER RESOLVED: That this Convention urges appropriate government officials at all levels to vigorously enforce existing laws as recommended by said Commission, and

BE IT FURTHER RESOLVED: That copies of this resolution be sent to the President of the United States, the Attorney General of the United States, the Governor of North Carolina, and the Attorney General of North Carolina.

Paul D. Martin

Resolution on Welfare Policies in North Carolina

WHEREAS concern for those whom Jesus called "the least of these" must be a dominating factor for Christians in determining political judgments and activities; and

WHEREAS there may be disagreement among Christians as to whether a particular social policy will help or hurt the poor, the responsibility placed on Christians who are in the middle or upper classes is clear; they are called upon to transcend the interests of their own group to give priority to the needs of those in a less favored position; and

WHEREAS in North Carolina the welfare program Aid to Families with Dependent Children (AFDC) is designed to provide a basic safety net or basic subsistence for poor children and their families; and

WHEREAS most persons who rely upon AFDC are women and children and are among the most vulnerable persons in our society;

THEREFORE, BE IT RESOLVED that the 171st Annual Convention of the Episcopal Diocese of North Carolina proposes the following guidelines for AFDC assistance;

A. It should be possible for a poor family with a dependent child or children to receive AFDC assistance with both parents remaining in the home. (1/Supporting Data)

B. Income assistance provided by AFDC should be adequate to support at least a minimally decent standard of living. AFDC assistance should be increased so that together with food stamps it would provide an income equal to the poverty line established by the federal government. (2/Supporting Data)

C. Education and training programs should be made available to welfare recipients, and policies should be shaped to facilitate the participation of recipients in these programs. (3/Supporting Data)

BE IT FURTHER RESOLVED that a copy of this resolution be forwarded to appropriate state leaders, including the Governor, the Lieutenant Governor, the Secretary of Human Resources, the Chairs of the Human Resources Committees in the House and Senate and the Chairs of the Human Resources Appropriations Committees in the House and Senate, urging that the guidelines be enacted into law in North Carolina.

Teaching Religion

WHEREAS: A full, happy life is enhanced by religious belief, and

WHEREAS: This nation was founded in recognition of the importance of religion, and

WHEREAS: Religion is a vital part of human existence, and

WHEREAS: Numerous studies affirm that religion has virtually disappeared from mention in public school textbooks, and

WHEREAS: Our Lord Jesus has commanded us to proclaim the gospel to the ends of the earth,

THEREFORE BE IT RESOLVED: That this One Hundred Seventy-first Annual Convention of the Episcopal Diocese of North Carolina urges the appropriate federal and state governmental bodies and officials to permit the public school teaching of comparative religions, and the impact of religion upon the lives and values of peoples and nations, and

BE IT FURTHER RESOLVED: That this convention urges each parish and mission in this diocese to contact appropriate officials in its area and offer Christian religious instruction to students in accordance with the provisions of the Equal Access Law.

John C. Boling, Jr.

Abortion

WHEREAS: The General Convention of the Episcopal Church in 1976, 1979, and 1982 affirmed and reaffirmed a six-point "position" on abortion which concluded with the statement, ". . .the Episcopal Church expresses its unequivocal opposition to any legislation on the part of the national or state governments which would abridge or deny the right of individuals to reach informed decisions in this (abortion) matter and to act upon them", and

WHEREAS: Elsewhere in the same statement the General Conventions of 1976, 1979, and 1982 affirm that

1. "The beginning of new human life. . .is a gift of the power of God's love. . .and thereby sacred," and

2. ". . .the responsibility for Christians to limit the size of their families. . .does not include abortion for convenience," and

3. ". . .whenever members of this Church are consulted with regard to proposed termination of pregnancy, they are to explore, with the person or persons seeking advice and counsel, other preferable courses of action," and

WHEREAS: The Holy Bible tells us that God forms the developing child in the womb, and that the unborn baby is a living spirit, and

WHEREAS: Every new human life is a gift of God and is thereby sacred, and

WHEREAS: Approximately 4,500 human lives are being destroyed every day in the United States by abortion, and

WHEREAS: Ours is the only Church in the Anglican Communion which has taken a position "unequivocally opposed" to any legislation that would attempt to limit this holocaust,

BE IT THEREFORE RESOLVED: That this One Hundred Seventy-first Annual Convention of the Episcopal Diocese of North Carolina affirms the worth and sacredness of all human life, and

BE IT FURTHER RESOLVED: That this Convention, while recognizing the necessity of abortion in certain extreme circumstances, rejects the concept of abortion for convenience, and as a general principle, values the life of an unborn human baby over the convenience of its mother, and

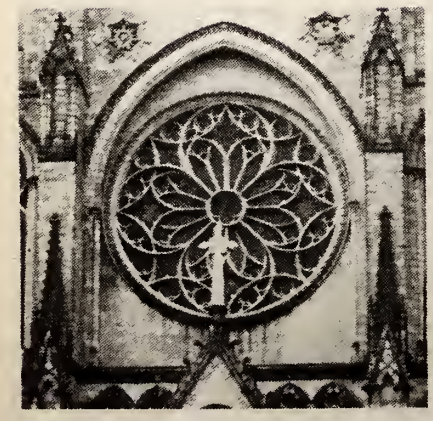
BE IT FURTHER RESOLVED: That this Convention endorses the search for appropriate legislation to control and limit abortion while not prohibiting it altogether, and

BE IT FURTHER RESOLVED: That copies of this resolution be sent to each federal and state legislator representing the legislative districts within the Diocese of North Carolina.

Marianne S. Aiken
W. Jerry Garrett, Sr.

Christian Education

WHEREAS; The Constitution of the Episcopal Church, Article VII states, "No persons shall be ordained and consecrated Bishop, or ordered Priest or Deacon to minister in this Church, unless at the time, in the presence of the ordaining Bishop or Bishops, he shall subscribe and make the following declaration: 'I do believe the Holy Scriptures of the Old and New Testaments to be the Word or God, and to contain all things necessary to salvation; and do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Episcopal Church.'", and



WHEREAS: The Articles of Religion (A.D. 1801), Article VI states, "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.", and

WHEREAS: The Holy Bible records and teaches God's self-revelation to human beings in human history and experience, through the prophets, and in the life and teachings of Jesus Christ,

THEREFORE BE IT RESOLVED: That this One Hundred Seventy-first Annual Convention of the Episcopal Diocese of North Carolina endorses the principle that Christian Education programs be based on the Holy Bible, and

BE IT FURTHER RESOLVED: That this Convention strongly encourages the application of biblical principles to issues in all areas of life in Christian Education programs in the parishes and missions of this diocese.

Walter D. Edwards, Jr.

Resolution on Victims of Sexual Attack

WHEREAS: Media reports throughout this nation of trials involving sexual violence against children, crippled and handicapped persons, and women (including the elderly) seem to be reports of events which are more trials of the victims than of the accused, and

WHEREAS: The attacker, if convicted, more often than not receives only a light sentence, while the victim is subjected to shame and public humiliation, and

WHEREAS: This situation causes many victims to be reluctant to begin legal proceedings against their attacker(s), and

WHEREAS: This constitutes a defect in our nation's system of justice in that in this type of case the victim is apparently the last to be considered, and

WHEREAS: The public is encouraged by outright pornography and by the general entertainment media to condone almost any kind of sexual conduct, and

WHEREAS: This psychological-social-legal-entertainment climate results in an environment in which victims of sexual attack are in trouble while the rights of their accused attackers are defended scrupulously,

BE IT THEREFORE RESOLVED: That this One Hundred Seventy-first Annual Convention of the Episcopal Diocese of North Carolina declares and affirms that the Christian religion upholds a different standard of justice which is ultimately for the well-being of all, victim and accused alike, and

BE IT FURTHER RESOLVED: That this Convention calls upon the federal and state legislators representing the people of the Diocese of North Carolina to initiate and support appropriate legislative measures to afford at least as much protection for the rights of the victims of sexual crimes as is provided for the rights of the accused perpetrators of such crimes, and

BE IT FURTHER RESOLVED: That a copy of this resolution be sent to each federal and state legislator serving legislative districts within the Diocese of North Carolina.

Walter D. Edwards, Jr.

Resolution on Arms Limitation

WHEREAS: The threat of nuclear warfare constitutes a very real factor in present-day life, and

WHEREAS: Nuclear weapons exist in quantities sufficient to destroy life on this planet many times over, and

WHEREAS: International terrorists and certain totalitarian powers have in this decade clearly demonstrated (a) their callous disregard for human life, and (b) that they can be trusted only to further their own aims and objectives, any treaties to the contrary notwithstanding, and

WHEREAS: The good intentions and desires of honorable people have proven ineffective in the face of death-dealing weapons wielded by terrorists and by the armed forces of any nation determined to pursue a course of conquest and world domination at any cost, and

WHEREAS: Provision for the common defense is set forth as one of the purposes of the Constitution of the United States in the Preamble thereof, and

WHEREAS: All elected and duly appointed officials of the United States are sworn to uphold and defend the Constitution of the United States of America against all enemies, foreign and domestic,

THEREFORE BE IT RESOLVED: That this One Hundred and Seventy-first Annual Convention of the Episcopal Diocese of North Carolina affirms the duty of our elected and appointed federal officials to uphold and defend the Constitution of the United States against all enemies, foreign and domestic, ". . .to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity. . .", and

BE IT FURTHER RESOLVED: That this Convention, while earnestly desiring the removal of the threat of nuclear warfare, recognizes both the inherent dangers of unilateral disarmament and the blatant violations of arms limitation treaties by certain other governments on this planet, and

BE IT FURTHER RESOLVED: That this Convention affirms the advisability of, and necessity for, mutual verifiability in any future arms limitation agreements to which the United States shall be signatory, and

BE IT FURTHER RESOLVED: That copies of this resolution be sent to the President of the United States, the Secretary of State, the Senate Majority Leader, the Senate Minority Leader, the Speaker of the House of Representatives, the Majority Leader in the House of Representatives, the Minority Leader in the House of Representatives, the two United States Senators from North Carolina, and to each member of the House of Representatives from the U.S. Congressional Districts in the Diocese of North Carolina.

James Fowble
Walter D. Edwards, Jr.

Establishment of a "Commission on the Development of New Congregations"

WHEREAS many areas in the Diocese of North Carolina are or soon will be experiencing significant population growth, and

WHEREAS land prices in those areas are rapidly increasing, and

WHEREAS the Commission on Small Churches of the Diocese of North Carolina has recognized this challenge and suggested to the Diocesan Council that a new Commission on the Development of New Congregations be formed for this impending new growth, now therefore be it

RESOLVED that this 171st Convention of the Diocese of North Carolina meeting in Winston-Salem establish a Commission on the Development of New Congregations, to be formed no later than March 1, 1987, the size and composition of such Commission to be determined by the Bishop and Council of the Diocese, and be it further

RESOLVED that such Commission shall have the following responsibilities:

1. To work with the Convocations and existing congregations of the Diocese in identifying those areas of the Diocese which would now or at some future time be likely areas for the establishment of new congregations.

2. Once such areas are determined, to work with the Convocations and existing congregations in those areas in the selection of appropriate sites for new congregations.

3. To establish a land bank or some other appropriate method of purchasing land in those areas which have been identified as present or future growth areas.

4. To work with the Convocations and existing congregations of any area of the Diocese in the actual establishment of such new congregations.

5. To work with the Commission on the Admission of New Congregations to bring such new congregations into union with this Convention at the earliest possible time.

Scott T. Evans, Chairman
State of the Church Commission

Broadening Scope of Work for Commission on State of the Church

RESOLVED that the Committee on Constitution and Canons broaden the scope of the work of the Commission on the State of the Church (Canon 12, Sect. 3) to include a review of the church's life and ministry in this diocese at the congregational level and an identification of diocesan strengths and weaknesses, and be it further

RESOLVED that the canon include a stipulation for three-year rotating terms.

Explanation

The present canon directs the Commission on the State of the Church to examine only two facets of the Church's life. By expanding its responsibilities to include an examination of the congregational life and ministry, and to identify diocesan strengths and weaknesses a truer and more realistic report on the state of the Church in this place would emerge. It would also be helpful for those persons engaged in long-range planning. In fact, this Commission might become the designated group for long-range planning.

If the terms of the Commission were three years, there would be a degree of continuity and work which might be started in one year could very well continue into another year. By bringing new people on board each year with a rotation system, new perspectives would be present which is important for this Commission. The three-year terms would also be compatible with the present structure of the Diocesan Convention.

Scott T. Evans, Chairman
State of the Church Commission

Resolution on Alternatives to Incarceration

WHEREAS the North Carolina prison system is manifestly overcrowded, and

WHEREAS most persons currently sent to North Carolina prisons are incarcerated for nonviolent crimes, and

WHEREAS North Carolina incarcerates at a rate significantly above most other jurisdictions of North America and Europe, and

WHEREAS incarceration often results in adding a prisoner's family to public assistance rolls while simultaneously failing to provide restitution for the prisoner's victim or rehabilitation for the prisoner, and

WHEREAS twelve month incarceration of a single prisoner is substantially more expensive than a year of college education, and

WHEREAS there remains a clear need to explore remedies to criminal behavior that serve to both protect the public and hold offenders accountable for their actions, and

WHEREAS the Gospel of Our Lord—Himself a prisoner—calls Christians to a life of prayer and ministry with offenders and their victims,

THEREFORE, be it resolved that the 171st Convention of the Episcopal Diocese of North Carolina affirms the similar resolution of the 167th Convention that advocates the development of suitable alternatives to incarceration for those convicted of nonviolent crimes. In concert with the recommendations of the 1986 House of Delegates of the North Carolina Council of Churches, we urge particular attention to address the need for

1) Concern for victims.

2) Community based penalty programs that serve as an alternative to prison for nonviolent offenders.

3) Improved bail bond procedures that do not discriminate against the poor or overcrowd jails with nonviolent offenders awaiting trial.

4) Restrictions on increased prison capacity.

William S. Wells, Jr.

Resolution on Lay Employees

WHEREAS many lay persons in this Diocese recognize a personal commitment to professional lay ministry; and

WHEREAS many parishes, missions, and agencies of this Diocese avail themselves of and support the ministry of professional lay employees; and

IN ORDER to affirm and support the mutual ministry of professional lay employees and their employers;

NOW THEREFORE BE IT RESOLVED that this convention ask the Bishop to form a committee to examine, or refer to the appropriate department so that it may study, the current status of lay ministry in missions, parishes, and agencies of this Diocese, including professional status, training, and compensation of lay employees; and to report its findings and recommendations to the Bishop and Convention 172.

Clergy and Delegates
Church of the Good Shepherd, Raleigh

Affirmative Action for Women in the Church

WHEREAS, the 68th General Convention of the Episcopal Church requested that every diocese adopt an Affirmative Action Policy; and

WHEREAS, the Presiding Bishop, the Most Rev. Edmond Bronwing, has expressed his commitment to the implementation of this resolution; and

WHEREAS, the Diocese of North Carolina is a growing and attractive diocese which thankfully enjoys a "goodly fellowship of faith"; and

WHEREAS, a chief goal of Affirmative Action policies is to insure equity of opportunity for all individuals and for all classes of people; and

WHEREAS, gender has historically mitigated against the equitable employment-related treatment of women—both lay and clerical, professional and volunteer—in the Church;

THEREFORE BE IT RESOLVED that this 171st Annual Convention adopt an Affirmative Action policy containing the following provisions:

A. The Diocese is committed to the calling of qualified lay and clergy women for positions on church-related staffs as they become open.

B. The Diocese is committed to calling women priests as Rectors and Vicars of congregations and therefore strongly urges all Search Committees and Vestries to interview women for all positions requiring an ordained person. To this end, names of qualified women shall be made available to such committees by the bishop's office and the diocesan deployment officer.

C. The policy of this Diocese is that no person shall be denied opportunity to serve as licensed chalice bearer, lay reader, acolyte, warden, usher, or in any other capacity,lay or ordained, volunteer or professional, elected or appointed, by reason of that person's gender.

Janet Watrous, Chaplain, Saint Mary's College
On behalf of Christian Social Ministries

Appointment of Task Force to study Diocesan Commissions, Committees, Agencies

WHEREAS the Commission on the State of the Church survey of all Diocesan committees, commissions and agencies disclosed that three-fourths of them have serious questions concerning their size, personnel requirements, funding, clarity of charge or responsibilities, therefore be it

RESOLVED that the Bishop appoint a Task Force to study the structure and organization of Diocesan committees, commissions and agencies reviewing their needs, their relevance to their original and intended purpose, determining if there exists an overlap of responsibilities between them, and if their work continues current and viable, and be it further

RESOLVED that they report their findings and recommendations to the Bishop and the Diocesan Council before the 172nd Diocesan Convention.

Scott T. Evans, Chairman
State of the Church Commission

Resolution from the Companion Diocese Commission

WHEREAS the Diocese of North Carolina and the Diocese of Belize have been in a companion diocese relationship for three years,

AND WHEREAS the initial period for such a relationship is three years with the renewal of another three year period,

AND WHEREAS the companion diocese relationship between the two diocese has been mutually beneficial and has afforded each the opportunity to share and witness God's love in a "people to people" relationship,

AND WHEREAS the Diocese of North Carolina is aware of the difficulties within the Diocese of Belize and offers love and support at this time,

BE IT RESOLVED that this 171st Annual Convention of the Diocese of North Carolina approve the continuation of said companion diocese relationship for the next three years.

Martha B. Alexander, Chairman

Change in Budget Request Procedures

WHEREAS a significant number of Diocesan committees, commissions and agencies reported through the State of the Church Commission's survey that they felt the present budgetary process is not always fair and just, therefore be it

RESOLVED that the Diocesan Council implement a budget process requiring committees, commissions and agencies which it funds to present their budget requests in two categories: the first to include essential funds which will not be reduced by Council without further consultation with the asking group; the second to cover funds that may be reduced without additional consultation.

Scott T. Evans, Chairman
State of the Church Commission

Evangelism

WHEREAS: Our Lord Jesus directed His newly-commissioned Apostles, and through them the entire Church in all following generations, to "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; . . ." and said to them, ". . .you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth,", and

WHEREAS: Our Lord Jesus instructed His disciples that the ". . .gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come", and ". . .the gospel must first be preached to all nations", and

WHEREAS: The Holy Spirit has nurtured the Church, enabling the gospel to be proclaimed in most parts of the world,

THEREFORE BE IT RESOLVED: That this One Hundred Seventy-first Annual Convention of the Episcopal Diocese of North Carolina encourage each parish and mission in this diocese to actively support with money, time, and effort the work of spreading the gospel among the unchurched residents of their immediate neighborhood and surrounding areas.

F. William Lantz

NOMINATIONS

Diocesan Council
Lay Order

Lucy C. Davis(Mrs. Daniel W.) Age: 54. Parish or mission: Calvary, Wadesboro. Occupation: Homemaker. How long confirmed: 44 years. Parish or Diocesan offices, current or past: Parish: Senior Warden, Clerk of the Vestry, Altar Guild, President ECW, Treasurer ECW, Sunday School teacher; Diocesan: Warden of Sandhills Convocation, Member of Mission and Outreach Department. Nominator: Fred L. Thompson.

Lane Drew. Age: 51. Parish or Mission: St. Paul's, Monroe. Occupation: Homemaker, former teacher. How long confirmed: 38 years. Parish or Diocesan offices, current or past: Lay Warden, Charlotte Convocation; Senior Warden; Junior Warden; Chairman, Elections Committee; St. Paul's ECW president; Chairman, St. Paul's Building Committee; Sunday School Superintendent; Chairman, Christian Education Committee. Nominator: Daniel J. Riggall.

Priscilla Swindell (Searcy). Age: 50. Parish or Mission: St. Michael's, Raleigh. Occupation: Office Administrator. How long confirmed: 38 years. Parish or Diocesan offices, current or past: Parish: Vestry, 3 years; Vestry Secretary, 1½ years; Chapter Chairman, ECW; Co-Chairman, St. Michael's Faith Alive Weekend. Diocesan: Task Force & Working Women's Committee, 5 years; Task Force on Women's Issues, Liaison to ECW Diocesan Board, 1½ years; Delegate to Diocesan Convention, 4 years. Present: Conference Center Board of Directors, 3 years; Chairman, Long-Range Planning, 1 year; Delegate to 1987 Diocesan Convention. Nominator: Gregory B. Crampton.

Clerical Order

The Rev. Walter D. Edwards, Jr. Age: 58. Position: Vicar, All Saints', Charlotte. No. of years since ordination: 31. No. of years in the Diocese: 8. Diocesan offices, current or past: Executive Board (Diocese of Southwestern Virginia), Chairman, Department of Promotion (Diocese of Southwestern Virginia). Treasurer of North Carolina Episcopal Clergy Association. Editor of NCECA Newsletter. Nominator: Glenn E. Busch.

Geoffrey M. St.J. Hoare. Age: 29. Parish or mission: Christ Church, Raleigh. Occupation: Assistant to the rector. Number of years since ordination: 3. Number of years in the Diocese: 4. Diocesan offices, current or past: Task Force on the Vocational Diaconate 1983-1985; Instructor in Theology for the Deacons' Training Program, 1985-present; Vocational Deacons Training Program Committee, 1985-present. Nominator: B. Daniel Sapp

Standing Committee
Lay Order

Judge Franklin M. Montgomery. Age: 47. Parish or mission: St. Luke's, Salisbury. Occupation: Chief District Court Judge. How long confirmed: 10 years. Parish or Diocesan offices, current or past: Parish: Lay Reader and Chalice Bearer, Parish Youth Advisor, Vestry, Church School Teacher, Choir, Christian Social Ministry Committee, Worship Committee. Diocesan: Youth Commission, Diocesan Council. Nominator: Paul Tunkle.

Clerical Order

John Tol Broome. Age: 55. Position: Rector, Holy Trinity, Greensboro. Number of years since ordination: 27. Number of years in the Diocese: 14. Diocesan offices, current or past: Diocesan Council; Worship and Liturgy Commission; Education and Training Commission; Bi-centennial Committee; Thompson Home Board of Managers; Chairman, Committee on New Parishes; President, North Carolina Episcopal Clergy Association; Delegate, National Network of Episcopal Clergy Associations; Cursillo; Faith Alive teams; Amicitia; Marriage Encounter clergy team and National Board; Evangelism and Renewal Commission; Commission on Ministry; Commission on Marriage. Nominator: Marion G. Follin.

Daniel J. Riggall. Age: 36. Position: Rector, St. Paul's, Monroe. Number of years since ordination: 8. Number of years in the Diocese: 6. Diocesan offices, current or past: Diocesan: Diocesan Council-Chairman, Department of Mission and Outreach; Commission on Minis-

try; Committee to Nominate a Suffragan Bishop; Chairman, Bishop's Task Force to Study Permanent Diaconate; Education and Training Commission; Thompson Home, Executive Board. Nominator: Kenneth G. Henry.

Louis C. Melcher, Jr. Age: 57. Position: Rector, The Church of the Good Shepherd, Raleigh. Number of years since ordination: 32. Number of years in the Diocese: 22. Diocesan offices, current or past: Diocesan Council, Chairman of Business and Finance; Small Church Commission, Budget Officer; Standing Committee; Ecumenical Officer; Murdoch Memorial Society, Convenor; Penick Home Board of Directors; Nominating Committee, Suffragan Bishop; Dean, Central Convocation. Nominator: B. Daniel Sapp.

Deputy to 1988 General Convention

Lay Order

George Asnip, Jr. 58. Parish or mission: Saint Francis, Greensboro. Occupation: President, A.B.R.. How long confirmed: 42 years. Parish or Diocesan offices, current or past: Parish: Vestry, Warden and too many other offices to mention, St. Francis; Vestry, St. John's, Charlotte; Vestry, Maryland. Diocesan: Warden, Greensboro Convocation. Nominator: Fred Warnecke.

Joseph B. Cheshire, Jr. Age: 68. Parish or mission: The Church of the Good Shepherd, Raleigh. Occupation: Attorney. How long confirmed: 56 years. Parish or Diocesan offices, current or past: Parish: Vestry, Jr. Warden; Sr. Warden; Delegate, Diocesan Convention. Diocesan: Chancellor of the Diocese; Deputy, General Convention, 1985, 1982; Standing Committee; Conference Center Board; Diocesan Council; Trustee of the Diocese; Trustee of St. Augustine's College; Nominating Committee for Bishop Coadjutor; General Convention Committee on Constitution and Canons; Diocesan Survey Commission. Nominator: Louis C. Melcher.

Ann M. Elliot. Age: 66. Parish or mission: St. Martin's, Charlotte. Occupation: Homemaker. How long confirmed: 36 years. Parish or Diocesan offices, current or past: Parish: Vestry (3 terms), Sr. Warden (2 terms), Parish Council President, ECW President, Diocesan Convention delegate, S.S. teacher. Diocesan: Diocesan Council (2 terms), Chairman of Records-History Dept., Episcopal Child Care Services (2 terms), Ecumenical Commission, College Work Commission. Nominator: L. Bartine Sherman

Mrs. Scott T. Evans. Age: 65. Parish or mission: St. Stephen's, Durham.How long confirmed: 45 years. Parish or Diocesan offices, current or past: Parish: Lay Reader; Chalice Bearer; Vestry; Sr. Warden; Chmn. Worship Cmte.; Pres. ECW; Diocesan: Bd. Mgrs. Thompson Children's Home; Chmn. Land Stewardship; Chmn. State of Church Commission; Standing Committee; Diocesan Council (2 terms); CSM Commission; ECW Pres. National: Executive Council; Standing Comm. Human Affairs & Health; CHN; ACNAC; Standing Cmte. World Mission; Chmn. 1982 Triennial Cmte; Stndg. Cmte. Nat'l Mission. Nominator: Robert C. Johnson, Jr.

Mary V. Harris. Parish or mission: Chapel of the Cross, Chapel Hill. Occupation: Community, church volunteer; employed part-time, Whitehall Antiques. Parish or Diocesan offices, current or past: Parish: Chair Stewardship Committee; Layreader; Finance Committee; 3 terms on Vestry; President of ECW and various other offices; Church school teacher; Altar Guild; Co-chair and Chair of Every Member Canvass; Delegate and Alternate to Convention. Diocesan: UTO Chair, 1974-75; President ECW 1979-82; Diocesan Council 1979-82; Delegate Triennial 1976, 1979; Delegate to Synod 1979, 1981; Conference Center Board; Task Force on Women's Issues; Commission on Women's Issues; Executive Committee-Thompson Children's Home; Board of Governors, Conference Center; Task Force on Aging, 1980-1983; Convention Committees, State of Church 1978, Bishops Address; Resolutions, Chair Social and Political Concerns 1984, 1985. Nominator: Sally Cone.

Mrs. Bertha M. "B" Holt. Age: 70. Parish or mission: The Church of the Holy Comforter, Burlington. Occupation: State House Representative. How long confirmed: 58 years. Parish or Diocesan offices, current or past: Parish: former Presdent, Episcopal Church Women; Church School Teacher, High School Class, 1970-85; first woman on Vestry and first woman to be senior Warden of Vestry; delegate to 1987 Diocesan Convention and delegate to many previous Conventions. Diocese: Member Diocesan Council (1970-73); Chairman, Department of Finance (1973); elected by Convention to Bishop's Standing Committee (first woman in Diocese an probably first in U.S. after change of Church Canons); Secretary to Standing Committee; Chairman, Parish Grant committee (1973-78); Member of Diocesan Council (1983-present); 1986 Chariman of Budget Department.

Jane R. House (Mrs. Douglas House). Age: 61. Parish or mission: St. Paul's, Louisburg. Occupation: Housewife. How long confirmed: 50 years. Parish or Diocesan offices, current or past: Parish: Parish chairman, Pastoral Care Committee; Newsletter editor; Vestry, Secretary, Senior Warden; Lay Reader; Church School Teacher; Delegate to 8 Diocesan Conventions. Diocesan: Diocesan Council—Departments of Property Management and Records and History; Lay Warden, Raleigh Convocation; Small Church Commission; Guild, St. John's, Williamsboro; Alternate Deputy to 1985 General Convention; Bishop's Special Committee on Congregations; Trustee, Murdoch Society; Cursillo Secretariat; Nominating Committee for Coadjutor. Nominator: Frank Montgomery.

H. Hyman Philips, Jr. Age: 68. Parish or mission: Calvary Parish, Tarboro. Occupation: Attorney. How long confirmed: 55 years. Parish or Diocesan offices, current or past: Parish: Vestry (1985 to present, 1979-81, 1973-75, 1966-68, 1953-55, 1948-50); Senior Warden (1981, 1968). Diocesan: Alternate Deputy to General Convention (1985); Standing Committee (1985 to present, 1961-64); Diocesan Council (1982-85, 1959-62); President, Diocesan Laymen (1959-60; Delegate to 17 Diocesan Conventions. Nominator: Douglas E. Remer.

Anne B. Tomlinson (Mrs. C.F.) Age: 56. Parish or mission: Christ Church, Charlotte. How long confirmed: 34 years. Parish or Diocesan offices, current or past: Parish: Present Senior Warden. Diocesan: Deputy to General Convention 1982, 1985; Diocesan Council 1980-1982, 1986-88; Chairman of Diocesan Convention 1980; Member of N.C. Episcopal Church Foundation, Inc. 1986-88. Nominator: J. Emmett Sebrell.

Clerical Order

John Tol Broome Age: 55. Position: Rector, Holy Trinity, Greensboro. No. of years since ordination: 27. No. of years in the Diocese: 14. Diocesan offices, current or past: Diocesan Council; Worship and Liturgy Commission; Education and Training Commission; Bi-centennial Committee; Thompson Home Board of Managers; Chmn., Committee on New Parishes; President, North Carolina Episcopal Clergy Association; Delegate, National Network of Episcopal Clergy Associations; Cursillo; Faith Alive teams; Amicitia; Marriage Encounter clergy team and National Board; Evangelism and Renewal Commission; Commission on Ministry; Commission on Marriage. Nominator: Marion G. Follin.

The Rev. Dr. Glenn E. Busch. Age: 41. Position: Rector, St. Mary's, High Point. No. of years since ordination: 15. No. of years in the Diocese: 6. Diocesan offices, current or past: Diocesan Council-1984-86; Chairman, Department of Finance and Business Methods-1985-86; Department of Mission and Outreach-1986-Present; Dean of Greensboro Convocation-1986-Present; President of N.C. Episcopal Clergy Association-1985-present; Commission on Stewardship-1981-84 (Chairman, 1981-83); Commission on Planned Giving-1982-84 (Chairman, 1982-83); Parish Grant Committee-1983; N.C. 2000 Task Force-1986-present; Scouting Committee-1985-present; Pre-Seminary Intern Supervisor-1982-83; Episcopal Chaplain-Boy Scout National Jamboree-1985. Nominator: June G. Gregory.

Cyril C. Burke. Age: 60 Position: Chaplain, St. Augustine's College. No. of years since ordination: 22. No. of years in the Diocese: 2½. Diocesan offices, current or past: Commission on College Work-Ex-Officio; Continuing Education Grants Committee; Commission on Ministry; Former Member: The Francis J. Murdoch Society. Nominator: Prezell Robinson.

The Rev. E. Dudley Colhoun Jr. Age: 59. Position: Rector, St. Paul's, Winston-Salem. No. of years since ordination: 33. No. of years in the Diocese: 25. Diocesan offices, current or past: Diocesan Council 1986-89; Standing Committee; Chairman of the NC 2000 Committee 1985-86; Deputy to General Convention-several times. Nominator: Palmer H. Clark.

George Kenneth Grant Henry. Age: 44. Position: Rector, Holy Comforter, Charlotte. No. of years since ordination: 15. No. of years in the Diocese: 11. Diocesan offices, current or past: Liturgical Commission; Trustee, University of the South; Diocesan Council; Commission on Ministry; Standing Committee, President; Executive Committee of the Episcopal Child Care Services; Board of Directors; Episcopal Conference Center; General Convention Deputy 1985. Nominator: Sally T. Boger.

W. Verdery Kerr Age: 37. Position: Rector, St. Thomas', Reidsville. No. of years since ordination: 10. No. of years in the Diocese: 7. Diocesan offices, current or past: Member, Education and Training Commission, 1980-81; Trustee, Francis J. Murdoch Memorial Society, 1982-83; Member, Board of Directors, The Conference Center, 1985-87; Chair, Hunger Commission, 1986-; Member, Christian Social Ministries Commission, 1986-. Nominator: William M. Coolidge.

The Ven. Neff Powell Age: 39. Position: Archdeacon and Director of Program, Secretary of the Diocese. No. of years since ordination: 12. No. of years in the diocese: 3. Diocesan offices, current or past: Secretary of the Diocese, Archdeacon, Director of Program. Nominator: Jane R. House.

Daniel J. Riggall. Age: 36. Position: Rector, St. Paul's Church, Monroe. No. of years since ordination: 8. No. of years in the Diocese: 6. Diocesan offices, current or past: Diocesan Council-Chairman, Department of Mission and Outreach; Commission on Ministry; Committee to Nominate a Suffragan Bishop; Chairman, Bishop's Task Force to Study Permanent Diaconate; Education and Training Commission; Thompson Home, Executive Board. NominatorLane Drew.

The Rev. Robert L. Sessum. Age: 43. Position: Rector, All Saints', Concord. No. of years since ordination: 17. No. of years in the Diocese: 13. Diocesan offices, current or past: Current: President, Standing Committee; Dean, Charlotte Convocation; Cursillo Secretariat member; Board of Directors, Penick Home; Member Mission & Outreach Com. of Diocesan Council. Past: Chairman, Communications Commission of Diocese; Diocesan Computer Committee; Diocesan Council; The Conference Center Board of Directors; 1985 General Convention Deputy; Finance Committee of Diocese; Diocesan Education & Training Committee; Diocesan Young Adult Committee; Executive Committee, N.C. Episcopal Clergy Association; Coordinator, Diocesan Summer Christian Education Conferences for 2 years; Clergy Conference Planning Committee; former Diocesan Convention State of the Church Committee and Credentials Committee. Nominator: Alfred L. Purrington III.

Downs C. Spitler, Jr. Age: 51. Position: Rector, St. Timothy's, Wilson. No. of years since ordination: 25. No. of years in Diocese: 18. Diocesan offices, current or past: Diocesan Council 1969-71, 1985-present; Dean, Rocky Mount Convocation 1979-present; Commission on Ministry 1981-85; Christian Social Ministry 1985-present; General Convention Deputy 1985. Nominator: William E. Wrenn.

Huntington Williams, Jr. Age: 61. Position: Rector, St. Peter's Church, Charlotte. No. of years since ordination: 34. No. of years in the Diocese: 34. Diocesan offices, current or past: Current: Chairman, Commission on Constitution and Canons; Member, Standing Committee; Member, N.C. Consultant Network; Past: Member, Diocesan Council. Nominator: James B. Craighill.

Conference Center Board of Directors

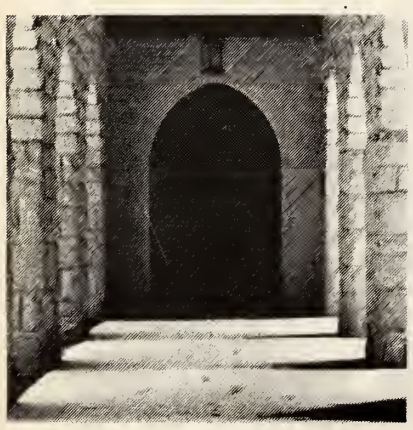
Rose C. Flannagan (Mrs. Eric G., Jr.). Parish or mission: Holy Innocents, Henderson. Occupation: Housewife. Parish or Diocesan offices, current or past: Parish: Vestry. Diocesan: Past member-Conference Center Board of Directors; Alternate Deputy-General Convention; Past President-Diocesan ECW; Diocesan Council. Nominator: Diocesan Council.

Thomas P. Dillon. Age: 57. Parish or mission: St. Paul's, Monroe. Occupation: Business Executive. How long confirmed: 45 years. Parish or Diocesan offices, current or past: Parish: Senior Warden, Junior Warden, Every Member Canvass Committee, Delegate Convention. Nominator:Daniel Riggall

Newton Colston. Age: 43. Parish or mission: Grace Church, Lexington. Occupation: VP, Black & Veatch Engineering, Asheboro. How long confirmed: 27 years. Parish or Diocesan offices, current or past: Delegate to 171st Diocesan Convention. Nominator: Wilson R. Carter

Robert Glendy Darst. Age: 49. Parish or mission: Holy Trinity, Greensboro. Occupation: Director of Internal Audit, Burlington Industries. Parish or Diocesan offices, current or past: Parish: Senior Warden; Delegate to Diocesan Convention. Diocesan: Member of Penick Home Board of Directors; State of Church Commission-1986; Chairman of Election Committee for Suffragan Bishop. Nominator: Diocesan Council.

William Arthur Stockdale. Age: 71. Parish or mission: St. Thomas, Reidsville. Occupation: Retired Navy Commander. Parish or Diocesan offices, current or past: Parish: Junior Warden;



Senior Warden; Lay Reader; Chairman-Search Committee; Chairman of Long Range Planning Committee; Diocesan Convention Delegate; Chalice Bearer; Chairman of Lay Readers. Nominator: Diocesan Council.

Mary Harris (Mrs. Tyndall). Parish or mission: Chapel of the Cross, Chapel Hill. Occupation: Housewife. Parish or Diocesan offices, current or past: Diocesan: Past Member-Conference Center Bd. of Directors; Member-Diocesan Commission on Christian Social Ministries; Member-Diocesan Commission on Women's Issues; Past President-Diocesan ECW. Nominator: Diocesan Council.

Charles A. McLendon. Age: 63. Parish or mission: Holy Trinity, Greensboro. Occupation: Retired Executive Vice-President and Member of Board of Directors of Burlington Industries. Parish or Diocesan offices, current or past: Parish: Vestry and Senior Warden. Nominator: Diocesan Council.

Alexander M. (Sandy) Rankin. Age: 58. Parish or mission: St. Mary's, High Point. Occupation: Senior Vice-President, American Security Insurance Group (Atlanta). Parish or Diocesan offices, current or past: Parish: Vestry (approx. 15 years), Senior Warden, Chairman-Every Member Canvass; Delegate to Diocesan Convention. Diocese: Past Member and Chairman-Parish Grant Commission; Past Member-Land Stewardship Commission. Nominator: Diocesan Council.

The Rev. George B. Holmes. Age: 67. Parish or Mission: Calvary Church, Wadesboro. Occupation: Parish Priest. Parish or Diocesan offices, current or past: Diocesan: Parish Grant Commission (Dio. of NC); Standing Committee (East Car.); Chair, Dept. of Evangelism (East Car.); Dept. of Youth (SW Va.); Stewardship Commission (East Car.); Ecumenical Council (East Car.); Executive Council (East Car.); General Convention (Miami); Refugee Commission (Haiti, Cuba); Past Member-Conference Center Board 1986-87. Nominator: Diocesan Council.

The Rev. Harrison T. Simons. Age: 52. Parish or mission: St. Stephen's, Oxford. Occupation: Parish Priest. Parish or Diocesan offices, current or past: Diocesan: Past Member-Conference Center Bd. of Directors; Member-Education & Training Committee (Chairman); Chairman-Diocesan Commission on Small Churches; Chairman-Diocesan Commission on St. John's, Williamsboro. Nominator: Diocesan Council.

The Rev. Samuel C. Walker. Age: 43. Parish or mission: Emmanuel Church, Southern Pines. Occupation: Parish Priest. Parish or Diocesan offices, current or past: Diocesan: Dean-Sandhills Convocation; Dept. of Mission & Outreach; Diocesan Commission on Admission of Congregations; Suffragan Bishop Nominating Committee. Nominator: Diocesan Council.

The Rev. Frederick J. Warnecke, Jr. Age: 53. Parish or mission: St. Francis', Greensboro. Occupation: Parish Priest. Parish or Diocesan offices, current or past: Diocesan: Member-Diocesan Commission on Constitution & Canons. Nominator: Diocesan Council.

Penick Home Board of Directors
Lay Order

Lawrence G. Reid. Parish or mission: St. Paul's, Winston-Salem. Nominator: Louis C. Melcher.

Howard C. Broughton. Age: 56. Parish or Mission: Emmanuel Episcopal Church, Southern Pines. Occupation: Attorney. How long confirmed: 27 years. Parish or Diocesan offices, current or past: Parish: Past Senior Warden, Treasurer, Clerk; Current Senior Warden. Nominator: Louis C. Melcher, Jr.

John James Croft, Jr. (Jack). Age: 72. Parish or mission: Church of the Good Shepherd, Asheboro. Occupation: Retired Architect. How long confirmed: 49 years. Parish or Diocesan offices, current or past: Parish: Senior Warden 4 times. Diocesan: Penick Home Board. Nominator: Louis C. Melcher, Jr.

Robert G. Darst. Age: 49. Parish or mission: Holy Trinity, Greensboro. Occupation: Accountant-Director of Internal Audit-Burlington Ind. How long confirmed: 38 years. Parish or Diocesan offices, current or past: Parish: Senior Warden (2 times), Church School Supt. (past), EMC Chairman (past), Secretariat Member (past), Vestry Member. Diocesan: Board of Directors-Penick Home (Vice-President), State of Church Commission (2), Elections Chairman (1985 Convention), Board of Visitors-Kanuga (past). Nominator: Louis C. Melcher, Jr.

BUDGET

Proposed 1987 Budget: Church's Program Fund

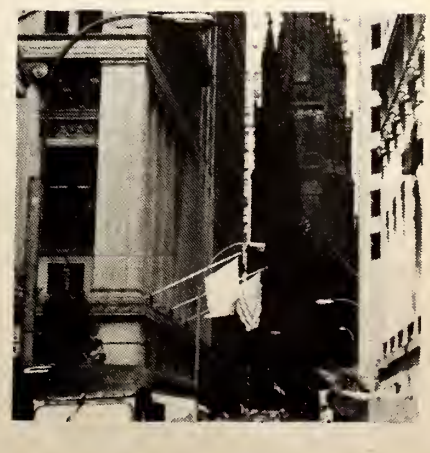
Expenditures:

Item No.	Title	Actual 1986	Proposal 1987
1	Christian Social Min. Director Salary/Housing	$ 40,530	$ 35,000
2	Christian Social Min. Director Travel	6,500	6,500
3	Christian Social Min. Program Funds	20,250	23,850
4	Program Director Salary/Housing	30,026	31,376
5	Program Director Travel	6,500	6,500
6	Other Program Funds	3,100	2,555
7	Communication Officer Salary	24,925	27,199
8	Communication Officer Travel	4,000	3,200
9	Publication: **The Communicant**	38,730	40,669
10	Missioner to Deaf Salary/Housing	28,393	14,196
11	Missioner to Deaf Travel	6,500	3,000
12	Missioner to Deaf Program Funds	6,000	---
13	Program Fund Support Staff	48,095	52,960
14	UNC-Greensboro Chaplain Salary/Housing	27,993	29,313
15	UNC-Greensboro Support Staff	7,570	7,875
16	UNC-Greensboro Pension/Insurance/Soc. Sec.	8,260	8,769
17	UNC-Greensboro Program Funds	3,981	3,971
17a	UNC-Greensboro Operating Expenses	3,781	3,379
	TOTAL UNC-G	51,585	53,307
18	NC State Univ. Chaplain Salary/Housing	27,993	29,313
19	NC State Univ. Pension/Insurance	7,796	8,206
20	NC State Univ. Program Funds	6,925	6,925
	TOTAL NC STATE	42,714	44,444
21	Duke Chaplain Salary/Housing	29,214	30,552
22	Duke Pension/Insurance	7,946	8,436
23	Duke Program Funds	3,748	3,300
24	Duke Operating Expense	8,759	10,850
	TOTAL DUKE	49,667	53,138
25	Winston-Salem Chaplain Salary/Housing	27,101	28,408
26	Winston-Salem Chaplain Pension/Insurance	7,563	8,035
27	Winston-Salem Program Funds	6,200	8,200
	TOTAL WINSTON-SALEM	40,864	44,643
28	Program Fund Employee Pension/Social Security	27,257	27,158
29	Life/Medical/Dental Insurance	11,200	16,880
30	A&T College	2,400	2,200
31	Bennett College	2,400	2,200
31a	St. Andrew's College	300	300
32	NC Central University	4,350	5,000
33	UNC-Chapel Hill	30,340	31,864
34	UNC-Charlotte	200	200
35	Charlotte Chaplain Salary/Housing	---	9,708
36	Charlotte Pension/Insurance	---	2,930
37	Charlotte Program/Travel	---	2,067
	TOTAL CHARLOTTE	---	14,705
38	Duke Medical Center Chaplain	16,850	16,950
39	Mission Church Assistance	75,755	73,667
	Commissions on:		
40	Aging	2,000	2,600
41	Alcoholism	2,100	2,000
42	Christian Education & Training	12,000	16,000
43	Clergy Deployment	3,350	2,850
44	College Chaplains	1,600	1,500
45	Communications	4,650	4,550
46	Continuing Education	1,960	1,960
47	Companion Diocese	13,000	13,700
48	Deacons Training Program	2,680	3,580
49	Ecumenical Relations	1,375	2,355
50	Evangelism & Renewal	6,000	6,300
52	Hunger	1,900	1,900
53	Land Stewardship	6,800	5,200
54	Liturgy & Worship	7,800	7,800
55	Marriage	2,000	2,000
56	Task Force to Implement NC 2000	1,000	500
57	Planned Giving	3,900	3,700
58	Small Church	3,500	3,300
59	Stewardship	2,600	2,650
59a	Women's Issues	---	2,675
60	Youth	30,672	32,205
61	NC Episcopal Church Foundation	500	750
61a	Parish Grant	27,204	27,000
62	Miscellaneous Committee Expense	1,000	1,000
63	Moving Clergy	6,000	6,000
64	Conference Center	6,000	6,000
65	Christ the King Center	34,500	34,500
67	Appalachian People's Service Organization	6,000	6,000
68	NC Council of Churches	10,000	10,500
69	Province of Sewanee	2,621	2,955
70	National Church Program	370,000	408,000
71	Contingent	4,000	6,800*
	Totals	$1,198,643	$1,262,591

Revenue:

Quota	$1,149,743	$1,208,154
Long-Term Investment Income	29,400	29,400
Other Trust Income	16,500	16,000
1986 Trust Reserve	---	9,037
Interest	3,000	---
Totals	$1,198,643	$1,262,591

* $2,800 included in the Contingent Fund is anticipated for expenses for a Special Convention approves feasibility study.



Mahlon W. Deloatch, Jr. Parish or Mission: Calvary, Tarboro. Occupation: Banker. Parish or Diocesan offices, current or past: Diocesan: Penick Home Board, Secretary. Nominator: Louis C. Melcher, Jr.

William E. Easterling. Parish or Mission: Chapel of the Cross, Chapel Hill. Occupation: Physician. Parish or Diocesan offices, current or past: Diocesan: Penick Home Board. Nominator: Louis C. Melcher, Jr.

E.M. Knox. Parish or Mission: St. Mary's, High Point. Parish or Diocesan offices, current or past: Diocesan: Penick Home Board. Nominator: Louis C. Melcher, Jr.

Dalton R. Ruffin. Age: 57. Parish or Mission: St. Paul's, Winston-Salem. Occupation: Banker. How long confirmed: 45 years. Parish or Diocesan offices, current or past: Parish: Past Vestry, Budget Committee, Campaign Chairman (Capital Fund 1986), etc. Nominator: Louis C. Melcher, Jr.

Clerical Order

Louis C. Melcher, Jr. Age: 57. Position: Rector, The Church of the Good Shepherd, Raleigh. No. of years since ordination: 32. No. of years in the Diocese: 22. Diocesan offices, current or past: Diocesan Council; Standing Committee; Dean, Central Convocation; Ecumenical Officer; Board of Directors, Penick Home; Small Church Commission; Nominating Committee, Suffragan Bishop. Nominator: Bryant A. Hudson.

Trustees, University of the South

Lay Order

Robert C. Clark. Age: 35. Parish or mission: St. Paul's, Winston-Salem. Occupation: President and owner, Rawley & Apperson, Inc. How long confirmed: 23 years. Parish or Diocesan offices, current or past: Parish: Usher, Sewanee Club of Winston-Salem, Young Adults Advisory Board. Nominator: E. Dudley Colhoun, Jr.

CONVENTION

Schedule for the 171st Annual Convention Of The Diocese of North Carolina

January 29-31, 1987
Benton Convention Center
Winston-Salem, North Carolina

Thursday, January 29

4:00 pm-6:00 pm	Registration of Delegates, Visitors and Exhibitors
7:30 pm	Holy Eucharist, St. Paul's, 520 Summit Street Preacher: The Very Rev. James C. Fenhagen Dean, General Theological Seminary
9:00 pm	Reception, Committee Meetings, Hearings

Friday, January 30

8:00 am	Registration
9:30 am	Morning Prayer
9:45 am	Morning Business Session
11:30 am	Brunch (included in registration fee)
Noon	Noonday Prayer
12:30 pm	Afternoon Business Session
5:00 pm	Evening Prayer
6:30 pm	Convention Banquet

Saturday, January 31

9:00 am	Morning Prayer
9:15 am	Morning Business Session
Noon	Noonday Prayer Lunch break (buffet luncheon available)
5:00 pm (or sooner)	Adjournment

Proposed Agenda for the 171st Annual Convention

Friday, January 29

- 9:30am: Morning Prayer.
- 9:45am: Morning Business Session.

1. Call to Order.
2. Welcome by the Convention Hosts.
3. Certification of a Quorum.
4. Presentation of the Convention Parliamentarian.
5. First Report of the Committee on Credentials, with other reports as may be necessary.
6. Appointment of Committees to serve at this Convention only.
7. Nomination and Election of the Secretary of Convention.
8. Nomination and Election of an Assistant Secretary of Convention.
9. Report of the Commission on Admission of Congregations.
10. Report of the Commission on Dispatch of Business.
    a)Proposed Date and Place for the 1987 Convention.
    b)Adoption of a Schedule and Agenda for this Convention, including the following Proposed Special Orders of Business:
    1)Balloting on Nominations Received for elections as the Second Item of Business of the Friday afternoon session, with additional balloting as may be necessary.
    2)Report of the Special Committee to study Diocesan Policy concerning Parishes and Missions as the Third Item of Business of the Friday afternoon session.
    3)First Report of the Commission on Constitution and Canons as the fourth Item of Business of the Friday afternoon session.
    4)Second Report of the Commission on Constitution and Canons as the First Item of Business of the Saturday morning session.
    5)Annual Report of the Treasurer of the Diocese as the Second Item of Business of the Saturday morning session.
    6)The report of the Council Department on Budgets and the Adoption of a Budget for the Diocese as the Third Item of Business of the Saturday morning session.
    7)Reports of Committees presenting Resolutions as the Fourth Item of Business of the Saturday morning session.
    c)Adoption of the Proposed Schedule and Agenda for Convention.
11. Introduction of New Clergy.
12. Nominations received for elections.
13. Introduction of late resolutions, in accordance with Rule of Order XIX.
14. Report of the Secretary.
15. The Bishop's Address.
16. Report of the NC 2000/Long Range Planning Response Task Force.
17. Report of the Commission on Alcoholism and Drug Abuse.
18. Report of the Commission on Planned Giving.
19. Report of the Suffragan Bishop.
20. Report of the Commission on the State of the Church.
21. Report of the Conference Center Board of Directors.
22. Report of the Commission on Companion Diocese.
23. Special Report from Appalachian People's Service Organization.
24. Special Report from the Department of Records and History.
25. Report of the Commission on Church Institutions.
26. Report of the President of the Episcopal Church Women.
27. Report of the Commission on Evangelism and Renewal.
28. Report of the Commission on Ministry.
29. Report of the Commission on Youth.
30. Report of the Commission on Christian Social Ministries.
31. Report of the Council of the Diocese.
32. Nominations to be made by the Bishop.
33. Announcement of Appointments made by the Bishop.
34. Report of the Committee on Memorials to Deceased Members.
35. Report of the Committee on Resolutions of Courtesy and Concern.
36. Closing Devotions and Adjourment.

Special Orders of Business:

a. Balloting.
b. Report of the Special Committee to study Diocesan Policy concerning Parishes and Missions.
c. First Report of the Commission on Constitution and Canons.
d. Second Report of the Commission on Constitution and Canons.
e. Annual Report of the Treasurer of the Diocese.
f. Report of the Council Department on Budgets.
g. Reports of the Committees Presenting Resolutions.
Social and Political Concerns
Program of the Church
Administration of the Diocese
Committee on the Address of the Bishop
The Rev. Dr. Glenn Busch

Proposed 1987 Budget: Episcopal Maintenance Fund

Expenditures:

Item No.	Title	Actual 1986	Proposal 1987
1	Bishop Salary and Housing	$ 63,094	$ 65,255
2	Bishop Travel	10,000	10,000
3	Suffragan Bishop Salary/Housing	47,096	48,702
4	Suffragan Bishop Travel	10,000	10,000
5	Secretary of Diocese Salary	3,000	3,000
6	Treasurer/Business Administrator Salary	32,878	34,271
7	Treasurer/Business Administrator Travel/Prof. Expenses	6,000	6,000
8	Archivist Salary	16,616	17,765
9	Archivist Travel/Prof. Expense	2,000	1,900
10	Archives Special Supplies	2,280	2,380
11	Maintenance Fund Support Staff	76,343	88,748
12	Maintenance Fund Pension/Social Security	38,389	43,714
13	Life/Medical/Dental Insurance	81,350	80,100
14	Support Staff Prof. Training	1,000	1,000
15	Worker's Compensation Insurance	1,000	1,500
16	Telephone Expense	19,500	19,500
17	Utilities Expense	15,000	15,000
18	Office Supplies	15,500	18,000
19	Postage	10,000	10,000
20	Equipment Purchase/Replace/Repair	7,000	5,000
21	Computer Service	7,500	3,000
22	Maintenance	12,745	10,240
23	Building Repairs/Renovations	10,000	12,000
24	Property/Liability Insurance	4,100	4,100
25	Diocesan Journal	7,210	7,000
26	Audit	4,500	5,000
27	Diocesan Council	1,500	3,700
28	Standing Committee	1,500	2,800
29	Chancellor Expense	1,000	750
30	Constitution and Canons	650	765
31	Commission on Admission of Congregations	200	300
32	Convocation Deans/Wardens Expense	1,000	1,500
33	Commission on Ministry	6,800	6,000
34	Convention Expense	2,500	2,500
36	Surety Bond	1,300	2,200
37	Special Grant (Mrs. Penick)	2,800	2,850
38	General Convention Assessment	22,277	23,322
39	General Convention Deputies and Retired Bishop	4,500	4,500
40	Contingent Fund	3,500	3,500
	Totals	$553,628	$577,862

Revenue:

Church Assessments	$518,928	$543,162
Long-Term Investment Income	9,500	9,500
Other Trust Income	10,000	10,000
Interest	8,000	8,000
Other	7,200	7,200
Totals	$553,628	$577,862

Letters

Vest's letter is tops!

SUFFRAGAN BISHOP Frank Vest's letter in the November *Communicant* is one of the best things you have *ever* published!

Also, the November issue seems to be taking seriously constructive criticism. The article on Fr. Verdery Kerr is a good step.

The Rev. John G. Steed
Rector, St. Joseph's, Durham

Correction on lay ministers

THANK YOU for your article "Lay hands deliver the cup" in your December issue. You helped bring alive the wider capacity for pastoral and sacramental ministry that the use of Lay Eucharistic Ministers provides the Church.

Let me address, however, one vital misunderstanding expressed in the article. The Lay Eucharistic Minister did not "celebrate the Holy Eucharist". She did, as was correctly stated later in the article, "take communion", which had been consecrated at a previous Celebration of Holy Eucharist to one who, by reason of illness, was unable to be present at the Celebration.

It is the primary role of the Bishop or Priest to preside at the Celebration of Holy Eucharist by repeating the four Eucharistic actions of Jesus: taking (the bread and the wine), blessing, breaking, and giving. The role of Lay Eucharistic Ministers is "not to take the place of the ministry of Priests", but simply to share in the fourth action, giving the consecrated elements.

This distinction, I think, helps to keep the role of the Lay Eucharistic Minister in proper perspective.

The Rev. Stephen Elkins-Williams
Rector, Chapel of the Cross
Chapel Hill

One last word re Ms. Cozart

I READ WITH A great deal of interest and with much disappointment several letters responding to the letter from one of our sisters in Jesus the Christ in the October issue. I refer to the letter from Judy Cozart, a communicant in Wilson, who expressed concern about liberal trends within our communion and said she prays the Holy Spirit will hover over us and direct us.

Several writers took the lady to task for her concern, chastising her for her conservatism.

In the next issue of *The Communicant,* a well-written feature story praised one of our teachers and saints exemplar in the parish of St. Michael's, Raleigh—as well it should have. In the article about "Miz Dees," her opposition to liberalism such as women priests, a new prayer book, and belief in evolution was stated explicitly.

Many Episcopalians have been disturbed by these and other changes and trends and shared concerns expressed by these two ladies. One of the tough realities always with which the Church must deal is the matter of personal freedom within a context of Absolute Truth, or Revealed Truth, that was delivered to all saints from Jesus the Christ through the apostles.

One of the real virtues of the Episcopal Church is its room for all Christians who are baptized into Christ and accept the teaching of the Apostles' Creed. The communicants who stand beside me may not understand or feel about the Creed in the same ways I do. But we are brothers and sisters in Jesus; and, fortunately, we will not be grilled or excommunicated because we do not conform on all issues and in all expressions.

I recall the words of the Christ Himself that the distinguishing mark of His followers would be their love for one another. Regardless of whether Ms. Cozart or I would see eye to eye, I appreciate her caring for the Church of God and her prayers that we will be the Holy Spirit-indwelled and directed Body of Christ into which we were baptized.

Christian Curtis Collins, Sr.
Good Shepherd, Raleigh

Bishop's letter

DEAR FRIENDS,

THIS IS THE CONvention issue of *The Communicant.* The 171st Convention, counting one right asfter I was elected, will be my eighth Convention in the Diocese.

During that time we have undergone a massive reorganization of our diocesan structures, following a two-year study. We have greatly expanded the number of persons serving on Commissions and Committees, and we have undergone an exhaustive self-study (using the national church's S.W.E.E.P. formula) looking at our life together in service, worship, education, evangelism and pastoral care. We have shared in a long-range planning process, and at this year's Convention will be looking at ways to accomplish some of our goals and objectives. For the past three years we have expanded our mission beyond our own borders in a companion relationship with Belize and hope to extend that for another three-year period at this Convention. Meanwhile, our outreach ministries continue in our several congregations, centers and institutions.

This year we will graduate our first "class" from the Vocational Deacon's Program. We will also begin the process of involving the Diocese in the deliberations of the bishops of the Anglican Communion who will gather in England in the summer of 1988 for the Lambeth Conference. These areas of concern will cover the worldwide mission of the Church, ecumenical issues, human needs and rights, and "internal" matters such as ordination and the consecration of bishops. The Archbishop of Canterbury, who hosts the Conference, has been eager for each bishop to "bring the diocese with him." That is my hope, too, and Bishop Vest and I will make every effort to reflect your thoughts and wishes.

Following Christmas, the Daily Office lections repeated each day the cry from the Book of Revelation, "Hear, you who have ears to hear, what the Spirit says to the churches!" (Rev. 2:7) In our opening Eucharist and in the daily prayers during the Convention as well as in the "prayer room" set aside by the Anglican Fellowship of Prayer for our use, it will be my prayer that we will "hear what the Spirit says to the churches"—and respond.

Do keep your delegates, your clergy and your bishops in your prayers as we meet.

Faithfully,

+Robert W. Estill

Robert W. Estill

Suffragan Bishop's letter

DEAR FRIENDS IN CHRIST,

AS MANY OF YOU know, one of my responsibilities is to work closely with our Companion Diocese Commission relative to involvement with the Diocese of Belize. I want to share some information with you about that relationship.

This past November, 11 of us went to Belize for a week-long joint Clergy/Spouse Conference. Those who went from our Diocese were Ann and I, Bill and Lee Brettmann, Cy and Gloria Burke, Wilson and Janie Carter, Sam and Beth Walker, and Glenn Busch. We were joined in the Conference by Bishop and Mrs. McMillan of Belize, all six of his clergy, and four of their spouses.

It was an extraordinary week—one in which we received a great deal and, I think, were also able to make some contributions. Over the weekend we were spread out over the country of Belize, with all of us taking services in various congregations throughout the country, and staying with the local clergy families. During the week, we spent some very important time together in worship, study, planning and fellowship. We were led in a study of Liberation Theology by one of the clergy from Belize; we shared a great deal of our personal lives and journeys, as well as our concerns about the life and work of the church.

Their Diocese is undergoing a very stressful time now in terms of some real pain and agony within the Cathedral Church in Belize City. We were able to share that pain, and to think and pray with them about ways in which their problem might be resolved. We had some relaxed time for sightseeing, for visiting Mayan ruins, for visiting schools and for relaxation on one of their lovely cays.

All in all, it was truly a marvelous experience and a time of great growth and learning for all of us. Even though we were "Third World" and "First World", we were basically brothers and sisters within that unique fellowship of the Anglican expression of the Body of Christ.

Some of us were able to see the schools in Orange Walk Town, and in Dangriga. The school in Orange Walk Town is completed and now serving students. The school in Dangriga is almost completed and will be a marvelous addition to the educational efforts of the church in Belize. As you know, our Diocese, enabled by your gifts, has made the construction of these schools possible.

Through the efforts of the Companion Diocese Commission and the cooperation of the Diocese of Belize, there will be a Lenten Mission in our Diocese from March 31 through April 2 of this year. Bishop and Mrs. McMillan, and several of their clergy and lay people, will come to North Carolina in order to lead that Lenten Mission. Our plan is to have someone from Belize assigned to each of our seven convocations, and the Companion Diocese Commission with the assistance of our Convocation Deans and Wardens is planning the mission. You will be hearing more about this from your Dean and Lay Warden, and from the Commission. I am very excited about the possibilities which are inherent in this Lenten Mission. It will give all of our people an opportunity better to know and to understand the work of the Church in Belize and will also give us the opportunity to receive the gifts of spirituality and renewal which our Belizian brothers and sisters will be bringing to us.

The 171st Diocesan Convention, meeting in Winston-Salem at the end of this month, will be presented with a recommendation from the Companion Diocese Commission and the Diocesan Council that we renew our Companion Diocese relationship for another three years (we began the relationship in 1984 and may continue it for one more three-year term). I feel very strongly that it would be proper for us to do this. After three years of hard work and commitment by both partners in the relationship, I feel that we are just on the verge of reaping some enormous benefits—both for the church in Belize and the church in North Carolina.

Faithfully yours,

Frank H. Vest, Jr.

Frank H. Vest, Jr.

027514-009-00097
MR & MRS WILLIAM S POWELL
307 PLUM LN
CHAPEL HILL NC 27514

"The Mosquito Coast"

WILSON R. CARTER

"THE MOSQUITO COAST," a current film, is of interest to Episcopalians in North Carolina for having been filmed last year in Belize, the country of our companion diocese. The movie is from the novel by Paul Theroux and stars Harrison Ford.

Most reviews of the film have been neutral to negative, praising Ford for an Oscar-quality performance, but calling the story weird and the supporting cast not very believable in their characterizations.

The problem with nearly all these reviews is that they don't understand the film's basic message. This isn't surprising, since the message touches a major blindness of contemporary American culture and mentality: our idolatry of technology and the arrogant insanity of presuming we can come up with technological solutions to the ponderous, complex human problems of our time. To those who thrilled to the movie "Star Wars" or who believe lasers will make the world safe for democracy, this film makes no sense.

Allie (Harrison Ford) is an educated, perhaps brilliant, non-conformist who moves his family to the jungles of Central America to escape the junk-food, throw-away, self-poisoning craziness of American society. He's a kind of heavy-duty Robinson Crusoe. Without tipping off the plot, it is safe to alert you that he carries to the jungle the same flawed, suicidal assumption which produced the society he sought to escape.

Allie's assumption is this: that human happiness, security and wellbeing may be had through a straight-line application of technological know-how and ingenuity.

Virtually all Americans nowadays bow to the god of technology to some degree. And our technology-dazzled minds and hearts will cause us to pull for Allie to succeed in his attempt to build "the good life" among the natives, palm trees and mosquitoes. For a part of each of us secretly hopes the tower of Babel will reach heaven and that we will be as gods, we will be the masters of our fate. A powerful image of that Biblical myth is portrayed in the movie.

"The Mosquito Coast" isn't a pleasant film to watch, but it's rapid and it's involving. And it is serious. It peers into what may be the tragic flaw of the West and forces us to look at how history may write the epitaph of our civilization.

WARNER BROTHERS

Movie treats the "tragic flaw of the West."

(An engaging, but embarrassing, sub-theme is the caricature of the Church in the personage of the Rev. Mr. Spellgood, Allie's antagonist and competitor. He hasn't an ounce of nobility or integrity, and he's worth the price of the ticket.)

Belize was chosen as the site for filming "The Mosquito Coast" because the country is friendly and stable, and its jungles are among the most profuse and luxuriant in the world. If you would like to catch a glimpse of Belize, its natural beauty and its people, take time to see "The Mosquito Coast." Like medicine it's good for you; like medicine, it may go down hard.

The Rev. Wilson R. Carter is rector of Grace Church, Lexington, and a member of the diocese's Companion Diocese Commission.

THE COMMUNICANT

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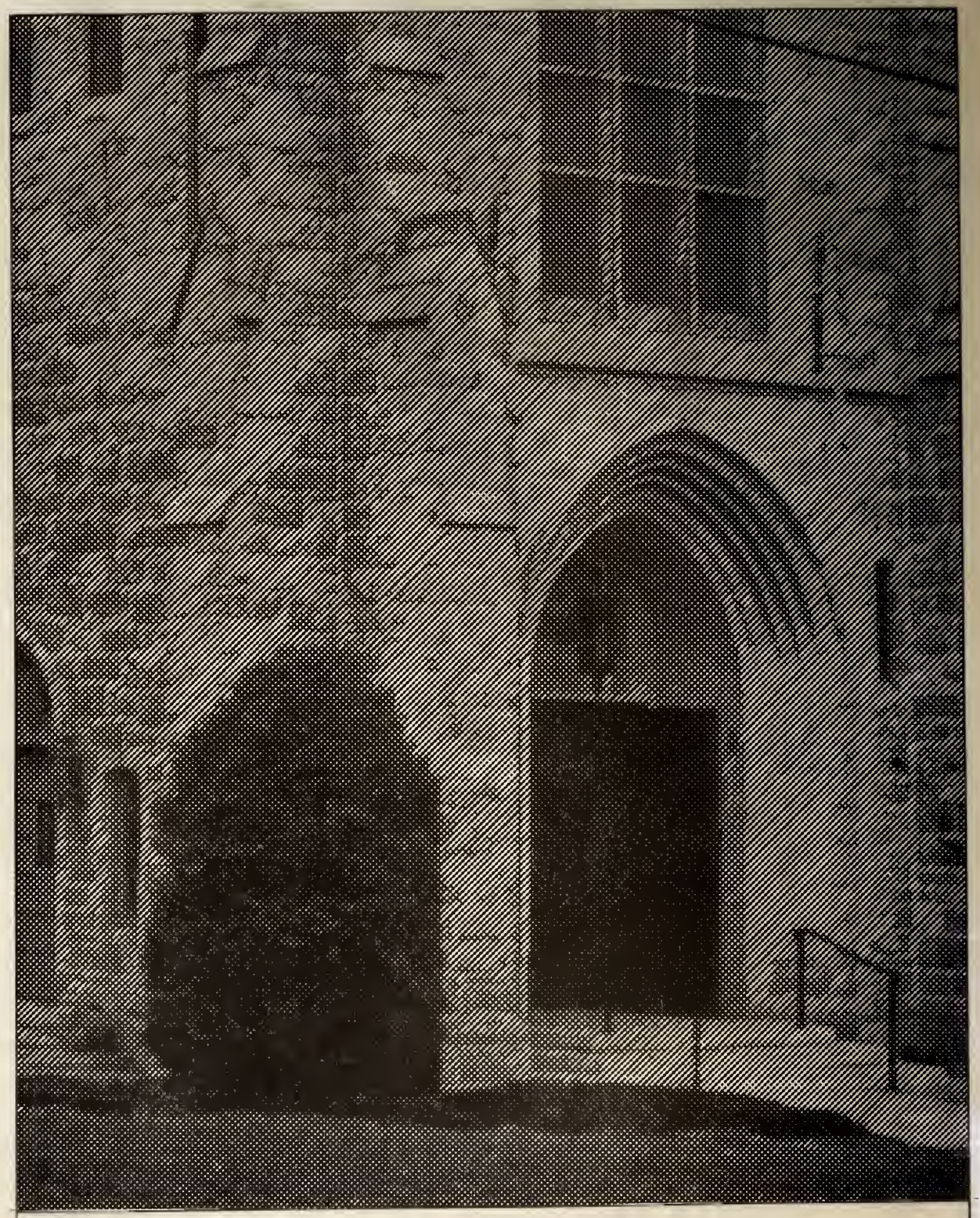


1987 ANNUAL REPORT

THE COMMUNICANT

VOL. 78, NO. 2 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA FEB./MAR. 1987

Convention changes canons

BY GAIL DOUCETTE WOJTON

"DIOCESAN conventions," said Suffragan Bishop Frank Vest, "are like a definition of war I once heard—long periods of boredom, interspersed by short moments of sheer terror."

A few years down the pike, the 143 clergy and 281 lay delegates may or may not remember the 171st Diocesan Convention as terrifying or boring. Undoubtedly, however, their lives and the lives of their churches will have been altered by the business transacted in snow-covered Winston-Salem Jan. 29-31:

•If they represented a mission hoping to become a parish, this convention changed many of the rules for achieving that goal.

•If they represented a parish with fewer than 100 members, canonical changes made at this convention gave them three years to increase their numbers, or risk losing parish status.

•If they believed the diocese needs to raise money to meet future needs, they saw hope arrive in the form of a resolution to study a capital funds drive.

•If they looked for a signal that the diocese's commitment to social justice remains strong, they got it in the address of the Rev. James Lewis, new director of Christian Social Ministries.

•If they were disabled, they will remember that this convention declared that all future conventions shall be accessible to everyone.

JOHN JUSTICE

Christ Church, Raleigh, delegates at work at Diocesan Convention

Diocesan laws re-tooled

The bulk of convention time was consumed by re-tooling the diocese's governing documents, the constitution and canons. Delegates heard changes recommended by a special committee on diocesan policy about parishes and missions, and by the Constitutions and Canons Commission. Convention approved changes in 21 canons and 4 articles of the diocesan constitution.

Canonical changes went into effect immediately, but changes in the constitution require a second reading at the 1988 convention.

Major changes were made in Canon 19 (Missions) and Canon 21 (Organization of Parishes). These canons previously set no minimum membership to maintain mission status and required, for parish status, a minimum of 60 members to start a new parish and 40 members to remain in union with convention. Now, though, a congregation will need at least 20 confirmed adults to qualify for mission status and retain that status. And a minimum of 100 confirmed adults will now be needed to attain and maintain parish status.

"The number 100 isn't sacred, or magical or biblical, said the Ven. Neff Powell, Secretary of the Diocese. "It just takes about 100 active adults to pay a priest, maintain a building and meet the congregation's budgetary needs."

The Rev. Hunt Williams, rector of St. Peter's, Charlotte, agreed: "The intent was to prevent small churches from assuming the responsibilities of the diocese for which they may not have the resources." Williams is chairman of the Constitution and Canons Commission.

"We felt that standards set a number of years ago are not realistic in 1987," said Jane House. "Nowadays, it takes far more people to sustain the church's programs and services." House is a member of the special study committee and a communicant of St. Paul's, Louisburg.

New rules are a challenge

The Rev. Henry Presler said this: "It's a kind of a challenge to churches with membership problems to proclaim the Gospel in a more intentional way, to attract people to our great sacramental life." Presler is rector of Emmanuel, Warrenton, and vicar of All Saints', Warrenton, and Chapel of the Good Shepherd, Ridgeway.

But Presler also said, "The sense in Emmanuel is that if the purpose of the rule changes was to insure that our parish is self-supporting—and we are—then we have fulfilled the purpose, even if we don't attain 100 members."(Emmanuel's membership was given as 81 in the 1986 Diocesan Journal.)

Naturally, there were dissenters, and a lot of debate preceded passage of the changes. The new minimum-member requirements were seen by some as an obsession with on figures. The Rev. James Beckwith put it bluntly: "This emphasis on numbers is ridiculous. These limitations discourage some of the most vital people in the church." Beckwith, retired, is former rector of St. Michael's, Raleigh.

"In the pressure to attain and maintain parish status, we lose the focus of ministry," said the Rev. William Coolidge. "Success is not based on the ability to call and support a fulltime priest." Coolidge is the parttime rector of St. Bartholomews's, Pittsboro.

The Rev. Mark House, rector of Christ Church, Rocky Mount, asked, "Are we trying to propogate the Gospel or count numbers?"

But in the end, delegates voted to make the changes. Here are some other key points regarding changes in parish and mission status:

•Missions in union with convention as of Feb. 1, 1987 are exempted from the 20-member requirement by an amendment proposed by Mark House.

•Henceforth, each parish will have to support a fulltime priest at a minimum salary that meets diocesan standards. However, parishes will have the option of getting the approval of the Bishop or the Diocesan Council to hire a resident parttime priest at a diocese-approved salary level.

•From now on, each mission that receives funding from the diocese will once again be expected to pay its assigned quota to help fund diocesan programs. This reverses an exemption enacted by the 1977 convention. Henry Lewis, of Chapel of the Cross, Chapel Hill, explained: "Such missions should be given the same responsibility and opportunity to support the Church's Program Fund budget as all other congregations of the diocese. Lewis was chairman of the Special Committee to Study Diocesan Policy Concerning Parishes and Missions."

•From now on, the person in charge of a mission will be called a vicar (rather than priest-in-charge), and the governing body of a mission will be called a vestry (instead of mission committee).

Confirmation to be required

Convention took a step toward making confirmation a requirement for full participation in church life. Delegates approved canonical changes mandating confirmation to serve on vertries, vote in parish annual meetings, represent parishes at diocesan convention and others. The necessary constitutional changes passed on first reading and will come up for second and final reading at next year's convention. These changes will bring the diocesan rules on confirmation into conformity with the language of the national church.

Delegates supported the Diocesan Council and Bishop Robert Estill by passing a resolution for a feasibility study for a capital funds drive. Council presented the resolution, which sets the stage for this scenario: The feasibility study will be directed by a person from the Ohio fund-raising firm of Ward, Dreshman & Reinhardt, and the seven convocations will study and discuss needs and priorities in their meetings in May. Then a special Diocesan Convention will be held to receive a refined campaign goal and

See **Convention,** *page 5*

Around the diocese

Conference brings HOPE

TOM DOWNS likes to use participative techniques like role-playing, one-minute buzz groups, silent prayer and story-telling in his work. And he's going to do his best to work these into his portion of the upcoming HOPE conference.

HOPE stands for "How Our Parishes Educate." Downs will be the keynoter at the May 8-9 event at the Conference Center in Browns Summit. The sponsor is the diocese's Commission on Education and Training.

"It's a limited time frame," said Downs, "so I'll try to do as much sharing of resources as possible." Downs is a priest and assistant to Bishop William Folwell of Central Florida.

He said that Christian education—which he characterizes as "happening"—occurs in a lot of places, buy we often don't notice *how* it's done. The classroom is only one such place, he says. And in fact, many people "wisely avoid like the plague" the heavy-handed old-style pedagogy of the classroom, he said.

The HOPE conference will offer four workshops: Christian Education and the Use of Space, Christian Education and Music, Adult Bible Study Methods and Curriculum and Christian Education.

The basis fee is $45 for double occupancy. There are scholarships available and discounts for more than one person from a church. To register, send a $10 deposit, along with name/address/phone/church/position, to: Hanna Kitchin, P.O. Box 276, Scotland Neck, NC 27874. (If you need scholarship help, please specify how much.)

Catchup/followup!

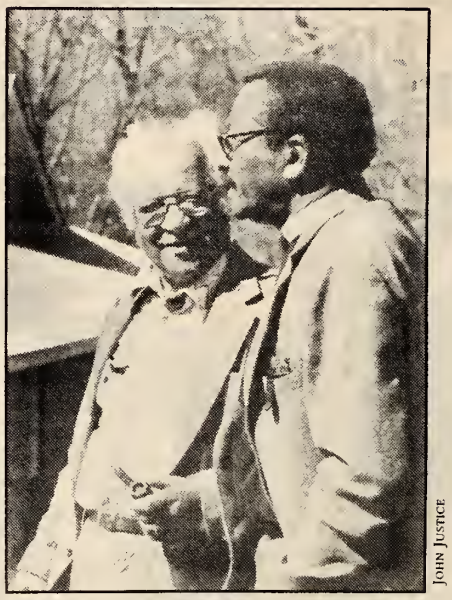
SOME KUDOS for achieving folks:

Sarah Fulcher (*Communicant*, May '86) raised nearly $50,000 to fight hunger in her successful run across Australia. It took her three months to make it, but she did, finishing on Dec. 26 and becoming the first woman to run the 2,725-mile distance.

The U.S. Chamber of Commerce gave a special salute to the Rev. Charles Hocking. The rector of St. Paul's, Cary, was honored for his parish's New Vineyards program (*Communicant*, May '85). New Vineyards helps find jobs and homes in the Research Triangle Area for unemployed persons from other areas.

For his work with Habitat for Humanity, the Rev. David Stanford was named one of five Citizens of the Year by *The Independent* newspaper of Durham. Stanford, assistant at Chapel of the Cross, is chaplain to UNC-Chapel Hill (see story this page).

Going from triumph to triumph and smiling all the way, St. Paul's, Smithfield, has raised $5,000 with its second annual Benefit Ball. Last year's bash (*Communicant*, June-July 1986) raised $4,500 for Harbor, Inc. This year's proceeds will be divided between Harbor (multi-service outreach for battered women) a teleministry project. Comments rector Bob Pierce: "It never ceased to amaze me that just by throwing a party—something we Episcopalians do well anyway—we can do so much for charity. And, have a good time in the process."



JOHN JUSTICE

DREAMS COME TRUE: Purdie Anders and Arthur Calloway dicuss progress on the $220,000 dream-come-true of venerable St. Ambrose, Raleigh. The choir, vestry, acolytes, office workers and rector (Fr. Callway) will have new offices in the expanded and renovated St. Ambrose. Anders is chairman of the planning and building committee, which expects the project to be complete this spring. Space for outreach programs, a courtyard for outdoor services, room for a new chapel and energy-conservation features are highlights pointed out by Anders. St. Ambrose, which lists about 265 members, was established in 1868 and moved into its present building in 1965.

Our peripatetic clergy

CALLED TO new positions in this diocese: the Rev. Richard Morris, interim rector of St. Mark's, Raleigh; the Rev. Robert D. (Chip) Nix Jr., rector of St. Stephen's, Durham; the Rev. Richard Turkelson, interim rector of St. Martin's, Charlotte (upon the retirement of the Rev. Bart Sherman).

Gone to other dioceses: the Rev. William Wells, priest-in-charge of St. Anne's, Winston-Salem, to serve as rector of Holy Conforter, Richmond; the Rev. Daniel Riggall, rector of St. Paul's, Monroe, rector of St. Peter's, Mountain Lake, N.J.; the Rev. John Borrego, rector of St. Andrew's, Charlotte, rector of St. Andrew's, Lawton, Okla.

Resigned: the Rev. Richard Smith, as rector, Church of the Advent, Enfield, and priest-in-charge, St. John's, Battleboro; the Rev. William McInnis, as rector, Trinity, Scotland Neck.

Council clears up Convention business, looks ahead

MEETING FEB. 16 at the Diocesan House in Raleigh, the Diocesan Council received and processed resolutions from the Diocesan Convention in January and continued planning for the Special Diocesan Convention on a capital funds drive. Sept. 19 has been set as the date for the unusual convention to make the final decision about a drive to raise money for land for new congregations, expansion of the Conference Center at Browns Summit, Christian Social Ministries and others.

Resolutions handled at the meeting included:

•A resolution to change budget procedures (referred to the departments of Mission and Outreach and Budgets for consideration at the April meeting).

•A resolution to give clergy sabbaticals (approved by Council, upon Bishop Estill's recommendation, and referred to the N.C. Episcopal Clergy Association).

•A resolution to make diocesan meetings accessible to the disabled (referred to the Christian Social Ministries Commission).

In other businesss, Bishop Estill appointed John Thomas of St. Stephen's, Durham, as chairman of the NC 2000 Task Force; Bishop Estill announced appointments to the various departments of council; and Council approved the treasurer's report given by Letty J.Magdanz.

Migrant center wants doctor

THE TRI-COUNTY Community Health Center in Newton Grove has a salaried position for a family practitioner. The job involves a full spectrum of primary care team services for migrant and seasonal farmworkers in southeastern North Carolina. Spanish is desirable for the position.

Specials in April

Presiding Bishop Edmund Browning, wife Patty and the Executive Council visit St. Augustine's College in Raleigh.

Walking Across Egypt. A pious old women and a young thug come together in Clyde Edgerton's new novel (dedicated to the late Lex Mathews).

Special hunger insert: a parish-by-parish listing of our programs/projects dealing with hunger.

"Earthspirit," by John Lane. Religion takes some weird turns deep in the mountains.

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Bishop: The Rt. Rev. Robert W. Estill

Suffragan Bishop: The Rt. Rev. Frank H. Vest, Jr.

Editor: John B. Justice

Art Director: Mary Sox

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The health center is also seeking nurses and nurse's assistants, a pharmacist and outreach workers.

To apply, or get more information, contact: Executive Director, Tri-County Community Health Center, P.O. Box 237. Newton Grove, NC 28366; (919) 567-6194.

St. Paul's College honors Durham priest

THE REV. THOMAS MIDYETTE of Durham received an honorary doctor of divinity degree in March from St. Paul's College in Lawrenceville, Va. Midyette, rector of St. Philip's, Durham, has been a main mover in establishing and operating the multi-service Urban Ministries Center.

A native of New Bern, Midyette attended the University of the South and Virginia Theological Seminary. He served parishes in Goldsboro, Clinton and Beaufort before coming to St. Philip's in 1978.

Gilmers to host heritage tour

THE ANGLICAN Heritage Tour will be hosted June 15-29 by the Rev. and Mrs. Lyonel Gilmer of Charlotte. After crossing from New York on the QE 2, tour members will be met at Southampton by their local guide, the Countess Dorothy De Chene.

High spots of the tour will include Coventry, Straford-Upon-Avon, Blenheim Palace (Winston Churchill's family home), Westminster Abbey, St. Paul's Cathedral and Canterbury Cathedral.

The Gilmers intend the tour to have certain characteristics: a people-to-people focus, a reasonable pace that will allow the group to travel as a "community" rather than harrassed and harried tourists; and an accent on education and understanding of Anglican roots.

The basic cost of the tour is $3100, with some additional charges. For information, contact Lyonel and Jo Gilmer at 2508 Oxford Place, Charlotte, NC 28207, (704) 338-2218 (office), (704) 846-3256 (home).

Anglican News reports on Diocese of Belize

OUR COMPANION diocese of Belize has a brand-new publication. It's *The Anglican News,* a monthly paper edited by Michael Hulse.

In the first *Anglican News* in December, editor Hulse told his readers what to expect of the fledgling newspaper: "It will not be confrontational and/or negative in its responses but positive, defensive and Christianlike in its outlook. It will strive to explain the workings of the Church so that disinformation will not take over the minds of our good Christian people. The word of God, the teaching of Jesus Christ and the precepts of the Anglican Church will quide us in our work."

A year's subscription is $7.80 and may be had by writing to Hulse at: *The Anglican News,* Bishopthorpe, Southern Foreshore, P.O. Box 535, Belize City, Belize, Central America.

Churches reunite for Lent

ECUMENICAL WORSHIP experiments took place in four North Carolina cities during Lent. Roman Catholic, Lutheran and Episcopal congregations met for Wednesday night prayer services in Laurinburg, Raleigh, Wilmington and Greenville.

The joint worship services were the result of years of discussion among the three Christian faiths. Although U.S. Episcopal and Lutheran denominations have been holding joint Eucharists under special circumstances for several years, this was the first time all three faiths were directed by their bishops to worship together.

The Episcopal congregations taking part in the experiment were: Christ Church, Raleigh; St. David's, Laurinburg; Church of the Servant, Wilmington; and St. Paul's, Greenville.

Jurisdictions taking part in the ecumenical experiment were: the Diocese of North Carolina, Bishop Robert W. Estill; the Diocese of East Carolina, Bishop B. Sidney Sanders; the North Carolina Synod of the Lutheran Church in America, Bishop Michael C. D. McDaniel; and the (Roman Catholic) Diocese of Raleigh, Bishop F. Joseph Gossmam.

JOHN JUSTICE

TWO YOUNG PROPHETS: Amy Rust, of Duke, and Chad McKee, of Wake Forest, took part in the College Work Retreat Feb. 13-14. Writing modern-day prophecies was one of the exercises given the students. Here's an excerpt: "Behold, the days are coming when a wall of silence shall fall between the children of the new generation and the children of the old, and a parent will not talk with child, nor nation with nation. . . And though the time is drawing nigh, take courage! For the light has not been overcome. . . And though the Church may burn away, yet shall the love of His people endure, and in hope through Christ shall they overcome." Chaplains at the annual event were: Earl Brill, Duke; David Stanford, UNC-Chapel Hill; Bob McGee, Winston-Salem-area colleges; Charles Hawes, UNC-Greensboro (St. Mary's House).

Lay leader keynotes ECW meet

BY LIB UZZELL GRIFFIN

EVERYONE KNOWS that lay ministry has nothing to do with eggs and chickens. Likewise, everyone knows that sitting in church on Sunday will no more make you a Christian than sitting in a chicken house makes you a chicken.

Yet some of us need to be reminded, and an opportunity is coming up to do so: the ECW's 105th annual meeting, April 28-29 at Christ Church, Raleigh.

Keynote speaker Jean Haldane is a walking advertisement for lay ministry. "Ministry is not church activity, but all of life," says Haldane. She is chair of the national church's Joint Task Force on the Ministry of the Laity and was a founding dean of the Lay Academy of the Diocese of California.

Haldane was born in England and raised by parents who weren't churchgoers. At 13, she recalls, "I was really desperately looking for some support and meaning in life." Her nearest Church of England parish was mostly

ECW keynoter Jean Haldane

older people, but she stuck with it. Then, when she was 21, a visiting clergyman came roaring up on a motorcycle and, she says, "Those teen years came together with a bang." She asked the cycling cleric for advice about what to do with her life, and he said two things: Pray on it for a month and then, if still interested, write to him. She was and she did. His advice: get training.

"I never realized one had to be trained," she recalls. Nevertheless, she sought training and got it: seminary at St. Christopher's Theological College in London, accreditation as a church worker, an M.S. in sociology of religion.

In her work—which has included teaching religion in public high schools and training adults to work with young people—Haldane talks not so much about ministry as "about living your Christianity in daily life." She believes the ministry of lay people is to spread the Kingdom of God, not spread the Church. She sees lay people as reclaiming their central roles in the drama of the church:

"The Church is recovering a sense of its own true nature, which is every single person—men, women and children—called to minister in Christ's name . . . There are no bit parts; everyone is essential," she says.

Haldane's philosophy is right in line with the ECW's theme this year: "He is the vine, empowering our ministries."

But Haldane will not be the whole show in Raleigh. Some of the other highlights:

- The national ECW president, Marcy Walsh of Summerville, S.C., will speak.
- The new national ECW hymn and logo will be introduced.
- The new president of Saint Mary's College, Dr. Clauston Jenkins, will be introduced.

Those new items will go along with the traditionals of ECW annual meetings: a Holy Eucharist, with Bishop Robert Estill as celebrant and Bishops Frank Vest, Thomas Fraser, Clarence Hobgood and William Crittendon as concelebrants; election of a president; presentation of the United Thank Offering by representatives of every branch of the ECW; and election of delegates to the ECW Triennial in Detroit in June, 1988. ●

Lib Uzzell Griffin is a Durham newspaper writer and author and a communicant of St. Stephen's.

Jim Lewis is new CSM director

By Cecile Holmes White

The Rev. James Lewis has been threatened with death by the Ku Klux Klan. He's decried textbook censorship on the Phil Donahue show, and he's been arrested at a congressman's office while protesting U.S. aid to the Nicaraguan contras.

Jim Lewis and controversy are not strangers.

Some of North Carolina's Episcopalians may be swallowing hard March 1. That's the day Jim Lewis, social and political activist, takes over as director of Christian Social Ministries for the Episcopal Diocese of North Carolina, with its 40,000 communicants in more than 120 parishes.

"Sometimes my ministry has been perceived as me searching out the issues," Lewis said in an interview at the diocese's convention in Winston-Salem in January. "There's some truth to that . . . I have moved quickly into conflict. I walk right into it. And I have discovered that my ministry is to do that."

The tall, athletic priest flicks a longish silver hair out of his eyes with one long, tapering finger.

"Now where will the issues come from?" he asks, pausing and narrowing his blue eyes in thought. "I'm not going to go searching them out. They'll find me."

They always have.

As rector of St. John's, Charleston, W.Va., from 1974 to 1982, and as rector of St. Andrew's, Ann Arbor, Mich., from 1982 to 1985, Lewis was on the cutting edge of social action. He opposed the death penalty, racism, sexism, the Vietnam War and the nuclear-arms race. He worked for homosexuals' rights, better housing, civil rights, day care and ministry to people with AIDS and to the homeless.

Lewis' first efforts for the homeless, starting a soup kitchen at St. John's, worried some in his church—as did his outspoken posture on other issues.

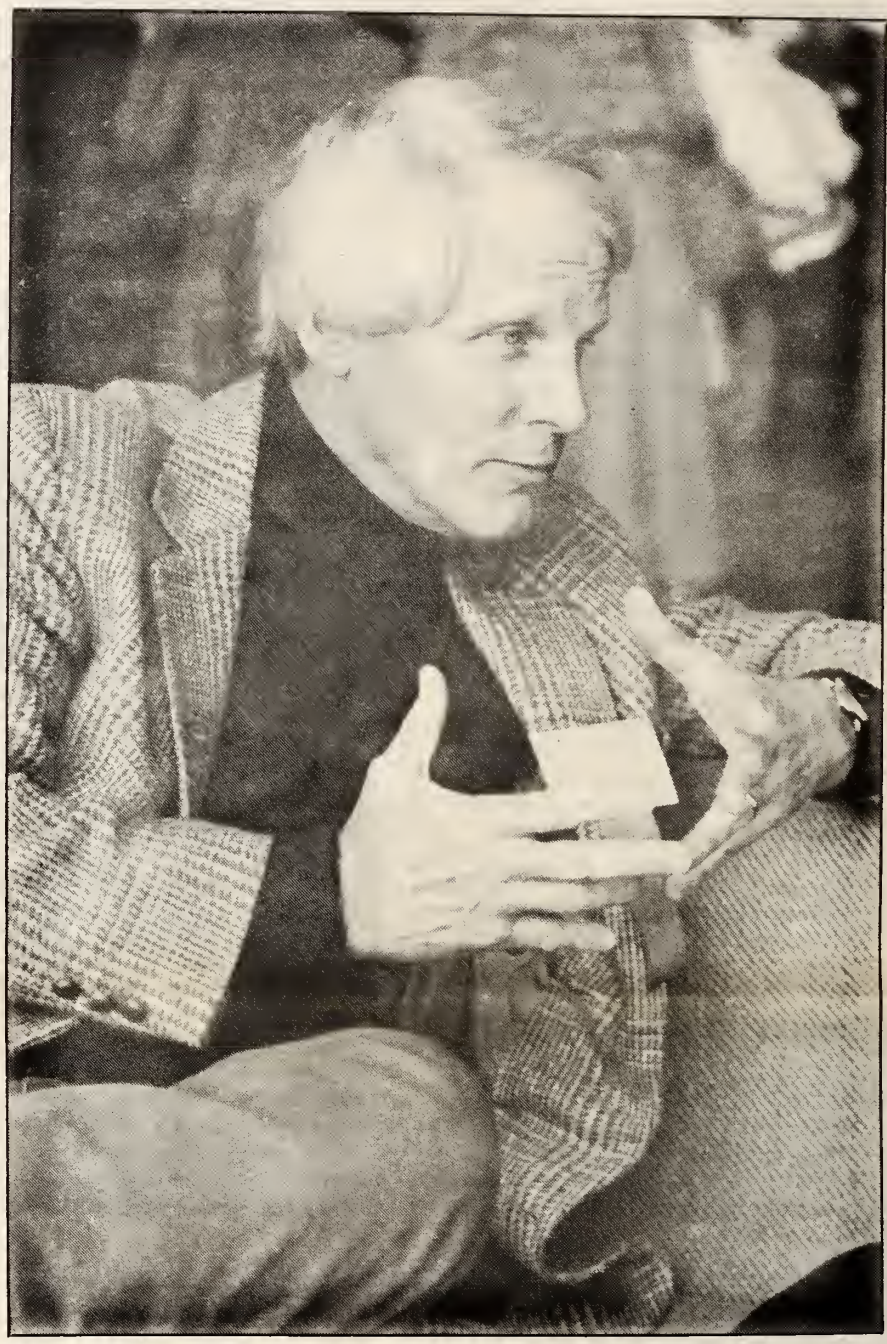
"To be perfectly honest about it, he split his congregation," said J.C. Jefferds of Charleston, a member of St. John's. "Those who liked his activist philosophy—of whom there were many—were devoted to him. And those who didn't, moved on."

Lewis, 51, returned to Charleston last year to be executive director of the Coalition for the Homeless, a network of West Virginia groups that helps homeless people.

In that secular job and in his pastor ates, he has lived his conviction that the church must resist economic, social and political repression in and outside the sanctuary.

Born in Baltimore, he dates his interest in the priesthood to age 9, when he had rheumatic fever.

"In bed for a year, you think about a lot of things," Lewis said. "You listen to your heartbeat. You think about death. When I got well, I didn't want to go back to school because I was a year behind, so I went to an Episcopal school in Baltimore . . . . I began to ask serious questions very young and ask questions about what life was about. The ministry, the ordained ministry, was always kind of nagging at me."



John Justice

The Rev. E. James (Jim) Lewis

After graduating with a philosophy degree from Washington and Lee University in Virginia, he earned a divinity degree from Virginia Theological Seminary at Alexandria, Va. After seminary, he was assistant rector and college chaplain at St. Anne's, Annapolis, Md. Meanwhile, he kept in shape by coaching the lacrosse team at the U.S. Naval Academy. Next he was rector of Trinity, Martinsburg, W. Va.

When he went to St. John's in 1974, he also plunged into the school controversy that brought him national media attention.

When Lewis arrived, a battle raged over the language arts books to be used in the Kanawha County schools. Lewis and others sided with school officials against a group of fundamentalists who opposed the books' language, tone and content.

As the fight continued, schools closed and some were bombed. The Ku Klux Klan moved in at one point and threatened Lewis' life. A national spotlight focused on the textbook battle. That's how Lewis and other leaders wound up appearing on "Phil Donahue" and in a segment of "60 Minutes," the CBS news-magazine show.

Lewis was "really the figure around whom the people who supported the [school] board and access to literature rallied," recalls the Rev. John Price of Charleston, executive director of the West Virginia Council of Churches.

"The reaction Jim engenders would be broad. There are people who disagree with him, but who have a profound respect for him," Price said. "There are people who have disagreed with him who have found themselves rethinking their positions and changing. Then there are people who hate him with a passion, and people who worship him. But you're never neutral about him."

Lewis comes to North Carolina eager to work for social justice and for the church.

As head of Christian Social Ministries, he will oversee diocesan outreach, ranging from ministry to migrant farmworkers to educating church members on AIDS. An avid jogger and published writer (*West Virginia Pilgrim*, autobiographical reflections), the priest hopes he will be able to continue and expand the projects spearheaded for 11 years by the late Rev. Lex Mathews.

Mathews, a lanky, witty priest known for his compassion and his commitment to social justice, died last year of accidental asphyxiation.

"I want to be guided by the same spirit that guided Lex, but I hope not to be judged by his ghost," Lewis said. "I think I'll move with the same pastoral concern that Lex had for people. But I'll probably come straight down the line. Lex probably worked in maybe a softer way than I would do."

Lewis is "more of an activist," said the diocese's bishop, the Rt. Rev. Robert W. Estill.

"I think that he'll get into some things, and get *us* into some things that'll be controversial," Estill said.

Lewis said: "For a long time, I learned in the church that you were either pastoral or prophetic. A pastor was sort of soft, held hands, didn't shake people up, and worked on individual problems. And the prophetic influence was speaking out and probably being a bit rude and confrontational. Then I learned that was all a lie . . . that at the heart of every prophetic issue is a pastoral concern. Issues aren't issues. They're people. You don't have to seek them out. Just open up the church doors. They come in." ●

Cecile Holmes White is religion writer for the ***Greensboro News and Record****, from which this is reprinted with permission.*

The Rev. E. James Lewis
Director of Christian Social Ministries

Born: Baltimore, Oct. 1, 1935.
Wife: Judith (Judy) Graham Lewis.
Children: Four children, ages 23-27.
Education:
-Washington and Lee, BA '58.
-Viriginia Theological Seminary, B Div '64.
Previous Ministries:
-Executive Director, Coalition for the Homeless, Charleston, W. Va. (1985-86).
-Vicar, Church of the Incarnation, Ann Arbor, Mich. (1984).
-Rector, St. John's, Charleston, W. Va. (1974-82).
-Rector, Trinity, Martinsburg, W. Va. (1968-74).
Military: U.S. Marine Corps (1958-61, Infantry 1st Lt.).
Mentors and Heros: James Layburn (professor at Washington and Lee);the women ordained in Philadelphia in 1974 (particularly Carter Heyward and Alison Cheek); "people who said no to Vietnam.".
Intellectual/Spiritual Influences: T.S. Eliot. Theologian Walter Brugmann ("all of his work, including *The Land* and *The Prophetic Imagination*"). Liberation theologian Leonardo Boff's *The Way of The Cross.*
Favorite Poems/Plays/Novels: *Death of a Salesman. A Thousand Clowns. A Man for All Seasons.* Poetry of Adrienne Rich. *The Assistant* by Bernand Malamud and *To Kill a Mockingbird,* Harper Lee.
Key Gospel/Verse: The Book of John; John 10:10: "I am come that they may have life, and have it to the full."

Delegates make choices

Elected at Convention

Standing Committee

The Rev. John T. Boome (Holy Trinity, Greeensboro)
The Rev. Louis C. Melcher Jr. (Good Shepherd, Raleigh)
Franklin M. Montgomery (St. Luke's, Salisbury)

Diocesan Council

The Rev. Geoffrey M. St. J.Hoare (Christ Church, Raleigh)
The Rev. C. Thomas Midyette (St. Philip's, Durham)
Thomas A. Fanjoy (Trinity, Statesville)
John Ward Purrington (Christ Church, Raleigh)
Luce C. Davis (Calvary, Wadesboro)

Trustees, University of the South

Edward McCrady (St. Francis', Greensboro)

Board of Directors, Penick Home

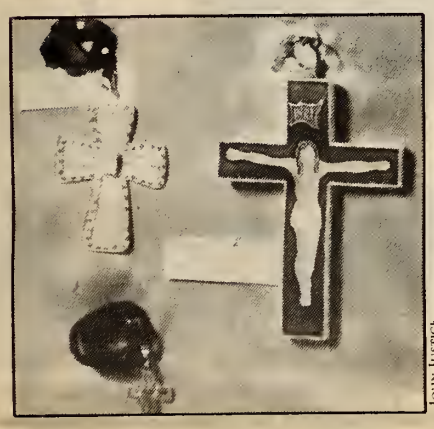
Howard C. Broughton (Emmanuel, Southern Pines)
John James Croft Jr. (Good Shepherd, Asheboro)
Robert G. Darst (Holy Trinity, Greensboro)
Mahlon W. Deloatch Jr. (Calvary, Tarboro)
William E. Easterling (Chapel of the Cross, Chapel Hill)
E. M. Knox (St. Mary's, High Point)
William Malone (St. Titus', Durham)
Dalton R. Ruffin (St. Paul's, Winston-Salem)
Lawrence Reid (St. Paul's, Winston-Salem)
The Rev. Louis C. Melcher (Good Shepherd, Raleigh)

Board of Directors, Conference Center

The Rev. Harrison T. Simons (St. Stephen's and St. Cyprian's, Oxford)
The Rev. Samuel C. Walker (Emmanuel, Southern Pines)
The Rev. Frederick J. Warnecke Jr. (St. Francis', Greensboro)
Robert G. Darst (Holy Trinity, Greensboro)
Rose Flannagan (Holy Innocents, Henderson)
Mary V. Harris (Chapel of the Cross, Chapel Hill)

Deputies to 1988 General Convention

The Rev. Huntington Williams Jr. (St. Peter's, Charlotte)
The Rev. E. Dudley Colhoun Jr. (St. Paul's, Winston-Salem)
The Ven. Neff Powell (Secretary and Director of Program)
The Rev. Robert L. Sessum (All Saint's, Concord)
Joseph B. Cheshire Jr. (Good Shepherd, Raleigh)
Anne P. Tomlinson (Christ Church, Charlotte)
Scott T. Evans (St. Stephen's, Durham)
Jane R. House (St. Paul's, Louisburg)



JOHN JUSTICE

UNIVERSAL CROSS: These are among the 30+ crosses travel writer Dave Bruce has collected from around the world and given to his home parish. So now the clergy, lay readers, acolytes and choir at Trinity, Scotland Neck, have glorious choices each Sunday: a woven-leather Coptic cross from Ethiopia—a mother-of-pearl cross from Bethlehem—a silver-filigree cross from Portugal—a Navajo turquoise-and-silver cross from Arizona—and the one that Bruce had the most trouble getting: a 4-inch Russian Orthodox cross he obtained in Moscow. Bruce's collection was on display at Diocesan Convention.

SID BOST

MICHELLE FRANCIS

GOLDEN MOMENT: Dr. Lawrence London (left) is honored at Diocesan Convention for his 50 years as diocesan historiographer. He is a communicant of Chapel of the Cross, Chapel Hill. At his side is his cousin George London, a member of Good Shepherd, Raleigh.

Convention / *from page 1*

detailed statement of needs. Council has set September 19 as that date. If the special convention approves the goal and the needs statement, the capital funds drive will begin in late Fall and be carried out in the congregations in early 1988.

The capital funds campaign was mentioned early in Bishop Estill's address to convention. "I know," he said "that this will take up a great deal of my energy for the next three or four years, and yet I believe it is worth it. It will equip us for our mission with a more widely usable Conference Center, especially for young people and families; with more adequate funds for the expansion of the Church and for attending to the needs of our existing churches; and with continued emphasis on and resources for our outreach beyond ourselves." (Excerpts of speeches by Bishop Estill, Suffragan Bishop Vest, and CSM director Jim Lewis are given on pages 6-7.)

The Rev. Victoria Jamieson-Drake's resolution for gender-inclusive language was approved by delegates. The resolution instructs the Constitution and Canons Commission to bring to the 1988 convention suggested changes to include female, or gender-inclusive, terms wherever male terms are presently used in the diocese's constitution and canons. Jamieson-Drake is assistant to the rector at St. Philip's, Durham.

Resolutions were passed extending the diocese's companion relationship with Belize for another three years, opposing the Ku Klux Klan and other hate groups, reforming welfare policy and laws, supporting alternatives to incarceration, and others. A full report on resolutions will appear in the April issue.

Budget passage was effortless: Delegates approved total budgets—Church's Program Fund and Episcopal Maintenance Fund—of $1,840,453. That's up $88,182, or about 5% over last year.

Dr. Lawrence F. London was honored by convention for his 50 years of service as diocesan historiographer. London, a member of Holy Family, Chapel Hill, and his family were guests of honor at the Friday night banquet.

Five persons were elected to Diocesan Council: the Rev. Geoffrey Hoare, assistant to the rector at Christ Church, Raleigh; the Rev. Thomas Midyette, rector of St. Philip's, Durham; Luce Davis, Calvary, Wadesboro; Thomas Fanjoy, Trinity, Statesville; and Ward Purrington, Christ Church, Raleigh. (See page 5 for results of other elections.) ●

Gail Wojton is a Raleigh writer and member of the Church of the Nativity.

The curse of 'interesting times'

By John Justice

Writers are always poking around for themes. That's because themes are necessary to organize the messiness of human affairs. I think I've detected an implicit theme of the addresses given at the Diocesan Convention. This is it: We are cursed. "May you live in interesting times" was the nastiest thing the ancient Chinese could wish on their enemies. And the talks given by Bishop Robert Estill, Suffragan Bishop Frank Vest and CSM director Jim Lewis bespoke interesting times for us all.

Ringing the prophetic note, all three said the times ahead will test the church's doctrine, spirit, prayer, pocketbook and guts. Racism, fundraising for diocesan growth, Central America, human sexuality, sexism and the onslaught of an anti-reason fundamentalism were cited as among the "interesting" things ahead.

Both bishops urged both prayer and engagement in the service of the Gospel. Bishop Estill, in his fifth Convention address as diocesan, endorsed reason "in the face of growing efforts toward a new fundamentalism." Bishop Vest, making his second address as suffragan, called for clear vision in making "decisions which will profoundly affect the quality of ministry and witness in this part of God's vineyard for years and decades to come." Both bishops received the good hearing their strong, well-crafted addresses deserved.

But Jim Lewis' talk got the keenest hearing. As he rose to speak Friday

ROTHCO

Sen. Jesse Helms

night, he faced more than the problem of snagging the interest of 400 people surfeited on a day's work and a meal of Cornish hen. That alone would have put him on the hot seat. But there was also the fact that he approached the microphone as a stranger. Only a few people—mainly the search committee that hired him, the bishops, some of the Diocesan House staff—knew of his past work as parish priest, opponent of textbook censorship, advocate and builder of shelters for the homeless and staunch foe of U.S. warfare in Central America.

However, there was one fact that nearly everyone knew, and that fact made his hot seat hotter. Most everyone was seeing him purely and simply as the man who is succeeding the late Lex Mathews as director of the diocese's outreach ministry. Unfair? Sure. Lex Mathews was cast in the heroic mold. His good works, unswerving service of the Gospel and high good humor will not soon be forgotten. Certainly they were being remembered at Convention as Lewis prepared to speak. In fact, I surmised that everyone was thinking two thoughts: *He's not Lex,* and What have you got to show us?

Well, Lewis showed us who he is: a man who holds a strong into-the-world view of the Gospel as the essential tool for effecting peace and justice—a man who pointedly refers to God as "She"—a man who thinks Sen. Jesse Helms is "frightening"—a man who believes that the church doesn't have all the answers, that it shouldn't pretend it does and that such answers as it will find will be unearthed only through engagement with the gritty world.

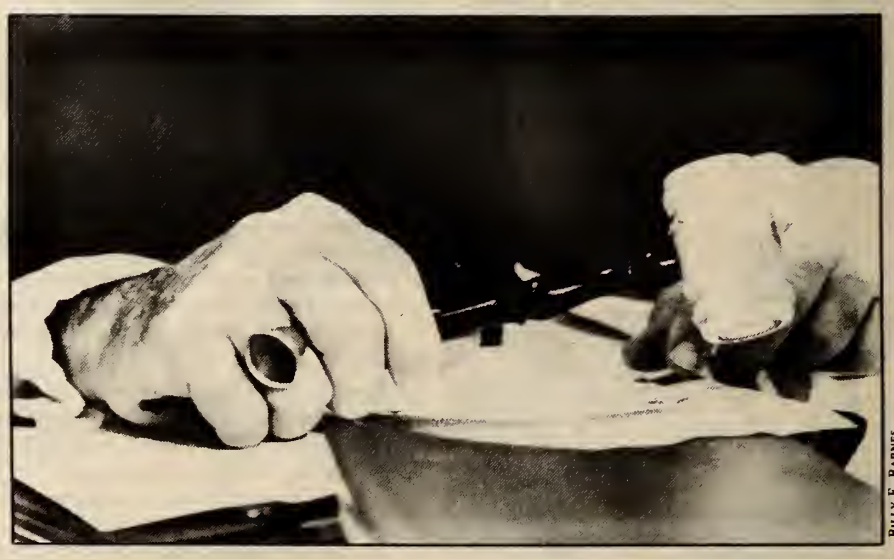
Lewis rose a stranger and sat down, about 40 minutes later, to a tremendous standing ovation. The long, loud and lusty applause showed he had made some friends. Not everyone, of course. Some folks sat tight because they think Lewis is wrong on the issues. Or because his version of the Gospel is too "hot." Others were chilled by hearing God called She and Helms called frightening. Still others were puzzled or offended to hear a priest describe his life in the church as a "love-hate relationship."

But what took the banqueters to their feet and kept them there, welcoming Lewis with long, long applause, was the sense that the Gospel was squarely imbedded in the center of his address. His talk converged with those of Bishop Estill and Bishop Vest at a common point: the recognition that the times ahead will require much of this church and its people, and that one of the requirements is that we take the Gospel into the world. Pray, yes. Surrender to God's power, yes. But, as Lewis said, after we surrender: "Resist, resist, resist!" ●

John Justice is editor of ***The Communicant.***

By Robert W. Estill

Just as 1986 was designated by this Convention as a Year of Renewal, I hope, too, that the year ahead, partly through the study of the four areas of concern for Lambeth, will be designated as a Year of Reason. I mean by that a conscious effort on the part of clergy and laity alike to grow in the knowledge of the Lord as well as in His love. We need to be articulate Christians today in face of growing efforts toward a new fundamentalism and literalism that is very foreign to the doctrine of our Church. I believe we have a great opportunity to be liberators of people's minds. The late Terry Holmes and John Westerhoff, of our own Diocese, put it well in their Church's Teaching Series volume. They called what I am talking about "the religion of involvement," and insisted that it is "an inclusive believing which takes the whole of human experience seriously." They went on to say: "It fears no truth and is firmly convinced that truth is to be found in laboratories as well as churches, in novels of atheists as well as in the lives of the saints. It insists that for



BILLY E. BARNES

religion there is no division of 'sheep and goats' in terms of private and public, in-race and out-race, male or female, or rich and poor. It is a religion necessary for human health."

One of the things most on my heart these days is the whole matter of

> "We have the opportunity to be liberators of people's minds."

racism. Flareups like the recent one in Georgia are bad enough, though it is true that a great majority of people are now repulsed by the tactics of a bunch of whites shouting slogans and throwing rocks. Worse, I believe, is the incipient racism that continues under the surface. The exclusion of black people from the inner circles of leadership and decision-making, the unequal educational and employment opportunities, the continual inequality of housing and the division of our cities into belts of black and white residential areas, are things which still haunt my mind and my conscience. And, while I am very proud of our black congregations and the life that they have and the ministry that flows from them into our communities, I still yearn for a Church which can bear witness in fact, when it gathers to worship, in its oneness in Christ. In this 200th year of commemoration of the anniversary of our Constitution, I promise as your Bishop, and I call upon you to join me in that promise, to increase my efforts to speak out against racism and to do what I can do to work for equality for all of God's people. Many years ago, Robert Kennedy, in a speech in South Africa, said:

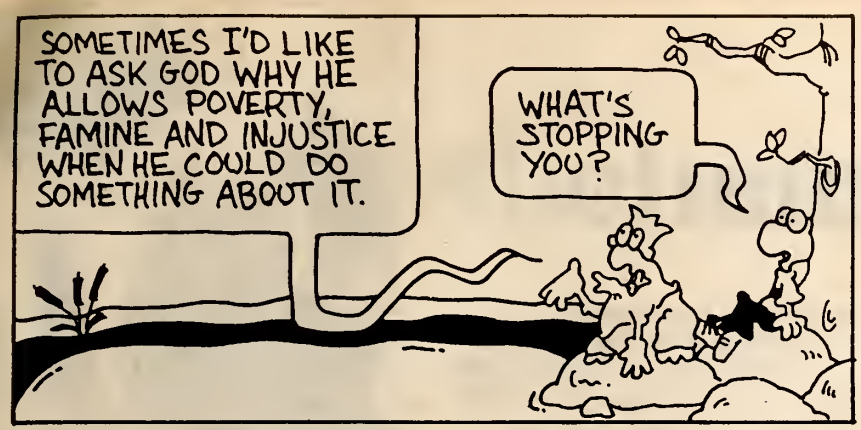
"It is from numberless diverse acts of courage and belief that human history is shaped. Each time a person stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, we send a tiny ripple of hope, and crossing each other from a million centers of energy and sharing those ripples, build a current which can sweep down the mightiest walls of oppression and resistance."

Finally, I need to remind myself that what we do and say and pray here, is done with the world as our backdrop. We must, even as we speak of the mission of the Church and its work and life, remember that we exist in a peculiar way for those outside this convention hall. We exist for a world that is more concerned with apartheid, and hostages, and the rise and fall of the dollar. A world filled with haves and have nots. A world divided. A world where often the powers of darkness seem to be in control, and yet, a world loved so much by God that He sent His only begotten Son, Jesus Christ, into it to save it and to bring it back to Himself. It is my prayer that in whatever way God makes possible, we who call ourselves Christians and who go under the banner of the Episcopal Diocese of North Carolina, can be at work with Him to that end.

Perhaps His healing grace will simply fill our own life. At least that is a start. It is merely a drop in the bucket—but as Mother Teresa is fond of saying, "It *is* a drop." Somewhere beneath all the whereases and substitute motions and mocha chocolate cake and early morning wake-up calls, there is the Gospel of Jesus Christ. The Good News. And, somewhere in all of that, I pray God will shine through us into this corner of His world.

"Yesterday a night-gone thing,
A sun-down name
And dawn today
Broad arch above the road we came.
We march!
We have tomorrow
Bright before us
Like a flame." ●

The Rt. Rev. Robert W. Estill is Bishop of the Diocese of North Carolina. The quotation is from Langston Hughes.



PONTIUS PUDDLE/JOEL KAUFFMANN

By Frank H. Vest, Jr.

One of the great proverbs is contained in the 18th verse of the 29th chapter of Proverbs: "Where there is no vision, the people perish." Historically, there are some great biblical precedents which identify those factors in human existence that tend to impair or limit the vision of the people of God.

When Amos burst into a religious festival at Bethel in the 8th century before Christ, he accused the religious people of his day of being blind to the economic deprivations of those around them, because their eyes were swelled shut with the fatness of their own affluence. Saul, later to be known as Paul, was blinded by an ancient, unexamined and destructive prejudice. It was only the intervention of God, through his messenger Ananias, that caused these scales to fall from Paul's blinded eyes. It was church custom and tradition, which had been allowed to solidify into law, which caused Peter to be bound to a blind and unquestioning bondage from which he was finally freed by a vision on a rooftop in ancient Joppa. (Peter had fallen victim to the old adage that the seven last words of the church are, "We never did it that way before.") Dives, although he could see, was blind to the suffering and agony of Lazarus. He walked by him every day, but he simply did not see him—blinded, apparently from Luke's account, by his own self-centeredness.

"We need to have the scales fall from our eyes to perceive God's will."

The church, gathered as the 171st Convention of the Diocese of North Carolina, will need to have the clearest vision that we can possibly muster. We need to have our eyes opened, to have the scales fall from our eyes, in order that we may see clearly and perceive what is God's will for us in our time.

We are going to make decisions which will profoundly affect the quality of ministry and witness in this part of God's vineyard for years and decades to come.

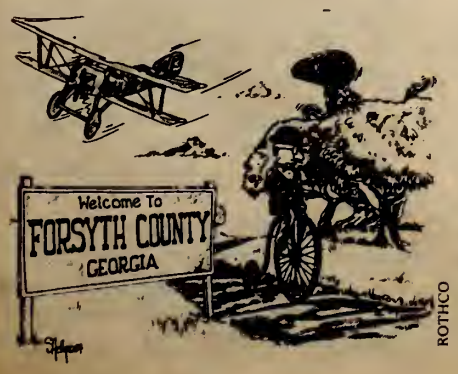
We are going to look at ways in which handicapped persons can be brought into the full mainstream of the life of our society; we are going to make decisions about our financial resources and the use of those resources in the building of the Kingdom of God; we are going to look at the way in which we structure, govern and organize ourselves—not because we enjoy the minutia of canons and structure, but because these are the ways through which we can most effectively and efficiently decide who we are and what we're up to; we are going to attempt to speak God's word—not our own—to a variety of issues which face both the church and the world in our resolutions.

In short, we are going to need to be clear-eyed. We need to have 20-20 vision so that, insofar as it is possible, we do God's will, and not just our own.

In order to do that, we need to listen to Amos and other prophetic voices, both biblical and contemporary. We need to be open to the intervention of an Ananais; we need to ask God to help us be receptive to visions like Peter's at Joppa; and we need to be deliberate and intentional about not only seeing the Lazarus who may be lying on our doorstep, but indeed seeking him out in whatever corner or byway he might be lying in, in his bed of pain.

If we can do that, if we can be not only open to, but actively seeking the wisdom of the Holy Spirit, then I have every confidence that our vision will be clear, and our witness will be bright. ●

The Rt. Rev. Frank H. Vest is Suffragan Bishop of the Diocese of North Carolina.



ROTHCO

By James Lewis

Lex Mathews was a dear friend of mine. The church needs people who take risks and show courage, and Lex was one of those people. I want, in my ministry here, desperately to be empowered by that same spirit, and at the same time, I don't want to be judged by Lex's ghost. I hope you will love me, and love me again.

The church, as I see it, is overrun in its leadership by managers—just when we need prophets. This church will not be managed back into shape, and neither will our country, despite what Ronald Reagan says.

The truth is, that all of us, in this nuclear age, are living in the midst of a corporate nightmare in which we are falling—half-asleep—feeling as we fall, there must be *something* that can stop the descent, if only we will it strongly enough.

"The church must understand that the answers come only in engagement."

That something is faith, and it can only be obtained by blasting through the dream, into reality, and then having the courage to change everything.

Faith heals only with the most intense effort. True spirituality will triumph over materialism only after a bloody battle. A battle in which resistance will be the chief weapon for us awakened dreamers. Surrender, yes, but to a God who, when *She* has wrestled us exhausted to the ground, and we have said "Uncle," whispers a restorative word in our ear: "Now that you are broken, resist!"

Resist? Resist what?

You may remember the movie "Rosemary's Baby," about a child whose mother was human and whose father was Satan. I don't think we have to worry about Rosemary's Baby, but rather Falwell's Baby: The wedding between right-wing religion and right-wing politics has given us something that is evil, that is dangerous.

I must admit a little fear and trepidation coming into North Carolina. The message that Senator Helms is now the ranking Republican on the Senate Foreign Affairs Committee is shocking and a little frightening.

The church must stop pretending that it has all the answers locked up on "The Book"—as they call it—or in tradition. My experience is that the church plays like it has all the answers but when push comes to shove, we are abandoned with nothing left but *faith.* God speaks, finally, when the bankrupt supremacy of the church—with all our talk of exegesis and hermeneutics and *Formgechete*—finally fails us, leaving us alone with only the strange silence we know deep down is God—alone and with some poor miserable human being standing in front of us, that we just know is Jesus.

JOHN JUSTICE

Whatever the issues, the church must understand that the answers come only in engagement. I suddenly realize what it means to say, "the poor you will always have with you." It is a command to be among the poor—because only when we do, only when we are engaged, only when the doors are thrown wide open—those red doors of the church—only then will the answers come. ●

The Rev. James Lewis is director of Christian Social Ministries for the Diocese of North Carolina.

Artist praises tornado

By June E. Milby

Anne Woodson had a confrontation with a tornado which changed her art work and her life.

"Before the tornado I thought that I was unafraid to die, but when I was caught in it, believing I would die, I found myself angry, terrified and confused. I reflected on my life—I felt that it was too short, that I had been too narrow in my choices, too idealistic.

"Before the tornado, in my art work I would carefully plan every work. I wanted perfection to the point that sometimes I would approach my materials and find myself crying and unable to touch them—they were so precious to me.

"My attitude has changed. Now I am involved in doing. Now I approach other people more gently, carfully. Now I make my art, and if it's not what I want, I do another."

Woodson is artist-in residence at St. Andrew's College, Laurinburg, and a member of St. David's. She has completed a series of paintings of tornadoes—putting down on paper the overpowering, disruptive force that uprooted her existence on March 18, 1984.

She was driving home from work at 7:30 p.m. through what she thought was a heavy rainstorm, when suddenly her white Ford pickup truck was stopped by an overwhelming force.

"I didn't think 'tornado,' Woodson says today. "I simply had this sensation that everything—the truck, the world, me—was going to explode."

Another truck, seconds in front of her, did explode, decapitating the driver and injuring his wife.

Woodson's immediate response to the force was to curl into a fetal position on the floorboard of the truck.

"I suspect that would be anyone's response to the violence of a tornado," Woodson says. "It was an automatic reaction. I lay there, terrified, and thought I was going to die. I was so angry. It seemed to me that life was so short and so limited. I had these images of scenes of life going by in small boxes. I felt that I had seen everything before as too precious."

Over Woodson's truck flew box cars of trains, dumpsters, pieces of the homes of her neighbors.

After about 15 minutes, Woodson felt it would be safe to leave the truck and find a safer place to be. She stepped out into darkness to find her community devastated by nature.

She spent the next several days working to clean up her damaged home and neighborhood, and for the next two years continued in the art forms on which she had been working before the tornadoes—bronze sculptures, meditations on Eve and on Mary Magdalene.

But in the spring of 1986, Woodson began working with simple materials—spray paint and caulking—and began to create tornadoes on paper.

"I was working faster and faster, bigger and bigger," Woodson said. "I was and am very excited about the form. I've never though about this as a therapeutic experience. I'm sure on some subconscious level it may be. But for me, on a conscious level, it is the freedom of doing the art, working with the materials and making this art.

"I think through this experience I recognized . . . life is a continuum. Nature is very powerful and sometimes very violent, but it is not malevolent. In fact, it is beautiful.

Rooney Coffman

Artist Anne Woodson

"When I saw the odd types of violence to my home—plaster ripped off the wall of my kitchen, while my delicate glass in the opposite window remained in place; it was as though a monster with delicate fingers had sifted through everything. My trees were uprooted, but the next spring, plants the tornado had brought were growing in my yard," Woodson said. ●

June E. Milby is director of communications and marketing for St. Andrew's Presbyterian College. She attends St. David's, Laurinburg.

Art is a Christian imperative

By Marjorie J. Northup

What does looking at art have to do with being a Christian? Just as I am committed to worship, prayer and Bible study, I am also committed to looking at art regularly. Jacques Barzun says that art, by its nature, expresses the deepest and best in humans, and he reminds me that the art I see reflects who I am and all that has gone before me.

It is amazing that humans began *painting* before they began *planting*. Cave painting created 20,000 years ago help us understand the reverence expressed in art from its early beginnings. Looking at examples of art from Egyptian, Greek, Roman, Byzantine, Gothic and Renaissance times, as well as today's art, traces the progress of the human spirit. We can follow the rise of idealism to the high age of cathedrals and see disintegration in modern war, in Picasso's *Guernica*.

To look at art with an open mind, with reverent feelings and an expectation for what it can reveal to you, often brings a new spiritual dimension. I agree with writer Madeleine L'Engle who says, "To try to talk about art and about Christianity is for me one and the same thing, and it means attempting to share the meaning of my life, what gives it, for me, its tragedy and its glory."

Some of my deepest spiritual understandings have come while looking at art. Descending into the caves of Lascaux, France, to see the powerful painting of prehistoric animals gave me an overwhelming feeling of awe at the beauty our early ancestors created. Visiting Chartres and witnessing the incredible light sifting through stained-glass windows reminded me of God's light offered to us each day. Looking at the huge canvases of contemporary artist Leon Golub showed me the brutality of war and increased my determination to be a peacemaker.

John Schiff

Worthington Whittredge, *The Old Hunting Grounds*, 1864. This painting was recently exhibited at the Vatican as representative of religious art of American. How does it speak to you?

This understanding or new awareness does not come easily. I must be open to receive, ready to stand or sit in silence as I look, and willing to look and look again. Just as we are unable to comprehend and appreciate a musical composition in a one-time listening, art often demands to be seen many times before the message comes through to us. Often I have looked and felt little, but I keep trying to approach all art with the anticipation that it may speak to me.

Coming into the Episcopal Church from a denomination which had few visible Christian symbols has made me aware of the rich artistic heritage we Episcopalians take for granted. Beautiful stained-glass windows, carvings and altar hangings surround us with opportunities for worshiping with our eyes; and yet we forget to look and think about what we see. To the visual-minded, new meaning can be seen in a window; a prayer can be felt while looking at the altar or a banner.

How can you learn to look and get more from what you see? A good place to begin is in your own church. Select a place to sit where you have a good view of a window or a carving. Take time to focus carefully, thinking about the message it conveys and the reason it was selected for display in the church.

Think about the words of 18th-century essayist Addison: "Our sight is the most perfect and most delightful of all our senses; it fills the mind with the largest variety of ideas, converses with its objects at the greatest distance and continues the longest in action without being tired." Discuss what you see with someone, or write down your impressions. You'll be surprised that a few scribbled words can help you remember better what you have seen.

As you continue your search for the spiritual values in art, seek out the best. Art in cathedrals and museums usually represents the best that humans have produced. Remember that how you perceive art may be totally different from someone else. That is the mystery about the uniqueness of art and each individual who views it. As you look, search for the signs that theologian Hans Kung asks us to find in art—"a symbol which, despite all difficulty and opposition, can remind us human beings of the great heritage of the past, the future still to be won, of the meaning, value, and dignity of our life here and now." ●

Marjorie Northup is curator of education of Reynolda House Museum of American Art and a communicant of St. Paul's, Winston-Salem.

ECW to tour Museum April 4

All the wonder, majesty, mystery and love of our relationship with the Creator have been explored in art.

Art lifts us to otherwise-impossible heights, and it reaches out through time to enrich our lives.

The ECW's Sessions on Saturday group will tour the North Carolina Museum of Art in Raleigh on April 4. The tour, the second in a series on religion in art, will encompass the museum's entire collection; special emphasis will be given its Judaic collection. The museum is also offering a special exhibition of prints by the American impressionist Mary Cassatt.

Registration begins at 10 a.m., and the tour will begin at 10:30 a.m. Participants will lunch in the private dining room of the museum's cafe and have the afternoon free for individual perusal.

The fee is $12.50. Space is limited and you must register by March 26. To do so, send a check payable to the ECW to: Shara Partin, 106 Black Oak Place, Chapel Hill 27514.

Sign of the cross saves life

By James B. Craven III

When I was about ten years old, having noticed my mother crossing herself in church, I started doing this too, usually about a half-beat behind her. She told me I was doing it properly, but that one must not make the sign of the cross with one's left hand, only with the right hand. That was an easy switch to make, and I have been making the sign of the cross as an aid to worship ever since.

I'm not entirely sure why. A seminary classmate of mine asked a professor why he crossed himself in chapel. He said it was a reminder that "we are cruciform." Not much of an answer. I still do it, at the invocation of the Holy Trinity, at the absolution after confession, at the end of the

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creed, at the *Benedictus Qui Venit,* and occasionally just when I feel like it, at home late at night (when I read the daily office, for example). It has become a part of me, and I like it, although I am still not sure just why it is and what it does.

The sign of the cross is the only such practice I have. For years though, I have watched those who at the deacon's announcement of the Gospel, make the three-fold sign of the cross with the right thumb, on the forehead, the lips, and the chest. You have to be really coordinated to do it properly though. For me it is too much akin to hitting a curve ball, or to the old playground routine of patting your head and rubbing your stomach simultaneously.

This sort of thing had never been more than just a casual and optional devotional or worship aid for me until a night three years ago, when the sign of the cross took on new light in my life.

It was cold in January, and I was watching televsion late at night, my wife and children asleep upstairs. Hearing something in the kitchen, I went in to find a young man in a full-face ski mask pointing a small silver revolver at me. Before I could even speak, he put the gun to the side of my head, where it was to remain for the next 20 minutes. He wanted money of course, and between my wallet, my wife's purse and my children's lunch money, we found about $45 for him. He also wanted a drink. I showed him where we kept the liquor, added that there was some beer in the refrigerator, and asked him what he would like. He took forever trying to decide, and at one point I told him he was welcome to all of it, and that I would find a box for him to carry it in.

At this point, he lost interest in the alcohol, and he said to me several times that I would have to find more money for him. I said we have no more in the house, but that he was welcome to my car. It still annoys me that he didn't take the car, which is for sale now (and cheap too, in case he is reading this. He told me that he knew the car cost a lot and that he would not take it for that reason). When he saw me trying to surreptitiously slip my gold wedding ring and my father's gold college ring into my bathrobe pocket, he asked how much they were worth. Just costume jewelry, I assured him.

We then toured the ground floor of our house while my new acquaintance looked for something interesting to take. I told him the video game was kind of fun, but he passed it up. Some Duke University basketball tickets perhaps? No, he wasn't a sports fan. Mercifully, he seemed not to notice my collection of autographed baseballs and I was not about to show him the cards.

Now we are going upstairs, he announced, still with the gun on my neck. I put my foot down and told him he couldn't go upstairs. And just why not? Because, I told him, my wife and children were asleep and I didn't want to wake them. That sounded reasonable to him, so we stayed downstairs, this time back in the kitchen, again surveying the liquor cabinet.

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I began to trot out every pastoral skill I had ever learned or read about, but too no avail. Things must not be going to well for him, or else he wouldn't be in my kitchen at 11:30 at night holding a gun on me. If he would just tell me about himself, and about the rough parts of his life, I would be glad to try to help him. Something to eat maybe? A little prayer? My house is your house, as they say. He wasn't buying any of that stuff, no sir, nor did he seem to appreciate my pastoral efforts in the slightest.

He had picked up a bottle of bourbon and taken a swig or two out of it, still holding the gun on my neck with a sort of modified hammerlock, He was very quiet and soft spoken, even polite in a way, but he was not happy about his haul of only $45 and a bottle of bourbon. He was rapidly getting angrier and more frustrated. Finally, in disgust, he backed away a few feet, the gun pointed now at my chest, and told me to kneel down on the floor, with my back to him. I thought that was not a little ominous, and I had no intention of complying. I could think of no purpose behind such a request except that he must be about to shoot me. I then asked him not to shoot me, and I told him I would not make it easier for him by kneeling down with my back to him. I also reminded him that if he did shoot me, he would find himself in a heap of trouble, as they used to say in the truck commercials.

He was getting jumpier and more edgy by the second , and he kept the gun pointed at me. Just on impulse, I crossed myself, ever so slowly, almost as though in slow motion. At that moment, he pointed the gun down toward the floor, and asked me what I had done. I said that it was the sign of the cross. Why did I do that? Because, I said, I am very scared. Without another word, he took a last swig from the bourbon, took the bottle with him and fled out the back door, whereupon I just about decompensated.

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It turned out that my wife and middle son had awakened and heard me talking to our guest. I had purposely talked as loudly as I thought I could get away with, just in the hope of waking somebody up. They had very quietly dialed 911 and told the police what was going on. The police, as it happened, had the house surrounded. Seeing the gun against my neck, though, they were reluctant to move, out of fear that I would either be shot or held hostage. Amazingly, the young man got away.

I have often wondered about him and, yes, prayed for him. It had to have been a frightening experience for him, too. It taught me something of the power of the cross. An ignominous instrument of torture and death, it saved my life that January night, or so I feel, because I was very, very scared. I must remember to tell my mother that I used my right hand too. ●

The Rev. James B. Craven III is a Durham attorney and a deacon at St. Joseph's. His article is reprinted with permission from ***The Living Church.***

Spirituality of 'godless' China

By Carol V. Oppel

I went to China hoping to find a church to visit, to be invited into the office to meet its clergy, to drop change into a collection box and take a pamphlet from the racks. I would give it to a friend in Charlotte, a tangible piece of evidence that God is alive in the Peoples' Republic.

My husband, a newspaper editor, and I spent 10 days in November as guests of *Tianjin Ribao*. This is a newspaper in Tianjin, whose 8 million people make it the third largest city in China. Tianjin lies 90 miles south of Peking, and we divided our time between the two cities. My husband went as one of the first exchange editors from the United States; this afforded us a wide window through which to view an ageless and emerging China.

Our view was wide, but not total. Our constant companions were a driver, an interpreter and a *Tianjin Ribao* editor. We were not allowed to wander. My diary records that several times I asked to go to a church. Yes, we were told, the "Christmas" church or the "Wesley" church were open on one Sunday a month. But the old Catholic church opened every Sunday at 6 a.m. A visit there was not a priority of our hosts, and we did not go. I did not find what I went looking for.

But in the absence of God, I found His presence. In the void, I felt His fullness.

I found Him in the rhythm of the seasons. Dry leaves crackled under our feet as we walked in the park outside our hotel—leaves from trees that would again be green when the harsh winter passed. Dying red and gold zinnias filled clay pots in squalid countryside bathrooms and on choral risers in our hotel lobby. In time they would blaze again with color. In nature's order was the certainty of resurrection.

I felt Him in the unspoken faith of a middle-aged man who reached beyond safe boundaries. He was riding his bicycle across Tiananmen Square, headed home after work. Suspecting we were Americans, he called eagerly to us to stop and talk with him in his newly learned English. He risked recognition by our companion and kept a close eye on the crowd that gathered. As we spoke, he pulled from his satchel a worn text, lovingly marked and noted, and prepared to read. He begged for approval as he followed us, pedaling slowly, as we strolled at dusk past the Great Hall of the People. He pleaded with us not to walk away.

Rich Oppel

"I saw an unquestioning acceptance of the ordering of time."

The Chinese were warm, loving, courteous and considerate, not only to us but to one another. Easy, ever-ready smiles greeted us wherever we went. Their eyes revealed peaceful innocence and trust. Their faces were His face.

In the beauty of daily life, He was all around us. At dusk we were often in the back seat of our chauffeur-driven car heading home to our hotel. The few cars we saw drove only with fog lights, flashed to full beams at intersections. Hundreds of bicyclists rushed by us from all directions, with only the sound of their bells breaking the spell of mystery and subtlety. Pink, green and blue neon outlining the auditorium and the hotel lit the sky with a carnival glow. It was like a Monet.

In the timeless beauty of the Peking Opera, I witnessed grace and gentleness, honoring the best in each of us. In an art gallery displaying recent paintings, I was reminded vividly of the infinity of expression set free to roam by our Creator.

He was there in music. Familiar classic tapes played by our driver filled the car as we moved about the autumn streets during days packed with touring, shopping and visits. "Ave Maria" played softly one afternoon as we sped along, and we walked the aisles of the International Market to the piped-in tune of "Amazing Grace."

On a rare trip alone—to the International Market to buy gifts for our hosts—we were watched by our driver, who parked close by. His job was to wait for us and to keep the market our only stop. Like illicit explorers, we walked quickly out of sight to the nearby Catholic church. Encircled by a high, black, steel fence, its entrances were padlocked securely from the inside. In the massive, strong walls, immovable and unyielding to the chaos around them, I felt His presence. Built of brick and stone, the church stood silent but available, its twin steeples taking the eye upward toward clear, free skies. It was the only church we saw.

I saw patience everywhere and in everything: an unquestioning acceptance of the ordering of time. A 4500-year-old civilization, China is deeply mired in the past, as spittoons, crank telephones, mud houses and primitive plumbing and electrical wiring reminded us. Some say it will take 75 to 100 years for China to overtake other world economies. Others say that under communism, it never will.

Desperation filled the eyes of some who know that the New China will not come in their lifetimes. Yet, in that desperation there was hope, in the deeply held convictions of the good to come and in the desire to better life for those who will follow. The human soul, like a growing plant, instinctively reaches toward the light.

On a bright fall afternoon, chilled by first winter winds from Mongolia, we packed for the drive to the Peking airport. Shadows fell long from symmetrically planted trees on the road to the military-looking terminal.

It was a melancholic farewell. Goodbyes were quick and unemotional. We were immediately swallowed up by the steel fence surrounding the business of airport departure. Our hosts waved as we were processed through to the Japan Air Lines gate. Their eyes followed us as we adjusted our camera bags and accumulated treasures and walked down the corridor to our waiting 747 and to freedom.

As we lifted off the soil of Peking and headed east, I clung to a new friend's gift of hope. "It will be good in China," he had assured us.

In an ostensibly godless country, with few familiar symbols of my faith, I had been touched by the universal majesty of God.

It was proof enough.

Carol V. Oppel is a communicant of Christ Church, Charlotte.

Bishops give sexuality statement

Editor's Note: *Debate is rising in the church on a range of issues of human sexuality. Bishop Estill's letter, on the next page, discusses that issue. Here, too, is a statement passed by Province IV bishops during their March 3-6 meeting at Kanuga Conferences. Province IV consists of 20 dioceses in the southeast, including the five dioceses in North Carolina and South Carolina.*

Statement by Bishops of the Fourth Province of The Episcopal Church

Believing that the Church must, at all times, provide for its members "clear guidelines for Christian behavior, reflecting both the love and the judgement of God"*—and believing that the present social scene in the United States calls for special attention to standards of sexual morality—we the Bishops of the Fourth Province of the Episcopal Church, offer the following statement of our convictions on this matter.

Granted that perfection is beyond the reach of flesh and blood and that no human relationship is without sin, one of the nearest approaches to God's intention for his human creatures lies in the union of male and female in marriage. Such marriage, following biblical and traditional Christian teaching, is, by intention, faithful, lifelong and monogamous. This sexual relationship, and no other, may receive the Church's blessing.

Faithfulness in marriage and sexual abstinence apart from marriage, are essential moral standards for all Christian people, clergy and laity alike.

Persons selected for Holy Orders are to provide "wholesome examples" of Christian living for the rest of the Church's membership. Their ability and willingness, therefore, to uphold, in word and deed, such standards constitute necessary conditions for their selection.

Having stated one of the moral norms by which we Christians are judged, we would now stress the love through which, after every failure, people are forgiven and restored. There should be no end to the understanding, the forgiveness, or the love and pastoral care offered by Christian people to those who find themselves unable to live within the moral norms of the faith. These norms are necessary lest love turn to sentimentality, forgiveness be rendered meaningless, and pastoral care prove injurious rather than helpful.

Following the leadership of the Bishops of the Seventh Province, we also call upon our fellow Bishops of the Episcopal Church to join us in confronting the moral confusion which presently exists in the minds of many Christian people as a result of the so-called "sexual revolution" in American society. Let us honor our responsibility to maintain at all times "clear guidelines for Christian behavior, reflecting both the love and the judgement of God."*

**Resolution D-95 of the 1976 General Convention.*

Letters

Woman's eye on Convention

IT WAS LATE Saturday afternoon when the two film shows were presented. Probably too late to expect tired delegates to recognize the connection between the two. It is enough if the separate messages were received. But there is a connection.

First, Sally Cone reported on the Women's Issues Commission and included a documentary titled "Women In Poverty: The North Carolina Story." It dealt with the increasing female povertization and causes such as low pay, dead-end jobs, runaway husbands and inadequate child-care. Second, a slide presentation by June Gregory, president of the Episcopal Churchwomen, told the story of diocesan women involved in study, worship and social ministry.

Represented in both stories are women who need their worth affirmed in our male-oriented church and society. Some truly *affirming* action was indeed taken by the Convention.

Our resolution was passed that urges the state legislature to adopt specific family welfare guidelines raising the standard of living of poor women and children. Another successful resolution strongly encourages Episcopal search committees and vestries to interview and seriously consider women for lay and clergy positions.

A motion was passed to recommend that the Diocesan Convention and canons be altered to use *inclusive* language as opposed to *generic* use of terminology. Men who have never had to remind themselves that "he" means "me, too" cannot imagine the power of a simple pronoun.

Two shows. Both sets of characters would be heartened by the mood of the 171st Convention.

Colleen Hartsoe
St. Mary's, High Point
Secretary, Women's Issues Commission

Bishop's letter

DEAR FRIENDS,

THERE HAS BEEN a great deal of publicity lately about a report from the Diocese of Newark on issues of human sexuality. As usual, the Bishop of Newark, John Spong, has been a lightning rod for the media, and the news accounts have centered around him and his views. But several things should be noted: 1). The report came from a task force in Bishop Spong's diocese. 2). Bishop Spong is a member of the national Church's Commission on Human Affairs and Health, which is studying the topic in preparation for General Convention next year. (Our own Scott Evans, of St. Stephen's, Durham, is also a member of that commission.) 3). The opinions generating the most controversy—put simply, that the Church should recognize and bless committed sexual relationships, regardless of whether they are within marriage—are those of Bishop Spong himself.

Nonetheless, it is a subject which catches the headlines and our interest. As the Rev. Earl Brill points out: "Society has an enormous investment in the character of sexual behavior. And, this is a particularly difficult moment in history in which to make a coherent statement of the Christian sex ethic." (The quotation is from Dr. Brill's *The Christian Moral Vision,* one of the Church's Teaching Series volumes. Dr. Brill is Episcopal chaplain at Duke University and director of the diocese's Deacon's Training Program.) What he writes is certainly true. AIDS has cast a pall over the so-called sexual revolution, and while the clearest message is to stop casual sexual encounters, there are now those who are at least urging "safe sex," with rather detailed lists of do's and don't's.

Still, as every clergy person with any experience knows, there are many couples living together outside marriage; divorce still plagues nearly half of all marriages; welfare laws and poverty in general give license to turn from traditional marriage unions; and gay and lesbian people live together in what seem to be permanent unions.

And while all this is going on, there are those, both homosexual and heterosexual, who partake of casual sexual encounters, prostitution, "one-night stands," and the like. So, Jack Spong is onto something, isn't he? Indeed, our Church is onto something, too, something that must be faced, whether we like it or not, whether we can be very clear about it or not, and whether we can reach much of a consensus about it or not.

Our *Book of Common Prayer* tells us that "the bond and covenant of marriage was established by God in creation." So it seems to be God's will that this covenant implies a caring mutuality and faithfulness similar to God's covenant with His people. This is a mutual thing, and the sexual side of marriage involves an intimate, caring and loving relationship. There is a bond there. The married couple makes a public commitment to sustain and deepen that relationship, and the Christian community, gathered at the wedding ceremony, promises to uphold the couple in their marriage. This is why sex outside marriage is often opposed. Not, as Dr. Brill says, "because it is wicked or degenerate, but because it exposes the parties to hazards that the institution of marriage is intended to avoid." The Church condemns promiscuity because it is profoundly self-alienating. Again, I quote Dr. Brill: "Our sexual behavior expresses our deepest feelings and exposes us to deep hurts, while it promises our greatest pleasures. When sexual intercourse is regarded as merely fun, merely a physical exercise that releases tension or provides good feelings without involving the self on its deepest level, at that point it becomes self-alienating."

It is very hard to keep an open mind about the whole issue. Yet, as in all things having to do with God's will for us, we must stay open and informed and in touch with one another. It is possible, for example, that homosexuality is a given condition, just as is heterosexuality. If that is so, then one can hardly be condemned for it. Yet promiscuity, one-night stands, and other irresponsible behavior seem far from God's will and from what we believe to be a Christian approach to sexuality. And while there seem to be some standards we call "Christian," Jesus commanded us to exercise great restraint in passing judgment on anyone.

As you know, it is a big and complex subject. I hope we can, as a diocesan family, discuss it together, bring informed biblical and historical studies to bear on it, and share our thoughts with the national church when it comes before us in 1988.

Faithfully,

+Robert W. Estill

Robert W. Estill

Suffragan Bishop's letter

DEAR FRIENDS IN CHRIST,

ALTHOUGH excerpts from my address at Diocesan Convention are given elsewhere in these pages, I would like to share with you here a few other points I made in that talk. I know I run the risk of repeating myself to those present in Winston-Salem, but I would like to reach those who were not at Convention.

I want to take this opportunity to express my gratitude to Bishop Estill for his continuing support and for our relationship. My ministry among you continues to be deeply enhanced and enabled by his guidance, his unfailing good humor, his wisdom and experience as a Bishop of the Church, and most of all, by his generosity in sharing Episcopal acts and ministry with me. It truly is a joy to work with him.

Bishop Estill referred to my going to the Lambeth Conference of 1988. I simply want to say to you that I am very pleased by Bishop Browning's selection of me as one of the Suffragans from the American Church who will attend Lambeth. I also want to pledge to you that I will attempt to do all that I can, in partnership with Bishop Estill, both to represent you at Lambeth and to bring that experience back into the Diocese of North Carolina.

I continue to be excited about the benefits—both to North Carolina and Belize—that I feel are accruing as a result of our Companion Diocese relationship. As you know, there is a significant shortage of clergy in Belize, and I am delighted to be able to announce to you that three of our clergy are making plans to go to Belize and to assume, for a period of time, pastoral and priestly care for St. Mary's Church in Belize City. Tom Midyette, the rector of St. Philip's, Durham, is to go in February; Worth Jennings, the rector of St. Christopher's, Garner, is to go in March; and Bill Brettmann, the chaplain at N.C. State, will go in June.

Eight people from Belize will be coming to our Diocese in the latter part of March to conduct a Lenten mission in all seven of our convocations. I truly believe that, through three years of hard work, both on our part and on the part of our Belizean brothers and sisters, that we are on the verge of reaping great rewards from this mutually beneficial and interdependent relationship.

A fair amount of my time, and one of my major responsibilities, is to work closely with people who are in the ordination process. That has been a source of great joy and fulfillment for me. In December, I began a new facet of that work. At the request of the dean of the Duke Divinity School, I accepted an appointment as a visiting lecturer in the divinity school, teaching a course on "Episcopal Polity and Canon Law."

The benefits of this have been very significant for me. For one thing, I am forced to learn a lot more about the canons, and the history of the canons, than I think I ever would have learned on my own. For another thing, it adds a significant dimension to my involvement with many of our own postulants and candidates for ministry. It gives me a personal and pastoral relationship with some of our seminarians that I simply would not have otherwise.

I would like to underline, with as much fervor as I can, all that Bishop Estill has said about sabbaticals. I think that they are absolutely necessary to maintain men and women constantly called on to preach, teach and to remain intellectually fresh. They are even more necessary for people who are, quite rightly, on call 24 hours a day to meet the kinds of painful pastoral situations which the parish ministry deals with. I was the recipient of a sabbatical leave seven years ago, and I can testify that it is a necessary ingredient in the continuing education, the renewal, and the professional competence of our clergy.

Faithfully Yours,

Frank H. Vest, Jr.

Frank H. Vest, Jr.

027514-009-00097
MR & MRS WILLIAM S POWELL
307 PLUM LN
CHAPEL HILL NC 27514

Diocese fights AIDS

By John Justice

A tremendous beginning was made on diocesan AIDS work at "A Day of Learning/A Day of Healing" in Greensboro on Feb. 28.

It was, however, only a beginning.

Both the diocese and the national Episcopal Church are committed to AIDS ministry; and effective ministry with AIDS—as with youth, senior citizens, migrants or any other group—must take place on the parish level.

The diocese has two central sources of AIDS information and resources. They are:

The Rev. Stephen Elkins-Williams
Chairman, Diocesan AIDS Committee
c/o Chapel of the Cross
304 E. Franklin St.
Chapel Hill, NC 27514
Telephone: (919) 929-2193

The Rev. James Lewis
Director, Christian Social Ministries
Episcopal Diocese of North Carolina
P.O. Box 17025
Raleigh, NC 27619
Telephone: (919) 787-6313

These two persons can be contacted to:

•Schedule AIDS Committee members to speak at parish and other meetings.

•Order a videotape being made of the two major addresses and the sermon made at the Feb. 28 workshop in Greensboro. The talks are by Dr. Michael Cairns, of Duke University, on medical aspects of AIDS; and the Rev. William Doubleday, of General Theological Seminary, on pastoral care for AIDS patients. The sermon is Bishop Robert Estill's at the Holy Eucharist and Healing Service held in conjunction with the workshop.

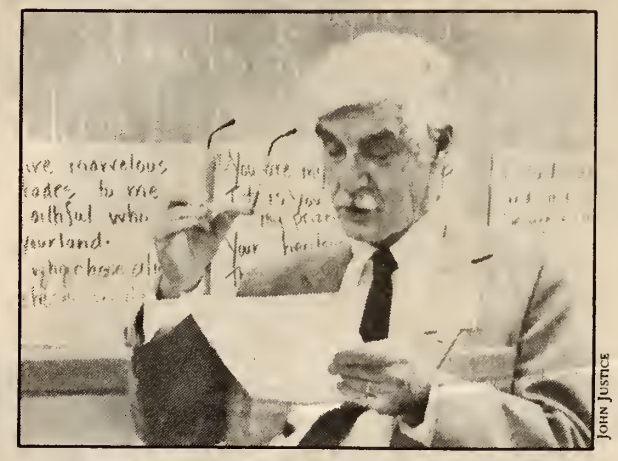
•Ask for any other help on the medical, legal, theological, psychological or other aspects of AIDS.

The workshop was held in Holy Trinity Episcopal Church. About 150 people attended the event, which was a major first step toward fulfilling the diocese's commitment to ministering to AIDS patients and others affected by the disease. The workshop was organized as a response to action of the 1986 Diocesan Convention.

The national Episcopal Church is the first mainline denomination to assume AIDS ministry as a priority.

Dr. Cairns led off the workshop with a talk on the current knowledge about the origins, clinical course, diagnosis, treatment and communicability of AIDS. He said that by 1991, about 270,000 persons will have been diagnosed as having AIDS, and as many as 5 million more detected as carriers of the disease.

Doubleday, who has counseled hundreds of AIDS patients in his work in New York City, said the disease challenges Christians to decide if they believe in a God of infinite love or one of "retributive justice."



John Justice

Workshop participant Grant Folmsbee

Small-group workshops were conducted on "AIDS/Afraids" (medical aspects, as well of the fear surrounding AIDS, women and children, the dying process, the common cup (medical and pastoral issues of taking communion), AIDS and minorities (gays and black people), legal aspects, post-hospital care, treatment and IV drug abuse.

Conference organizers and participants—including Bishop Estill and Suffragan Bishop Frank H. Vest, Jr.—encourage diocesan people to take a role in this ministry. Besides Elkins-Williams, rector of Chapel of the Cross, and Lewis, members of the AIDS Committee will be glad to respond to requests for information and resources. The members are: Patrica Dideriksen, St. Philip's , Durham; the Rev. James Fouts, Chapel of the Cross, Chapel Hill; Jim Pierce, Christ Church, Raleigh; Stephen S. Prye, St. Joseph's, Durham; the Rev. Paul Wessinger, Society of St. John the Evangelist, Durham; the Rev. William Brettmann, Christ Church, Raleigh; the Rev. Carlton Morales, Church of the Redeemer, Greensboro; and Betty Feamster, St. Paul's, Louisburg. ●

John Justice is editor of ***The Communicant.***

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Sid Bost

THE COMMUNICANT

VOL. 78, NO. 3 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA APRIL/MAY 1987

Diocese hosts top church body

(DIOCESAN PRESS SERVICE) Addressing the Executive Council of the Episcopal Church, at St. Augustine's College in Raleigh, Presiding Bishop Edmond Browning said that "the time of transition is over." Now, said Browning, "It is time to move on to Detroit."

Browning issued his challenge in a four-day meeting at St. Augustine's as the council began tackling programs and budgets for the 1988 General Convention in Detroit.

For a new church and new executive team to develop a program to spark the church will not be easy, but Browning told the council that the church is more than ready for it:

"One of the most encouraging and frightening awarenesses that I have had this past year is the high sense of expectation that is evident in the church. Everywhere I go and everyone with whom I meet shares a sense of anticipation and excitement."

"I hear the clarion call for the discernment of God's will for each of us as we face new times and new mission opportunities. I want to stress with you that I deeply believe that the church is ready for the setting of priorities and the clear articulation of mission. It is encouraging and frightening!"

"We must all take risks to discover God's call to mission. I cannot state that any clearer. From the House of Bishops, to provincial meetings, to diocesan conventions, to network meetings, to individual conversations and letters—and from many of you—I hear the willingness to risk for the sake of mission. I mean responding to God's call and setting out on a journey with complete faith in him. It means venturing forth into unknown territory, dealing with divisive issues; it means leaving behind old structures. It might mean leaving behind old friends. And, need I say that risk-taking may touch the most sensitive part of our life together—our budgeting. Risk-taking may mean allocating resources based on purposes and priorities rather than on the basis of existing programs and projects. Risk-taking may mean breaking out of the constraints of our programs and projects and encouraging our national staff to use its creativity and God-given talents to serve this church. I know these are hard questions but let me suggest that the whole church has taken a risk in our joint leadership—yours and mine."

MAURY FAGGART

Executive Council member Scott Evans of St. Stephen's, Durham.

In February, the church center staff went through a preparatory exercise for the council by trying to cluster some of the nearly 100 separate programs of the national church under tentative "mission imperatives." These were presented to council in the afternoon after the members had spent the morning discussing Browning's address. Council members then tried to create their own sets of clusters and imperatives as a first step toward developing a budget proposal and, later, a staffing structure.

Working through much of Wednesday, almost all of Thursday and well into Friday morning, they were able to develop tentative lists with which, it appeared to observers, few council members were wildly happy. With staff support from senior mission officer George McGonigle, mission operations executive Barry Menuez and the Rev. John Docker as process officer, they tried to refine the lists and set priorities before breaking on Friday. Finally they agreed to finish the process at the June meeting in Cleveland.

Browning praised the effort and the fact that Council expanded its own agenda to try to fit the task. "I'm glad we shared this experience. Now, we all see how difficult a task it is to determine with any clarity our task as a national structure and Council within the priorities, that the whole Church holds up. It has been difficult, but it is clear to me that this Council is really willing to work and struggle together, and what emerges will be a vision that we can take to the Convention."

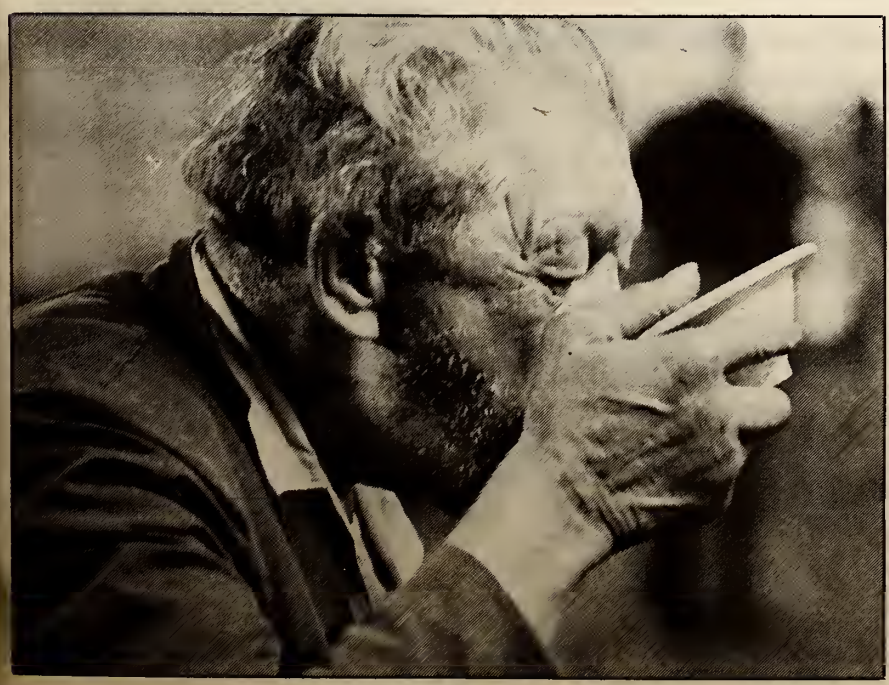
ST. AUGUSTINE'S is the oldest and largest of the three black colleges affiliated with the Episcopal Church. It was founded in 1867 and has a current enrollment of 1652. As of 1969 one-third of all black Episcopal clergy were graduates of St. Augustine's. The invitation for the Executive Council to meet in Raleigh was extended by St. Aug's president Prezell R. Robinson on behalf of his school and of St. Paul's and Voorhees, the other Episcopal black schools. St. Paul's is in Lawrenceville, Va., and Vorhees is in Denmark, S.C.

TREASURER ELLEN COOKE told the Executive Council that the Episcopal Church has a solid year-end blalance sheet, but warned of two matters that will need watching this year: implications of tax revision and the cash flow of the Presiding Bishop's Fund for World Relief.

Trust fund income was about $400,000 below projections for last, year, Cooke said, but short-term investments garnered just about that much more than expected. Tax revisions are subjecting the church and other nonprofit organizations to far more extensive reporting and compliance requirements; they also face new reviews and redefinition of the impact of their tax-exempt status of any lobbying or unrelated business activities in which they engage.

EXPANDED SERVICE to constituents, legislative updates, a paid intern program, and distribution of church resolutions to elected officials are four priority tasks for the Washington office of the Episcopal Church. The Executive Council received a consultant's report suggesting those priorities for 1987-88 and also recommending, among other things, that the office headed by the Rev. William Weiler concentrate for the present on serving it's constituents. Then, having built a solid foundation of service, the office can move more heavily into its other two functions, policy development and advocacy.

Consultant Betty Coats' report also recommended: that the Washington office increase its visibility; that it work toward better communications between it and the Presiding Bishop's office; and that the office establish stronger connections with the goverment and within the Church. ●



DON RUTLEDGE/HUNGER MISSION BOARD

Special hunger insert

WE HOPE this issue's special hunger insert will be used far and wide. It contains the best available information on parish-level action against hunger. As such, it merits three cheers for the good work being done. But we also hope it will generate thought, prayer and action. The survey contains locations, descriptions and contact persons for hunger projects, listed by convocation. Please give it a good look.

For information on hunger-related issues, the Hunger Commission of the diocese stands ready to help. Its chair is the Rev. Verdery Kerr, rector of St. Thomas', Reidsville; his phone number is (919) 349-3511. Other members are: Bobbi Armstrong, Raleigh, (919) 362-5224; Betty Brown, Browns Summit, (919) 292-8587; Cathy Coolidge, Pittsboro, (919) 663-3648; the Rev. Bob Dannals, Statesville, (704) 872-6314; the Rev. Gary Gloster, Charlotte, (704) 333-0378; Betsy Rollins, Durham, (919) 489-4678; Jeannie Stuckey, Charlotte, (704) 541-0417; the Rev. Paul Tunkle, Salisbury, (704) 633-3221; Bob and Jean Wagner, Chapel Hill, (919) 942-6753; Connie Korhler-Widney, Southern Pines, (919) 692-9203.

These people, as well as the Rev. Jim Lewis, director of Christian Social Ministries (919-787-6313) would be pleased to respond to your questions, ideas and support for the ongoing work of feeding the hungry. ●

—John Justice, Editor

Around the diocese

$136,000 to Penick Home

THE DIOCESE has given $136,390 to the Penick Home for the aging in Southern Pines. The gift, the first major one to the Penick Home Endowment Fund, will be used to help the home fulfill its pledge that no one be turned away for lack of funds. The board of directors of the Penick Home, whose executive director is Philip Brown, will disburse income from the fund.

Volunteers are needed

THE EPISCOPAL Farmworkers Ministry can use some summer help in its work with migrant and seasonal farmers. Here are some of the opportunities for volunteers to lend a hand: records clerk, food shopping and transporting, food pantry distributor, auto/bus mechanic, crafts instructor, driving teacher and day camp teachers/aides.

To volunteer or get more information, contact outreach worker Amy Trester at P.O. Box 1514, Dunn, NC 28334; 919-892-7548.

Payne named for youth

FRANCES PAYNE of Greensboro has been named coordinator of youth ministries for the diocese. The member of Holy Trinity will be the first person to serve in the newly created, part-time position.

A graduate of Davidson College and the University of North Carolina at Greensboro, Payne has been teaching social studies in Greensboro for the last five years. Her other work experience includes stints with a rock radio station (she was a disc jockey for WROQ-FM, Charlotte, while in college) and a stereo equipment firm—

JOHN JUSTICE

Youth coordinator Frances Payne

both of which may come in handy in youth work.

In her letter of application to the diocesan Youth Commission, Payne wrote: "In the past five years, I have worked as a leader of our EYC, taught Sunday School and served on the Christian Education Commission. These experiences have immersed me in the practices of the Episcopal Church. They have also reinforced my attitude that church business can be fun!"

On the move in Charlotte

FOR ALMOST FOUR years, members of St. Margaret's in Charlotte have been holding services in a Lutheran church while awaiting the chance to build their own building. Now the time has come—this month St. Margaret's will begin construction on a 5500-square-foot parish hall.

Members celebrated March 29 by meeting to break ground, give thanks and ask God's blessing on the land. Vicar Tony Feguson told the assembled people that "We can build the building, but let God build the church."

The property came to St. Margaret's in a roundabout way. The late Dick Booth and his wife Eleanor gave the property to Christ Church, Charlotte to help start a mission in southeast Charlotte. Christ Church, in turn, deeded the land to the diocese for St. Margaret's use.

The 200-seat parish hall should be completed by fall. Until then, St. Margaret's will continue holding its Sunday services at Living Saviour Lutheran Church.

Kids go to jail

TEN-YEAR-OLD Christopher Hammond sends us this report from St. Joseph's in Durham:

"On Sunday, April 5, the St. Joseph's Middler Sunday School Class, consisting of Jim Steed, Lawrence Sharpe, David Harris and me, carried out a project. We held 'prisoner' four people in the congregation who agreed to play along with us. The 'prisoners' asked members of the congregation for 'bail' money so they could be released.

"One reason for this project was to protest the policy of South Africa that anyone can be held prisoner indefinitely for little or no cause.

"Another reason was to raise money for the Archbishop Desmond Tutu Scholarship Fund. The 'prisoner's bail' went to this fund, which helps blacks in South Africa get a good education in countries away from South Africa. Our total contribution was about $107."

Margaret Herman passes

MARGARET MARSH HERMAN of Greensboro died April 13 after a long illness. She was a native of Salisbury and graduate of Saint Mary's College in Raleigh.

The wife of the Rev. Carl Herman, Mrs. Herman taught Sunday school and sang in the choir of every congregation her husband served. Carl Herman recently retired after serving 35 years as Secretary of the Diocese of North Carolina. He is now serving as interim priest of St. Paul's, Thomasville.

Urban ministry moving up

A JOB SERVICE targeted for inner city homeless and teenagers is among the latest projects of Urban Ministries of Durham. Members of the Greater Durham Chamber of Commerce heard about the new project April 28 at an open house and lunch. Urban Ministries also plans to expand its night shelter from a cold-weather operation to year round.

TOM WALTERS

Groundbreaking at St. Margaret's, Charlotte.

The Urban Ministries Center, which houses a battery of services, is located on N. Queen Street on land donated by St. Philip's. Rector Tom Midyette was a prime mover in getting the center established, and one of its most successful programs is a community kitchen directed by St. Philip's parishioner Betsy Rollins.

Some notes from St. Philip's member Bill Oliver:

"I think the meeting went very well. Mr. K. Wayne Hays, the incoming president of the Durham Chamber of Commerce, presided. He made what I thought was a profound statement, to the effect that 'the Chamber of Commerce generally works with the winners, and it is wonderful to know that there are those in the world working with the losers.' . . . I personally think that this meeting will unquestionably give the Urban Ministries a stronger presence throughout the local business community, and will also reflect itself in the future in the Chamber of Commerce's interest in the poor and disadvantaged."

Olive also mentions the idea of having the chamber establish a permanent committee to keep the group involved with city people in need.

Seminary draws 60

SOME HELPFUL ADVICE on an unpleasant subject was given May 5 at Holy Trinity, Greensboro. About 60 people attended "A Gift of Love for My Family—Planning of Life and Death." The seminar on planned giving was presented by Holy Trinity's Ministry of Aging.

Seminar leaders agreed that it's tough to face such planning decisions as wills, trusts and organ donations. In fact, John Broome said the hardest sermon he's ever had to write was on the theological implications of planned giving. Broome is rector of Holy Trinity.

The Rev. Roy Dedrick and Manfred Phelps were other leaders of the seminar. Dedrick is the diocese's Planned Giving Officer, and Phelps manages the anatomy program at the School of Medicine at the University of North Carolina at Chapel Hill.

(Thanks to Dot Latham of Holy Trinity for supplying the material for this note.)

Committee OKs grants

THE STANDING COMMITTEE of the diocese reviewed, and advised Bishop Estill to pose no objection to, a pair of sizable grants. Tarboro Community Outreach is receiving $20,000 from the United Thank Offering, and Hospice of Harnett County is to get a $10,000 grant from UTO.

The Standing Committee is a nine-member body that meets regularly to advise the bishop and handle a variety of business. Highlights of the March 30 meeting exemplify just how varied the committee's duties are:

—It approved the election of a bishop coadjutor for the Diocese of Long Island.

—The committee consented, and advised Bishop Estill to consent, to the sale by the Thompson Home of 297.8 acres of its land for more than $4.6 million dollars.

—It recommended Julie Clarkson to the bishop to be ordained deacon, ap-

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Suffragan Bishop: The Rt. Rev. Frank H. Vest, Jr.

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proved the Rev. Diane Corlett's application for the priesthood and certified the readiness of Charles Oglesby to be received as a candidate for Holy Orders.

The committee also heard from Bishop Estill that: he has been asked to endorse a $5,000 grant from Hands Across North Carolina/Hands Across North America to the North Carolina Lesbian and Gay Health Task Force, the money to be used for information and research about AIDS; a special convention will be held Sept. 19 in Raleigh to decide on the capital funds campaign; and the Rev. Julian Cave, former Baptist minister, has passed his General Ordination Exams (GOEs) as the latest step in his progress toward the Episcopal priesthood.

The president of the Standing Committee is the Rev. Mayo Little, rector of St. Luke's, Salisbury.

Visitor's view of diocese

EDITOR'S NOTE: Here are some impressions of our diocese from Michael Hulse, editor of *The Anglican News,* the newspaper of the Anglican Church in our companion diocese of Belize. He and others from Belize visited North Carolina during Lent.

I was not prepared for the rather long night drive from the Charlotte airport to Greensboro, but the company of the Rev. Dr. Glenn Busch and George Asnip made the almost too long journey bearable when I was not nodding off. The warm welcome of Carl and Emma Sharp Jeffress made me feel so very much at home.

The next three days were filled with a variety of visits to places of interest, but there was no neglect for the spiritual side of the visit of the mission team. The presence of the majority of the clergy in the Greensboro Convocation, at Holy Trinity on Friday, 31st March, was encouraging. My ending up in the pulpit left me feeling out of place, but it was the only place where there was a microphone, and my voice does not carry very well.

I tried to say in my *address* that our difficulties here in Belize had forced us to look critically at ourselves as individuals and as a Church. It has also forced us to put our calling as Christians into perspective and to examine our Christian commitment. This act of reflection in our particular set of circumstances was, however, not really different from the need of yourselves as Christians to face the true concerns that are part of our faith. The furtherance of God's Church and the Christian message, the playing out of our calling to love our neighbours as ourselves, the presence of human misery in an ever-shrinking world, the ever-present threat of world destruction—these are all common Christian concerns.

I tried to say that these concerns direct us to mission on earth, and we need to carry out this mission every day in our own private lives. We enrich our lives meaningfully through our relationship with God. I expressed the view that we were lucky, because we have a set of guidelines set out in the Good News of the Bible that puts us in a position of decided advantage over those whose lives are led aimlessly in the pursuit of materialism, who have no clear call to a future of hope and real happiness.

Next day I had the much-appreciated opportunity to be at a weekly Lenten service at Holy Trinity and to hear Bishop Crittenden's brief and interesting address. I had the happy opportunity of having a quiet discussion afterward with the Bishop on an area of interest to us both—Central America.

Then on that same evening, there was another spiritual experience—this one so different from the other services that had gone before. A small part of the perhaps-small congregation of the Church of the Holy Spirit led by Fr. Hall Partrick met me, fed me, listened to me. I believe I said nearly what I had said in my previous talk—i.e., we are responsible for living our mission in our own individual lives. The questions, which were pointed and relevant, showed personal and perhaps national concerns. I asked Fr. Patrick why he had a church where he had to rent space. He said simply that there was no Episcopal church in the area. There was a need. There were no more questions from me. I only met Hall Partrick on two occasions, but he is a person I will not readily forget. May God always bless his mission and his ministry.

The unfailing courtesy and friendliness of everyone I met, the wide-ranging participation of the parishes and parishioners in Church life and work, including social outreach, the maturity of all I met (I met very few young people) confirms my view that the general spirituality of the Church in North Carolina is in good shape. We hope that in sharing the mission of the Church here on earth through our Companion Diocese relationship, spirituality and true commitment can be enhanced on both sides of the partnership.

It seems to me that a similar mission to Belize, spread out over our Diocese, will be a natural complement to the Lenten Mission of 1987. I know the true Anglican worshippers of Belize would wlecome it and those from North Carolina would find it a most rewarding experience.

Coming in June

JOHN JUSTICE

Electrifying!

Lib Uzzell Griffin reports on an ECW convention charged by vivid personal witnessing.

Terrifying!

"The drinking has gotten so bad we abolished the evening service. I really should not be alone here." Frank Grubbs presents plain tales of missionaries in the N. C. hills.

Heavenly!

"To get to know one is an incredibly satisfying sensual experience." Susan Ketchin Edgerton writes of the spirituality of wooden boats.

Calendar

May 26, Diocesan House, Raleigh: *Standing Committee.*

June 1-4, Trinity Conference Center, Salter Path: *Small Church Conference, The Carolinas and Virginias Small Church Leadership Development Istitute.*

June 5-6, Saint Mary's College, Raleigh: *"The Second Decade—and Beyond" (conference for lay and clergy people on women's ordination in the Episcopal Church).*

June 14-15, Conference Center, Browns Summit: *Diocesan Council.*

June 21-26, Conference Center, Browns Summit: *Worship and Music Camp for Children (girls/boys completing grades 3-6).*

July 9-12, Conference Center, Browns Summit: *Cursillo #45 (Contact: Collins Dawson, 919-542-4195).*

August 1-9, Barnes Mountain, Ky.: *APSO youth-adult work trip. Contact: Bob Dannals, P.O. Box 1103, Statesville, NC 28677.*

September 19, Saint Mary's College, Raleigh: *Special Diocesan Convention.*

September 19, Diocesan House, Raleigh: *Diocesan Council.*

October 4-6, Conference Center, Browns Summit: *Clergy Conference.*

October 19, St. Timothy's, Wilson: *Deans and wardens quarterly meeting.*

October 21, Conference Center, Browns Summit: *ECW Fall Seminar: "The Feminine Aspect of the Community of Faith" (contact Mary Ellen Droppers, 919-288-9857).*

October 27, Diocesan House, Raleigh: *Standing Committee.*

October 27-28, Trinity Conference Center, Salter Path: *LARC Conference (Lutheran-Anglican-Roman Catholic; contact the Rev. Richard Calloway, 919-442-1134.*

Storm around Spong

"So you're the little lady who started the war."

I had considered introducing myself to Bishop John Spong with Lincoln's quip to Harriet Beecher Stowe. Her *Uncle Tom's Cabin* heated up the pre-Civil War debate over slavery; similarly,a report on sexuality from Spong's Diocese of Newark has ignited vigorous debate over the church's proper stance toward sexuality as lived outside traditional marriage.

I rejected the opening on two grounds: For one thing, it's less borrowed wit than a moldy chestnut. More important, while Stowe actually wrote her novel, Bishop Spong is not the author of the Newark report. He merely carried out a diocesan resolution instructing him to appoint the group which produced the *Report of the Task Force on Changing Patterns of Sexuality and Family Life.*

The secular media dive-bombed Spong this past March when the report came out. No surprise there, since the 56-year-old native of Charlotte has inherited Bishop James Pike's post as the lightning rod of liberal causes. However, it's important to separate the bishop from the ideas and suggestions contained in the report (see below for capsule description of the report).

So I asked him to comment on the report and the furor it has aroused. Here is some of what Bishop Spong had to say.

The report was distributed to nine convocations before the diocesan convention and to my knowledge, no questions were raised. A $3.5-million capital funds drive took up our energy at convention, which proves we're far more interested in money than we are in sex. We spent six hours on the capital funds and about five minutes on the sexuality report.

I don't believe that the church is prepared to endorse the Diocese of Newark's report. . . . My bet is that in 1988 when it comes up [at General Convention in Detroit], the majority will affirm the traditional patterns and a minority vote will say we are not willing to accept that as the final word. And the debate will go on.

The issue in my mind, when you look at the social order and you see the traditional standards that the church espouses are not holding—that is, kids are living together before they get married—single adults are living in sexual relationships apart from marriage—gay couples are coming out of the closet, admitting their love for each other and sort of forcing themselves into public consciousness—I think you can interpret that in only one of two ways. You can either say, "This world is Sodom and Gomorrah and we have sunk into immoral debauchery; the world is going to Hell in a handbag," or whatever you want to say. And I think that's a legitimate point of view.

And if that's your conclusion, if that's the conclusion of the church, then I would submit that reaffirming the tradional standards is an incredibly weak response. If we really think that, then I would conclude that we ought to begin a moral crusade in this nation, and I would welcome that as a response of the Episcopal Church. If you are not willing to launch a moral crusade, it says to me that you really don't believe that this world is quite as botched as you say it is.

The other possibility—the one that I think the church ought to explore, is to raise questions. "Why the changes? Why isn't the pattern holding?" And to see if there are forces operating that we ought to be engaged with. It seems to me that we have changing patterns because we're having changing circumstances. For example: We believe in educating women today, and I don't believe anybody's going to turn the clock back on that. But if you educate women, you're going to put an increasing number of years between puberty and marriage . . . Women are not only educated, but they are economically independent. When a woman is economically independent and has her own career, then marriage is no longer a [relationship of] the independent to the dependent. So there are going to be more divorces, because marriages are going to have to be negotiated. Two-career marriages have a very high instance of divorce.

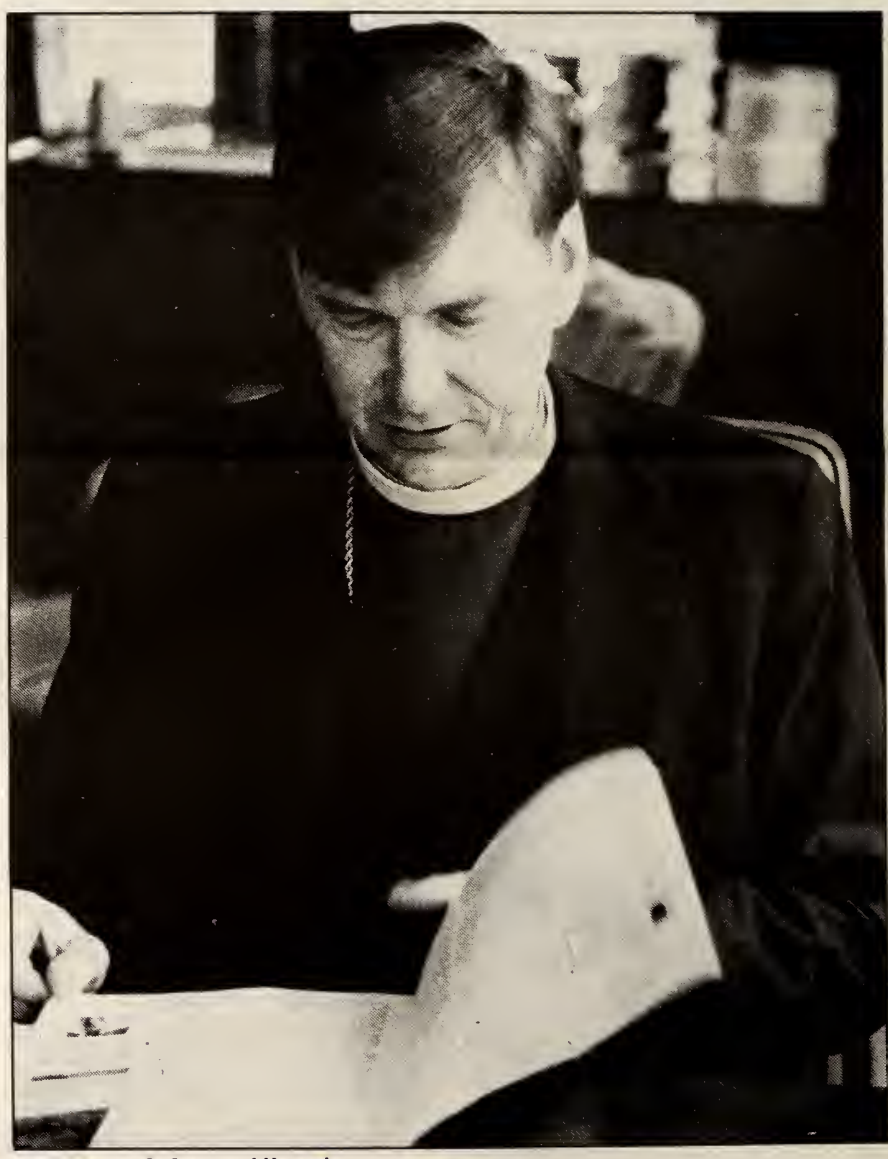
One thing the church ought to look at is that maybe we ought to get out of the business of being agents of the state. Maybe we ought to confer our blessing only upon those couples the quality of whose relationships deserve the church's blessing.

So what I've suggested the church do is to look at the forces which have brought about the changes and analyze them and see whether they really are evil.

Now the gay issue is the one that draws the fire. I really have a lot of struggle in that, because the problem is homophobia as much as anything else. The issue is whether homosexuality is the predisposition of a minority of human beings—related to chromosones, related to genetics, related to God knows what. But it is not something that appears to be chosen by anybody—it is something that people appear to awake to the realization that it is their identity. If that's so, then I think that the church is in the position that we were in when we condemned lefthanded people. The church basically assumes that anything different is evil. Lefthanded people were called the devil's children. A lefthanded person couldn't be ordained in earlier eras in the life of the church. I think we might be in the position where, when the jury does come in on the gay issue, we will discover that it is a perfectly normal expression of the psyche of the human being that always is about 10 percent of the population.

One of the things I think we need to say to the world is that if 10 percent of the population is gay, then you've got to face the fact that the choice of the straight majority is not what we think it is. What the straight majority seems to assume is that the 10 percent of the population that is homosexual must be required to live in celibacy or abstinance, because the only alternative, in their minds, is abstinance or promiscuity. And, by and large, they see the gay population as being promiscuous. There is another alternative, it seems, and that is that we get off our prejudices and affirm gay people, and support and uphold gay people, and also make a climate in which they could make committed relationships.

William Blake



John Justice

Bishop John S. Spong of Newark

Capsule of Newark report

It's 15 pages long—in single-spaced typescript—and nobody batted an eye when it was presented at the Diocese of Newark's convention earlier this year. Absorbed by things like a capital funds drive, delegates quickly and quietly accepted the *Report of the Task Force on Changing Patterns of Sexuality and Family Life.*

The five-section report urges "education and discussion at all levels of diocesan life" of sexuality issues. Specifically, the report recommends that collegial groups in the Newark diocese address issues of sexuality, that congregations develop programs of education and discussion of these issues, that convocations also develop programs, and that a task force be formed to help congregations discuss these issues, to monitor the discussion and to report to the 1988 diocesan convention.

Obviously these bland recommendations didn't strike the sparks. Perhaps, then, the heat came from the task force's analysis of the cultural situation? This section listed 10 factors affecting sexuality and family life: the secularization of American society; the structure-loosening effect of increased social, economic and geographic mobility; the separation of sexual intercourse from procreation, made possible by disease control and birth control; earlier onset of puberty, un-

Can we talk about sexuality?

By William S. Brettmann

A few years ago, Fitz Allison, now Bishop of South Carolina, published a book about 17th-century moral theology entitled *The Rise of Moralism.*

Now, it would seem, another "rise of moralism" is very much with us in these latter years of the 20th century. Symptoms of its ascendancy can be detected in such phenomena as the suspicion of homosexuals, with assertions that AIDS is God's judgment upon them; pious head-noddings over Jim and Tammy Faye's marital misfortunes; a pronounced emphasis (unheard of only a few years ago) on sexual life-style questions in the screening of persons interested in ordination. By "moralism" I do not mean "morality," but rather an emphasis on the sinfulness of human behavior, instead of an emphasis on faith in the God of grace and forgiveness.

Moralism, with its companions perfectionism and legalism, has reared its Puritan head many times throughout Christian history. The present resurgence is nothing new, but no less dangerous for its lack of novelty.

The present rise of moralism within the Episcopal Church seems to be, at least in part, a reaction to a report from the Diocese of Newark. The "Report of the Task Force on Changing Patterns of Sexuality and Family Life" has been much-publicized but little-read by either its defenders or detractors.

The report observes, among other things, that there are a great many devoted church people who are engaged in committed, non-promiscuous sexual relationships outside of marriage. It asks the Diocese of Newark to take a closer and more compassionate look at the contemporary sexual scene.

"Sexuality," says the report, "is not simply a matter of behavior. Our sexuality goes to the heart of our identity as persons. Our self-understanding, our experience of ourselves as male or female, our ways of experiencing and relating to others, are all reflective of our being as sexual persons."

In reaction to the Newark plea for a study of sexuality in the light of Christian faith, the church is producing a variety of statements and resolutions condemning *all* sexual relations outside of marriage.

Before the debate reaches the boiling point, perhaps a few cautionary words need to be spoken. Here are some considerations I would introduce into the debate on sexuality:

(1). Sin, biblically considered, always takes the form of *idolatry*, the placing of divine value on that which is less than divine. The current dangerous trend is to *idolize marriage* as a virtuous condition. We might do well to apply the teaching of Jesus on the Sabbath to all human institutions, including marriage. Marriage is made for some human beings, not human beings for marriage.

Some of the current statements about sexuality seem to imply that *sexual virtue* is confined to persons who are married. If *morality* has anything to do with the refusal to use and abuse other persons, then surely there must be as much sexual *immorality* within marriage as outside it, to the extent that married persons frequently use and abuse one another sexually.

Another way of saying this is to declare in Christian terms that *all* people, not a designated few, are sinners, and sin is to be identified with idolatry and not exclusively with specific sexual acts. Moralism always seeks to delude us into a simplistic correlation between sin and sex. A moralistic church avoids seeing a connection between sin and politics or economics.

(2). The church, biblically considered, is a community of moral failures who celebrate God's grace. It is not an honor society of moral athletes who celebrate their own triumphs over vice. The Christian Gospel commands us to be faithful; it never demands that we be "good," simply because "goodness" eludes us precisely when we assume that we have attained it. This paradoxical understanding of the human condition is a main theme of the Sermon on the Mount. I have a strong hunch that the pews of the average worshiping congregation on any given Sunday morning are packed with a gloriously crazy assortment of tax frauds, enemy-haters, adulterers, schoolyard bullies, possessive parents, fornicators (both gay and straight), racists, and doers of various sorts of violence to various human persons. And that many, if not all, of this mixed band of miscreants, are seeking God's forgiveness and grace to go and sin no more. Thus has it ever been since Jesus first offended the custodians of his culture's standards by drawing into his closest following those moral misfits whom he declared to be in front of the line to enter the Kingdom of God.

***The Good and Evil Angels*, William Blake.**

There is an appropriate concern on both sides of the sexuality debate for *standards*. Standards, and high moral ones, are crucial to the life of faith. But standards, or rules of conduct, are faithful responses to God's grace, not the preconditions for receiving grace. Standards are a product of faith; they never produce faith. In the final analysis, we are more marked in penitence for our standard-breaking rather than for our standard-bearing.

It's to be hoped that such concerns for biblical perspective on who and what we are will inform our discussions of sexuality. Perhaps we can't prevent the periodic rise of moralism but we can thwart its enthronement. ●

The Rev. William S. Brettmann is Episcopal chaplain to North Carolina State University and director of continuing education for the diocese.

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chaperoned adolescent dating, and the trends toward starting careers later and marrying later; and others.

These phenomena are hardly arguable. We may tsk-tsk at the behavior of teens during their protracted puberty, and we may dream moonily of earlier times when it was simpler to mediate what the report calls the "intensifying clash between the claims of traditional authority as demanded by the family, church and society and the aims of twentieth century men and women to seek their own fulfillment in ways that were not necessarily acceptable in the past."

But all our tsk-tsking and dreaming won't give us a different, easier world —a world not buffeted, battered even, by the changes which the report urges the church to think clearly about.

No, one suspects that the seminal controversy is the target groups the task force chose to pay attention to. They are: young people living together without being married; older people living together outside marriage (including persons who are widowed or divorced); and homosexual couples.

What, the task force asked, is to be the church's pastoral response to these groups?

"All relationships," the report states, "are to be assessed in terms of their capicity to manifest marks of the Realm of God: healing, reconciliation, compassion, mutuality, concern for others both within and beyond one's immediate circle of intimacy."

The report argues further:

"Ultimately, do couples (of whatever orientation) and families (of whatever constitution) exist for the sake of their own self-fulfillment? The Gospel does not support such an individualistic possibility. Nor does it support promiscuous behavior, which by its very nature, uses the other person simply for one's self-aggrandizement . . . Theologically, patterns of sexual and family arrangements are to be judged according to the degree to which they reflect and contribute to the realization of the Realm of God. Since this is a dynamic not a static reality, continual diversity, exploration, experimentation, and discernment will mark the life of the faithful Church."

We have ignition!

For the implication is that marriage may not by the only context in which Christians can express their sexuality.

Abstractly, most of us agree that all relationships should be judged according to the degree that they "reflect mutuality, love and justice." Abstractly, we agree with the report's view of the church as ". . .a community in search, not a community in perfection."

But many, many people believe that the Bible has settled the issues of sexuality. It prohibits homosexual activity (I Cor. 6:9, for example), forbids fornication (I Tim. 1:10), condemns and forbids adultery (Matt. 19:9) and commends marriage (Eph. 5: 22-33). Asked to join the Newark task force on a search for truth about sexuality beyond marriage, many will echo the words of filmmaker Samuel Goldwyn and say, "Include me out."

For instance, Bishop Spong's friend and debating opponent, Bishop William Wantland of Eau Claire (Wis.) thinks scripture, tradition and reason point to marriage as the only acceptable union for Christians. The statement of the Province IV bishops—signed by our diocese's Bishop Robert Estill and Suffragan Bishop Frank H. Vest Jr.—takes the same stand. Many a good churchperson isn't prepared to undertake a pastoral response to unmarried couples living together, whether they are adolescents, widowed/divorced couples, and/or homosexual couples.

So the lines of debate are drawn.

The national church will take up the issues of sexuality and marriage at the General Convention in Detroit in 1988. A report is expected from the Standing Commission of Human Affairs and Health, of which Bishop Spong is a member. Regardless of the national church's action, and irrespective of the tons of objection to the report, the Newark task force successfully did what it set out to do: to produce a document to help its diocese think about these issues, and to present broad guidelines for a pastoral response to persons in the three target groups. ●

Mattie and the dogcatcher

By Clyde Edgerton

Editor's Note: Durham novelist Clyde Edgerton has dedicated his second book, *Walking Across Egypt*, to the memory of his friend Lex Mathews. Fr. Mathews, who died in 1985, was the diocese's director of Christian Social Ministries for 11 years.

Walking Across Egypt—just published and an alternate selection of the Literary Guild—tells of two worlds colliding: the quiet one of sweet, hymn-singing, slowing-down, 78-year-old Mattie Rigsbee; and the rougher world of Wesley Benfield, apprentice thug.

Like Edgerton's first novel *Raney* (*Communicant*, September, 1984), *Walking Across Egypt* is a seriocomic tale set in the fictional North Carolina town of Listre. And, also like *Raney*, Edgerton's new novel is peopled with modern Southerners engaged in a variety of searches. Mattie is looking for warmth against old age and loneliness, and for a way to follow Christ's instruction to care for "the least of these." Wesley, with his rotten teeth, foul language and gutter ambitions, is a seeker, too—he is searching first for a way out of prison, and then for as much stuff to steal as possible.

They are made for each other.

Edgerton is a fine storyteller who touches everything he writes with heart and wit. It's nice to see Lex Mathews remembered in such a good book.

Here's a taste of *Walking Across Egypt*. This is the scene:

Mattie Rigsbee sits herself down after lunch to watch "All My Children." Unfortunately, she lets herself fall backwards into a seatless chair, and she gets stuck. She's afraid, in about equal measure, that no one will come to get her out, and that someone *will* come and discover she had sat down to watch a soap opera while a sinkful of dirty dishes are sitting in the kitchen. Help, however, is on the way in the person of Wesley Benfield's cousin Lamar.

Lamar Benfield had been a dogcatcher for four days. He usually held a job for three, four months, then got tired of it and stopped. But he always saved enough money to keep going until he found another job. And he had a nice shop behind his mobile home—did odd jobs, didn't need an awful lot of money since he was still single.

Lamar liked his new job. He fancied himself as good with animals and had been looking for a job which called for travel and working outside. It was almost dark as he turned into the driveway of a brick ranch house. He had four dogs in back and had decided to get this last one so that his load for tomorrow would be light enough for him to take the afternoon off and change the points and plugs on his pickup.

He rang the front doorbell, adjusted his ball cap, shifted his weight, and looked around for a dog. So far he hadn't been bitten. This he attributed to his way with dogs. He heard something inside. Sounded like a child. Well, at least somebody was home. Was somebody saying come in? He tried the door. It was locked.

He walked around to the backyard, looked for a dog. There: a fice on the back steps. He wondered if that was the dog he was supposed to pick up. The back door was open. He looked in through the screen, glanced down at the dog. Dog's a little tired or something, he thought. He looked back inside. "Anybody home?"

"Come in. Please come in."

He opened the door and stepped into the den. the room was dark except for the TV and someone sitting . . . Damn, she didn't have no neck at all. That was the littlest person he'd ever . . . Wait a minute. What in the world was . . . ?

It spoke: "I'm stuck in this chair."

His eyes adjusted. She was stuck way down in the frame of a rocking chair. "God Almighty. How long you been like that?" he asked.

"Since the news came on—after lunch. Can you help me get out of here?"

"Well, yes ma'am. I can maybe pull you out."

"Turn on that light. And turn off that television."

The light was bright.

"My Lord," said Mattie, looking up at the dogcatcher. "I'm glad you're here. I was thinking I might have to stay like this all night. Please excuse the mess."

Lamar glanced around. "What mess?"

"Well, I fell through here before I had a chance to do the dishes."

"All right with me. Let's see. Give me your hands and let's see if I can pull you up."

"I don't know."

"Great day, your hands are cold."

Lamar held Mattie's hands and pulled upward. The chair rolled forward on the rockers and then lifted into the air with her still in it. "That ain't going to work," he said, and set her back down.

"Maybe if you can . . ." Mattie couldn't think of a thing to say.

"Let me just look for a minute." Lamar pulled the chair out a little ways and got down on his hands and knees and crawled around the chair. "Hummm," he said, "looks like you're pretty stuck."

"I know it."

"Might have to cut you out."

"Oh no, not this chair. We'll have to figure something else out."

"Well, let's see, as long as, ah . . ."

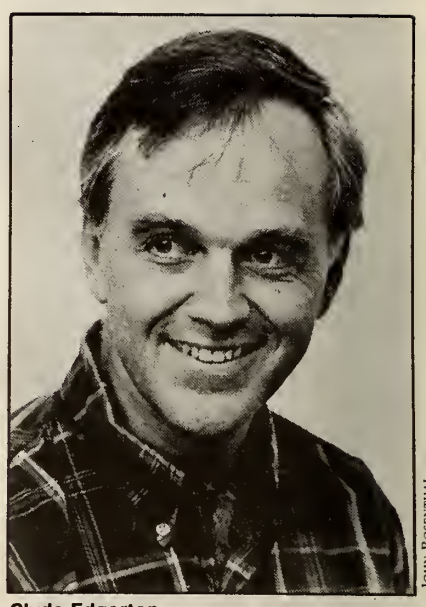
"Maybe you could turn me over on the side and just push me on through like I was started. Think that would work? I don't want to have to cut this chair."

"Well, I could try. Let's see." Lamar tilted the chair and gently started it to the floor.

"I don't weigh but one ten," said Mattie. "I used to weigh between one thirty and one forty. That's what I weighed all my life until I started falling off."

"You ain't fell off too much."

Mattie lay on the floor, on her side, in the chair.



John Rosenthal

Clyde Edgerton

"You mean," said Lamar, "you want me to just kinda push you on through?"

"Have you got any better ideas?"

"No, I don't guess so. Except cutting you out. Let me see if I can pull your legs up straight. I'll have to pull your legs up straight before I can push you on through."

The dogs in the truck started barking. The fice barked back.

"You are the dogcatcher, aren't you?"

"Yes, ma'am."

"Is that the little fice barking?"

"I think so."

"I never heard him bark."

"Is he the one I come after?"

"He's the one." Mattie gasped. "Oh, that hurt."

"I don't think this is going to work."

"Listen, with all that noise I'm afraid Alora might—Alora's my neighbor—I'm afraid she might come over; I want to ask you if you'd do something for me."

"Okay. Here, let me set you back up." Lamar set Mattie back up.

"Would you wash my dishes?"

"Wash your dishes?"

"It's just a few. If you don't mind. I'll pay you something. I'm just afraid that . . . Would you do it?"

"Now?"

"Yes—if you would."

"Okay." Lamar started to the sink. He stopped and looked back at Mattie. "Would you feel better if I sort of started you rocking or something?"

"No, that's all right. The soap and stuff is all under the sink. Just run some warm water in that far sink and wash them and rinse them and put them in the other sink. The wash rag and drying towel are behind the cabinet door there under the sink."

"I let my dishes sit," said Lamar. "Change the water every three or four days."

Lamar washed the dishes. The dogs were still barking. It was dark outside.

Lamar finished drying the last dish.

"How about pulling me over there so I can tell you where to put them," said Mattie.

Lamar walked over, took hold of the arms to the rocker and slid Mattie from the den into the kitchen.

"See that cabinet right there?" said

Mattie. "No, the one beside it. That's right. The dishes go on the bottom shelf in there. The glasses right above. That's right. Now, put those pans under the sink. Okay. Now just drop the knives and forks in that drawer; no, the one beside it. Okay. Now

would you just sort of wipe up there around the sink?"

Lamar cleaned up, then hung the dish rag and towel behind the cabinet door beneath the sink.

"I thank you," said Mattie.

"You're welcome, but we got to get you out of that chair. I think I ought to cut through the back bottom there with a saw or take it apart somehow."

"I don't want you to have to cut it."

"Well, let me see if there's some way I can . . . I could saw it right at the back here and it could be fixed back so you'd never know—glue it and brace it on the inside."

"Well, the saw's hanging in the back of the garage," said Mattie. "I don't know what else to do. Cut the light on there by the door."

Lamar got the saw from the garage, came back, and carefully cut through the bottom back of the chair. He turned Mattie onto her side, and then with Mattie lying on the kitchen floor holding onto the lower ridge of a bottom cabinet door, Lamar pried the rocker apart and pulled it from around her.

Mattie lay on the floor with her knees under her chin. She tried to straighten out.

"Let me help you up," said Lamar. He placed his hands under her arms and lifted her. Mattie remained bent.

"Set me on the couch," she said.

Lamar shuffled with her over to the couch and set her down.

"My Lord," she said. "What a predicament. I have never in my life. What do I owe you?"

"Not a thing. I've just got to get the dog and get going."

"Well, let me feed him." Mattie stood very slowly. She was bent. Lamar reached for her. She kept one hand on the arm of the couch.

"I can make it; just a little stiff. If I take my time I'll straighten out. My Lord. Wait a minute. Let me kind of shake my arms a minute here."

Severely humped, so that she had to look up toward her eyebrows to see straight ahead, Mattie walked slowly by Lamar, into the kitchen, and opened the refrigerator door. She got out a plate of chicken and a bowl of congealed gravy. With a fork she raked the meat off a chicken leg and thigh into a small pan. She spooned on gravy, then poured it all over two open biscuits into the dog's bowl. Bent over, holding the bowl, she walked to Lamar. "Would you feed him that before you take him?" she said.

Lamar took the bowl. "I guess so. If I got time. I got to get on back."

"He's hungry. He ain't eat since one."

Lamar started out the back door.

"Let it cool a little before you put it down," said Mattie.

Lamar fed the dog, then took him away.

That night, after a long hot bath, Mattie noticed that her back, arm, and leg muscles felt weak—she knew they would be sore in the morning.

She sat at her piano in the living room. On top of the piano was a picture of Paul, her husband, who had died five years earlier; a picture of Robert; one of Elaine, now thirty-eight, unmarried, a twelfth-grade English teacher—gifted and talented; and a picture of the entire family together. The piano was a black studio Wurlitzer—one she and Paul had bought for Robert and Elaine. Robert had taken lessons for two years and quit. Elaine had taken for four. But she, Mattie, played just about every night, sitting on the bench stuffed with old hymnbooks, thumbing through the Broadman Hymnal until she found one of the fifteen or twenty hymns she played well. She could read hymns in the easier keys, playing partly by ear.

She played "What a Friend We Have in Jesus," "Blessed Assurance," and "Send the Light." No damage to her arms from the chair accident, she decided. Then she played "To a Wild Rose," not a hymn. She had listened as Elaine learned it years ago and liked it so much she learned it herself, and now played it almost every night.

As she walked to her bedroom, more stiffly than normal, she thought about the little dog. "I'm too old to keep a dog," she said. ●

Walking Across Egypt, by Clyde Edgerton. Algonquin Books, Chapel Hill, 1987. 217 pp., $14.95 cloth. Reprinted by permission.

Illustrations by Todd Childers.

Our Diocesan Council

By Gail Doucette Wojton

"Between sessions of the annual Convention, the Diocesan Council shall . . . function as and for the Convention in conducting the affairs of the Diocese." (Canon 15: Sec. 2)

The diocese's canons speak succinctly of the role of the Diocesan Council. The sparse description doesn't begin to express the importance of the council's importance to the diocese.

The Diocesan Council administers the program of the diocese, prepares the annual budgets, supervises all commissions and committees and gives aid and comfort to the bishops, especially for long-range planning. Council made the decision recently to divest diocesan holdings in companies not signing the anti-apartheid Sullivan Agreement. Council also was involved in the entire body of decisions leading to the Sept. 19 special Diocesan Convention to decide on a capital funds campaign.

Most of the wrinkles are smoothed out in commissions and committees before matters reach the full council. But the body is no rubber stamp. "Some items get questioned to the nth degree, and some get torn apart," says member Jane House of St. Pauls, Louisburg. "The council can see things from a wider perspective than a single department or commission can, so we have the ultimate responsibility for the entire diocesan process."

Make no mistake: Convention, not the Diocesan Council, is the chief structural authority; only the Diocesan Convention can elect bishops, adopt constitutional changes, amend the canons, adopt budgets and serve as conduit with the national church. But convention meets only two days each year and with about 350 delegates. Thus the time is too short and the group too unwieldy for a really satisfactory exchange of ideas or in-depth studies; nor can convention supervise 120 churches and diocesan budgets of over $1.3 million.

The Diocesan Council—smaller, more flexible, able to meet whenever needed—functions as the "convention between conventions." Convention elects council members; presently there are 19 voting members: 15 lay and clergy members, plus Bishop Robert Estill, Suffragan Bishop Frank Vest, diocesan secretary Neff Powell and diocesan treasurer Letty Magdanz.

Any convention delegate may nominate candidates for council, either before convention or from convention floor. "Those finally elected," says Jane House, "usually reflect convention's eagerness for checks and balances—representatives from small churches and large, from cities and rural areas, male and female, and balanced geographically."

Council meets five or six times a year, depending on the workload, with most of the meetings held at the Diocesan House in Raleigh and most of them lasting just about a full day.

Canons require five departments of council, with the bishop naming the members. Council may add other departments as it deems necessary.

The Department of Property Management supervises agencies and officers—including diocesan trustees and the council's Investment Committee—who are charged with holding title to property, investing money or administering trusts. For example, this department acts on any proposals to sell or encumber mission property, the title to which is held by the diocese. This department also oversees the maintenance of the Diocesan House.

The Department of Budgets is responsible for preparing the annual budgets, the Church's Program Fund and the Episcopal Maintenance Fund. The 1987 total for these is $1,840,453. Generally speaking, the program fund supports college work, operation of commissions and Christian Social Ministries; the maintenance fund supports the work of the bishops and the Diocesan House staff and operations.

The Department of Finance and Business Methods administers the diocese's insurance programs, audits, guidelines for clergy and staff salaries and other financial affairs.

The Department of Records and History supervises the diocesan archives and the work of archivist Michelle Francis and the publication of the Diocesan Journal. In addition, the diocese's registrar and the historiographer report to this department.

The Department of Mission and Outreach includes all the lay wardens and deans of convocation elected at convention. Its wide-ranging responsibilities include oversight of all the commissions of the diocese: stewardship, evangelism, youth, communications, education and training, small churches, social ministries, etc. Each year mission and outreach spends several days developing budgets for the activities for which it is responsible.

The Department of College Work is new. It was added this year because the diocese's campus work requires large enough a budget to warrant a separate department. Also created this year was the *Department of Planning and Review,* which is to have responsibility for long-range planning. The 1987 convention passed a resolution asking Bishop Estill to appoint a task force to study the diocese's structure and organization. The new department is the result. "It is already part of the canons [Canon 15:5] that the Diocesan Council has this responsibility," the bishop said. "Rather than yet another task force, we incorporated the resolution into the council by creating this department."

Council's present structure is less than five years old. In the early 1980s, says Bishop Estill, "the group was too large to conduct open discussions, so we simply listened to reports from each individual and hoped we could drag the meetings out long enough to reach lunchtime."

Billy E. Barnes

Between conventions, Diocesan Council guides the diocese.

In 1981, Bishop Thomas Fraser appointed a Committee on Structure and Organization to review the overall workings of the diocese. The committee presented recommendations for sweeping changes to the 1983 convention. Implemented, these changes streamlined the Diocesan Council for action, pared its membership to those persons elected by Convention (lopping off ex officio members of commis sions), and apportioned duties among the newly created departments.

In 1986, the diocese saw the extent to which council could serve as the "convention between conventions." The Diocesan Convention ended abruptly when the hotel kicked delegates out to make room for the next meeting. Thus, 10 days later, the council elected a treasurer, business administrator and registrar, as well as approving scores of appointments and nominations of the bishop, such approval ordinarily coming from convention.

Gail Doucette Wojton, a Raleigh writer, is a member of the Church of the Nativity.

Mark Olencki

Youth invited to work, worship in Appalachia

There's still time to sign up for the diocese's youth work mission in Appalachia.

High school students are invited to spend Aug. 1-8 working along with adults at St. Timothy's Mission in Barnes County, Ky. Participants will do farmwork—St. Timothy's has a 40-acre farm, complete with guest house and church—and also help with vacation Bible school.

Bob Dannals is putting together the trip as part of the diocese's work with the Appalachian People's Service Organization (APSO). Dannels, rector of Trinity, Statesville, states:

"Recognizing the scope of the crisis in Appalachia is part of the response we can give to our brothers and sisters in this region. Once recognized, then we must act, as citizens, as Christians, and as Episcopalians."

He said, "Our diocese has been an intergral part of APSO. Early in Lex Mathews' ministry, he brought our diocese into the APSO family as one of the 14 sponsoring dioceses. Through this relatedness, we have indirect connections with the 17 other denominations and 10 state councils of churches which make up the Commission on Religion in Appalachia." CORA is a 20-year-old coalition of 17 churches working in Appalachia.

The summer trip to Barnes County will cost $100 for transportation, food and lodging. To apply or get more information, contact:

APSO Summer Work Trip
The Rev. Robert S. Dannals
P.O. Box 1103
Statesville, NC 28677

Sinewy faith of a strange man

By John Lane

Mark Olencki

I met Sam, his wife and child while out in the mountains with a friend. "Sam is a trip," my friend told me as we drove up the cove road toward where Sam and his family lived. As we pulled up the driveway we crossed a small, steep creek that had creased the hard, uplifted rock of the mountain front. There was a man with a long beard working at a huge slab of stone with a stubby stick. Like the creek, he was intent on moving what looked like a mountain.

We stopped the truck next to a circle of stones of various sizes, placed upright, buried halfway in the ground, and ringed with small evergreens. In the center of the circle was a fire pit with an iron pole rising out of the ashes. An old wicker chair with a broken seat was backed against one of the largest stones, and a child's drum had been left beside it. Gravel covered the ground. Right away I knew I had passed to another world and left the Christian millenium far behind.

The four largest granite stones in the circle were carved with images of insects, birds, animal tracks, fish. I knew a little about ceremony and could fit a few of the pieces together. I knew enough to call Sam a pagan, a worshiper in the old ways, whose spirit life had somehow stayed current with the late Paleolithic.

Besides being a believer in the power of stone and the past, Sam obviously believed in Ford station wagons. There were two parked in the driveway and the rusting bodies of two more in the weeds along the road.

To the north of Sam's ceremonial circle, and across the driveway from the old station wagons, was a small mound bordered with irises and topped with a smaller pile of rocks. A slit passed through the middle of the top mound and on the stone crosspiece sat a potted jade plant. To the south of the circle, Sam stood, a grey prophet's beard halfway to his shirtless belly. When he spotted our truck, he put down his pry stick, wiped his hands on his old tan pants and walked over to meet us.

"I had a feeling you were on the way," he said. "You got here just in time." He rubbed his hands and went to move the potted plant back, revealing a small hole drilled in the stone cap. A large, clear, quartz crystal was suspended in the gap just below the hole. "It's just about true noon," he said, leaning over the small hole. I looked at my watch. A little after 1:30 in the afternoon. Sam noticed; he pointed to my watch and waved: "Ah, daylight-savings time and all that other crap. This is true noon."

The sun, directly overhead, entered the slightly slanted hole and struck the crystal, sending light shimmering out and over the fire pit 10 feet away.

"True noon," Sam repeated. "You should have been here a few days ago on the summer solstice. That was real fireworks."

Sam explained that his stones were laid out in what he called "lines of energy." The fire pit was the center of the ceremonial circle of stones. "There are thousands of stone rings in Briton, Scotland and Wales and they've never found one with a fire pit in the middle, but all the native structures over here have them. So I decided I'd have a fire pit, since I'm building here."

Outside the circle large stones marked spots in his yard where he could stand and watch the sun set and rise on the equinoxes and solstices. He had hauled stones up the hillsides on each side of his small farm and placed them on the ridge tops in line with his stone circle.

He had built the family house, his ceremonial sweat lodge, a teepee and his little boy's playground along several of these lines of energy. Even the driveway spun around the ceremonial ground and fire pit, so that each arriving guest circled the sacred spot. My friend and I were "like two flies caught in the web," he laughed and explained. We'd wandered in at precisely the right moment to help him with his newest stone, delivered by friends just the night before.

> "Keep lookin' around—that's religion."

"Last night I dreamed the little people were out dancing on my rock," he told us. "I got up in the middle of the night and there must of been a hundred fireflies hovering around the rock. I came out and hit the stone with my boot and it rang like a bell. Make of it what you want. That's just what happened."

He called the stone "the big boy" and explained how he would set it up so that on summer solstice the light would enter the hole in the top of his mound, strike the crystal, travel through the ceremonial circle, and hit another crystal he would place on the big stone when he got it upright. His only problem was moving the two-ton stone. "But you flies are here to help," he laughed as he picked up a long poplar pole.

"The stones at Stonehenge weighed 20 tons, about 10 times as much as this one." He pointed down at the stone with his pry stick. "I don't believe any of that heebie-jeebie about ancients levitating rocks. Twenty men could have muscled one of those big boys just about anywhere they wanted, with the same technology we're using."

Under the stone were five or six poplar logs. We spent 10 minutes wrestling with the rock. It rolled on the logs two or three feet to a spot Sam had marked. All three of us grunted. Sam told us how in two years, working with big stones, he had learned "the secrets of Stonehenge."

I felt a 1000-year-old ache in my arms. Sacred spots. Holy places. Lines of energy. These words seemed foreign, this day, to the surviving part of me that remembered growing up among the rituals of contemporary America. For a few hours with Sam, I had been hock-deep in earthspirit, working to sweat and strain out a moment's salvation.

In the world of my childhood, the Methodist church stood ponderous and firm on Church Street. It, and various other steepled structures, mostly brick like our ranch house, were what I presumed were my culture's sacred spots. Our small sheet-rock sanctuary where 20 or more gathered in His name, was the product of hired masons and carpenters, not an edifice/Stonehenge of a congregation's sweat and strength.

These suburban churches did not seem fit places to fall to knees and feel the presence of the great I Am; they were sanctuary instead to a quick holy hit: a drive-in, hip-pocket, transistor-sized weekly ministry—a Sunday cult-stop for a culture too specialized and busy to create anything of its own.

Outside of church, the only land considered sacred was the Holy Land—a place hawked by the preacher for summer bus tours, ripped by war, and bordered by a vast sea of sand and oil.

Copernicus fought the prevailing powers that said the earth was the center of the universe. Today's prevailing powers say that all is centered in, and revolves around, the human mind and what it has created. It seems Sam has fought his own little revolution and, in poet Robinson Jeffers' phrase, "uncentered the human mind from itself."

Sam hefts huge stones—in much the same way his Celtic ancestors did in Scotland—to create a Stonehenge in the mountains of North Carolina.

As my friend and I prepared to leave, we stood in the driveway while Sam told us that he doesn't believe in anything that hasn't been revealed to him in his daily life and work. He has come, he said, to believe in sun dogs—those circles that form like small, false rainbows around the sun. One has appeared, he told us, each time he has set a stone "in the right place."

As we were getting into the car, we looked at the sun. A sun dog flashed, as I had hoped it would.

"See there," Sam laughed. "All you got to do is keep looking around. That's religion. That's the world." ●

John Lane is a poet, essayist and teacher who lives in Whittier.

The byte that failed

By John Justice

I owe an apology to the diocese's church secretaries. All during 1986 and into this year, they were diligently mailing me changes in their churches' membership lists. But all that time,I wasn't entering them into an updated mailing list for *The Communicant.* Instead, I was sitting on them (figuratively, most of the time). I was letting the colorful stacks of paper—hearty blue for new members, optimistic yellow for changes of address, doleful green for deletions—pile higher and higher, until the shelf they rested on began to groan with the weight of the changes waiting to be made.

With literally thousands of these changes to be entered, one might think I would be worried. Uh-huh. Not me. No problem. Why?

Because I had a computer!!

Right here in the Diocesan House. An IBM-AT! And not only that—we had software, too! A program with the moniker of System 90. This System 90 came ambling out of the new Old West, specifically, from Irving, Tex.

We bought this System 90 from an outfit called MSI.

I'm a computer ignoramus. So when MSI was pitching its system to the diocese, I asked a couple of questions: Can we use the same forms we've been using? And can we keep the same member numbers we've been using?

These binary straightshooters from Texas looked me in the eye and said, "Yup, yup, and yup."

Well, podnuh, they lied.

Maybe "lie" is too harsh—let's say they gave me "negative truth" about the member-numbers.

At any rate, when I sat my cocky self down to begin inputting the changes—I encountered true horror.

Our old numbers—the ones our trusty church secretaries had been using to update their lists—didn't work. MSI had assigned *new* numbers to everyone! I asked what to do. As it turned out, the only practicable thing was for me to do a printout of every church's membership list, mail it to them with instructions for making changes, have them mail us the corrected lists, and enter these into our nifty little computer (which by now I loathed.)

While a workable solution, it was a ghastly one. It meant that secretaries had to go back and duplicate changes they'd sent us months ago. It meant some serious extra work, especially for the larger parishes. And it's that redundant labor for which I apologize to the parish secretaries.

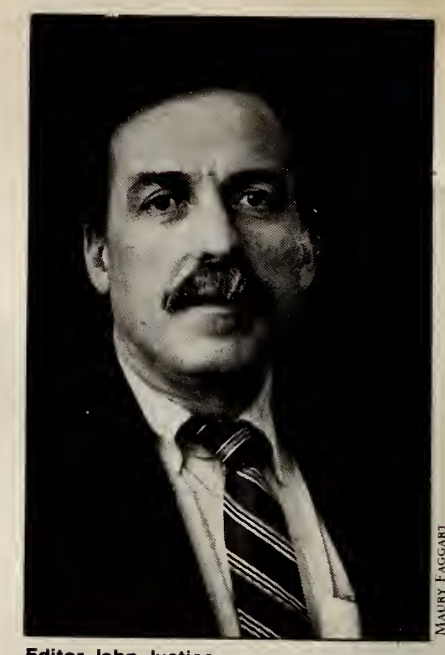
All's well now. If we had more bytes than we could chew for a while, Wanda Johnson and I have now entered all the mailing-list changes we've received to date; from now on, we'll be able to keep our mailing list clean and current.

And there was one surprising dividend from the painful process:

I had a Vision.

A few weeks ago, I spent the night at the computer keyboard. Beginning about 9 p.m., I entered changes in our mailing list. Working from a hernia-sized stack of backlogged changes, I got into the spirit of the task and stayed with it all night long.

Along about dawn, as the bluejays' racket rose to drown the tippy-tap of the IBM keys—I began to have . . . *feelings* about the colored pieces of paper. As I entered a batch of new members on the blue sheets, I felt glad and proud for that these new folks were coming into the congregations. The bold yellow changes-of-address charged me with fulsome feeling: people marrying, divorcing, moving out of the diocese, Moving Up in the world (from Apt. 3-B, 105 Quotidian St. to Swinburne Lane/The Poets Mews), some women having their maiden names devoured by their new marriages, others holding on to it. And my spirit plummeted when I had to take up the glum green sheets and delete people from our list. When I touched the key to delete persons, it meant they had been lost to the church by moving, dying, joining other churches or just drifting away from the church. Typing my way through the night, I began to confuse cause and effect, and it seemed that by touching the DEL key, I was making these things happen.



Maury Faggart

Editor John Justice

That delusional thought passed, thank goodness, but it was quite something that night: to feel the swirl of the life of the diocese pulsating through the colored forms—to send the binary yes/no impulses recording the rise and fall of memberships—and to sense, courtesy of our computer podnuhs in Texas, and the good services of our parish secretaries, the energetic flux of our congregations. ●

John Justice is editor of The Communicant, a user-friendly newspaper.

Suffragan Bishop's letter

Dear Friends in Christ,

One of my favorite synonyms for the church is "family." We often think of ourselves, and refer to ourselves, as the family of God.

This sense of familial closeness is profoundly authentic. However, it is also true that, like all families, we have our areas of disagreement—we are beset from time to time by "family squabbles." Often, as in nuclear families, these squabbles are over minor and relatively inconsequential matters: whether the narthex carpet should be blue or red; whether Sunday School should begin at 9:00 or 9:30; whether we should light this candle first, or the other one; whether we should hold our vestry retreat the same weekend as the ACC basketball tournament.

At other times, we find ourselves deeply divided over more substantial issues: abortion, capital punishment, the arms race, Central America, human sexuality, South Africa. The powerful and overwhelming temptation is to avoid these issues in the name of peace and tranquility. Sometimes it seems we will pay too great a cost to if we confront controversy.

I want to say, as emphatically as I can, that we simply *have* to confront these and other issues—as painful as it sometimes is. That's not because we are cantankerous and enjoy a good fight (although we sometimes are and often do). It really boils down to a matter of faithfulness. One of the cornerstones of our Anglican theology is that the Lord we worship and follow is an *incarnate* Lord. He chose to take our flesh; to come into our world; to die for our world; and then to send us out, as his family, into that whole world. Our Lord did not send us just to minister to the church, but, as the commission in Acts makes explicit, to go as "witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

The problem, in terms of our family squabbles, is that people of good faith and deep commitment find themselves so sharply divided in their opinion about what is right and what is wrong. The problem is not that we don't care enough, but that we care so much.

My presupposition is that we have no alternative but to struggle with the issues. The Body of Christ simply cannot ignore the pain and agony of the world for which our Lord died, and in which we are set as his ministers.

My hope and prayer is that we can deal with these issues in such a way that we honor our diversity without destroying (or even severely damaging) the family. In light of all this, I would like to offer some guidelines—some ground rules for how we within this family handle our differences and our diversity of opinions about the matters which threaten to divide us. For what they are worth, here they are:

NO LABELS: In the intensity of our caring about our own point of view, we often fall victim to the temptation to label those with whom we disagree. We call each other "liberal," "conservative," "reactionary," "secular humanist," "fundamentalist." There is no way in which these labels are helpful as we seek the truth of God's will. The only labels that have any currency within the family of God are "Brother" and "Sister."

CHARITY: That great word—so beautifully described in the 13th chapter of First Corinthians—ought to be the determining principle for how we treat each other, and how we respond to our diversity. The tender love with which we receive each other is indeed "patient and kind; not jealous or boastful; not arrogant or rude."

HUMILITY: It is helpful to retain a healthy awareness of our own limitations. We are all flawed and fallible; none of us contains the final repository of all wisdom. I am reminded of the remark attributed to an unknown 17th-century author:-"I would rather see 10,000 armies approaching me with drawn swords, than one righteous Calvinist persuaded that he is right."

OPENNESS TO THE SPIRIT: Unless we believe that God has ceased to act in human history, then it is incumbent on us to continue to be open open to new revelation and new insights. The Book of Acts, in my judgment is an open-ended book in which God continues (even to this day) to enlighten his children with new wisdom and new insights. To shut off that possibility is not only heretical, but insane.

A SENSE OF HUMOR: God has provided us the gift of laughter, an especially blessed gift when we can laugh at ourselves. Our health lies in taking ourselves a little less seriously, and God much more seriously.

GOD'S WILL: This may be the most important of all, especially in light of our propensity to equate our opinions with God's will. What we are finally after, in all of this, is a fervent attempt to discern what is in fact the will of God. We often get so caught up with the fervor of our own position that we can forget that it is God's position we are attempting to discover. When this happens, then we find ourselves in win/lose positions. In fact, however, the only way we can truly lose is to forget that it is Jesus himself who is "the way, the truth, and the life," and it is his position that must prevail.

As we seek to discern the Lord's will, I hope we will be guided in all things—from family squabbles to compassionate debate of substantive issues—by this prayer:

Oh God, by whom the meek are guided in judgment, and light rises up in darkness for the godly: Grant us, in all our doubts and uncertainties, the grace to ask what you would have us to do, that the spirit of wisdom may save us from all false choices, and that in your light we may see light, and in your straight path may not stumble; through Jesus Christ our Lord. Amen.

Faithfully yours,

Frank H. Vest, Jr.

Frank H. Vest, Jr.

Letters

Revolutionary on the staff?

IT WAS WITH SHOCK and dismay I read in *The Communicant* that Jim Lewis would be Director of Christian Social Ministries for the Episcopal Diocese of North Carolina.

Having a communistic revolutionary holding that position has shown me the direction the Episcopal Church is going.

Lewis' criticism of Senator Helms was both disgusting and in bad taste. Senator Helms is a wonderful Christian gentleman. . . .

Lewis' snide reference to Rosemary's Baby and Falwell's Baby—the wedding between right wing religion and right wing politics, shows how low Lewis has sunk.

I praise God for such men as Rev. Jerry Falwell—Jesus is sitting on the right hand on God and so am I, for HE is my Lord, and I am HIS child—Lewis referring to God as "SHE" was the last nail in the coffin. I believe in the Trinity not the Quartet.

I do not want this leftwing paper in my house.

Please remove my name.

Jennifer Wake Warthen
Good Shepherd, Raleigh

Back to the 1960s?

AS A LIFELONG Episcopalian, I have always viewed the role of the Church as one of healing and reconciliation. For that reason, I read with a sense of sadness your article in the February/March issue of *The Communicant* entitled "The Curse of Interesting Times."

Mr. James Lewis obviously wants to carry us back to the confrontational policies of the Episcopal Church in the 1960s when the Church lost almost one-third of its membership and a substantial portion of its pledge income. His expressions of personal dislike for Senator Helms are, in my opinion, off base in a church newspaper and his efforts to shock the laity by referring to God as "she" are disgusting. I suspect that there are many in the Diocese who, like myself, are not particularly happy to see their pledges to the Church used to publish in your newsletter this kind of tripe.

Tom Alexander
St. Michael's, Raleigh

Confirmation rule an insult?

IN THE FEBRUARY/MARCH issue of *The Communicant,* your coverage of the 1987 Diocesan Convention was excellent. It spoke volumes to me. I am referring to the distinction of the confirmed membership of the Episcopal Church being the only "active members."

There is certainly logic in defining parish status as needing at least 100 members. The Ven. Neff Powell says, "It just takes about 100 active adults to pay a priest, maintain a building and meet the congregation's budgetary needs." What insults a significant number of Episcopalians is to see that only confirmed members are counted toward the 100-membership requirement. This implies that the unconfirmed, but active adult members are not needed to financially support their parish. This generalization can be as inaccurate as saying that all confirmed members do financially support their parish.

Looking at this issue another way, since when is confirmation an ingredient needed to qualify a person to "vote in parish annual meetings and represent parishes at diocesan conventions and others." As a member of my parish, I gave over 30 hours a week to my church, I attended more than 50 services in the past year and received the Eucharist as many times. Because I see confirmation as something that is so special that I do not understand enough to receive it, I am being denied the privilege of being called an "active member" of my parish and not allowed to vote at its meetings. This is an insult and a waste.

If the convention had spent more time in thought and prayer and in being sensitive to their unconfirmed members who they won't even call "active," and less time on the subject of "alternate life styles"' they might have noticed a loyal following.

Tom Conrad
St. Michael and All Angels', Charlotte

Hitler looked like Jesus?

I BELIEVE the February-March issue of *The Communicant* is the worst example of left-wing bias I have ever seen. Your choice of a picture of Senator Jesse Helms was horrible, to the point you had to print his name under it, so the reader would know whom you were picturing. If our Episcopal newspaper has become a left-wing political rag, count me out.

The Rev. Mr. Lewis has nothing to fear from Senator Helms. I have known him as a friend for almost thirty years and have found him to be a Christian, a man of honor and a friend to those in need. Many times, he has helped me help those whom others would not or could not.

I ask you and Mr. Lewis, what is to be gained by your rude and crude attack on a man who has done you no harm? Please bear in mind that Senator Helms has three times been elected to the Senate by the majority of North Carolina voters. Who made you a judge over these thousands of people? . . .

I truly believe that the ideas set forth in the last *Communicant* have divided this diocese for no good reason. Our Lord Jesus came to save all people, not only the left wingers and not only the right wingers.

The Kingdom of God is not spread by hate but by love. We are all children of God and need not to be condemned, but to be loved and forgiven. What did Hitler look like? He looked like every man. He looked like Jesus.

The Rev. George B. S. Hale
Rector, St. Timothy's, Raleigh

Letter headline goes here

THE SUBSTANCE and tenor of Rev. Lewis's remarks under the heading "May you live in interesting times" are cause for concern. The substance of his essay in that "This church will not be managed back into shape," and that we must have "the courage to change everything." Joseph Stalin, Adolph Hilter, Jim Jones—in fact history's fanatics have all held precisely these tenents. And in their zeal to make anew their particular societies, have left behind a trail of destruction and death . . .

The tenor of Rev. Lewis's essay was that of fear. He feels we are living in a "corporate mightmare", that religious people with political convictions different from his are "evil and dangerous". Dr. Lewis even admits "a little fear and trepidation coming into North Carolina"! Such phobia, especially this last statement from an inhabitant of the exotic remove of West Virginia, might merely be laughable were it not for the fact that such fear of the "other" is characteristic of history's great changers. Stalin had his Capitalist spies, Hitler his Jews, and Jim Jones the CIA. Objective analysis of these fears reveals them to have been in large measure paranoid delusion. Instead of fear, let us with patience and equanimity build towards a more perfect society upon the sure foundations that previous generations have bequeathed.

Milton W. Grenfell
St. Peter's, Charlotte

Bishop's letter

DEAR FRIENDS,

A PHOTOGRAPHER came last week to take some pictures of me. When the proof sheets came back, we all agreed that I look old and tired. I'm afraid there's not much I can do about growing old—I'll turn sixty in September, God willing—but I have been trying to pay attention to how I feel. I belong to the legion of regular joggers. I count calories—and sometimes there are plenty to count! And I make a point of taking days off, so that my reservoirs of energy and spirit don't become too drastically depleted.

So I found it dispiriting to see that batch of photographs in which I look more venerable than I care to.

However, I thought about it a while—about photographs are images of the kind of life we lead—and I was reminded of something: that these are demanding days for us as a diocese.

We are going through a feasibility study to see if the diocese should proceed with a capital funds campaign.

Part of the study has to do with the priorities for such a campaign. At this point there seems to be general agreement about the need for a youth facility at the Conference Center. The Episcopal Churchwomen of the diocese, the Youth Commission and a majority of those attending the convocation meetings agree on this. Not as clear, or as generally agreed-upon, are funds for expanding parish grants and for providing resources for new congregations and support for existing ones.

The NC 2000 Task Force, chaired by John Thomas of St. Stephen's, Durham, will take all of the convocation findings and make a report to the Diocesan Council meeting June 14-15. The council will then be responsible for making a recommendation to the delegates at the Special Diocesan Convention at Saint Mary's College in Raleigh. The lay delegates and clergy will consider the council's proposal and take action.

No wonder some of us are a bit weary right now. In addition to John Thomas, the NC 2000 Task Force is made up of: Babs Jester, of Emmanuel, Southern Pines; June Gregory, president of the ECW and a member of Holy Trinity, Greensboro; Purdie Anders, a member of St. Ambrose, Raleigh; Zach Smith, of Christ Church, Charlotte; the Rev. Glenn Busch, rector of St. Mary's, High Point; and the Rev. Fred Warnecke, rector of St. Francis', Greensboro. Bishop Vest and I are also members, and we can attest that these people have given generously of their time and talents. They have a hard (and tiring!) job ahead of them still.

I think all this is worth the extra effort. We are setting priorities and considering ways of accomplishing them which will affect the life of this diocese greatly. Whatever steps we take now will impact our future and that of those who will come after us. We've asked the photographer to come back after Sept. 19. I shall look a lot perkier by then!

Faithfully,

+Robert W. Estill

Robert W. Estill

006555-01
Mr & Mrs William S Powell
307 Plum Ln
Chapel Hill, Nc 27514

Or is it just me?

By Joel Keys

I am on a variety of religious mailing lists. I see on television and in newspapers reports of the activities of Christians with points of view that range from conservative to radical to mainstream to reactionary to bland to inspiring to sleep-inducing . . . Like you, I return to my house from time to time to find religious pamphlets stuck in my storm door. Have you ever noticed some of the intriguing twists and implications? For example, have you ever noticed that ironically . . .

1. The people who want to protect the right of their children not to read demonic works like *The Wizard of Oz, MacBeth, Cinderella, et al,* appear to be the same people who would like to legislate morality for everyone else?

2. The people who (quite rightly) are against pornography seem not to be opposed to graphic depictions of violence and mutilation as well?

3. While Episcopalians are allowed to question the opinions of our presiding bishop, some members of our church relinquish their freedom, and move to denominations which do not allow their leaders to be questioned?

4. Parents (appropriately) get so upset when their children live together without being married, but they don't get upset when their children don't tithe?

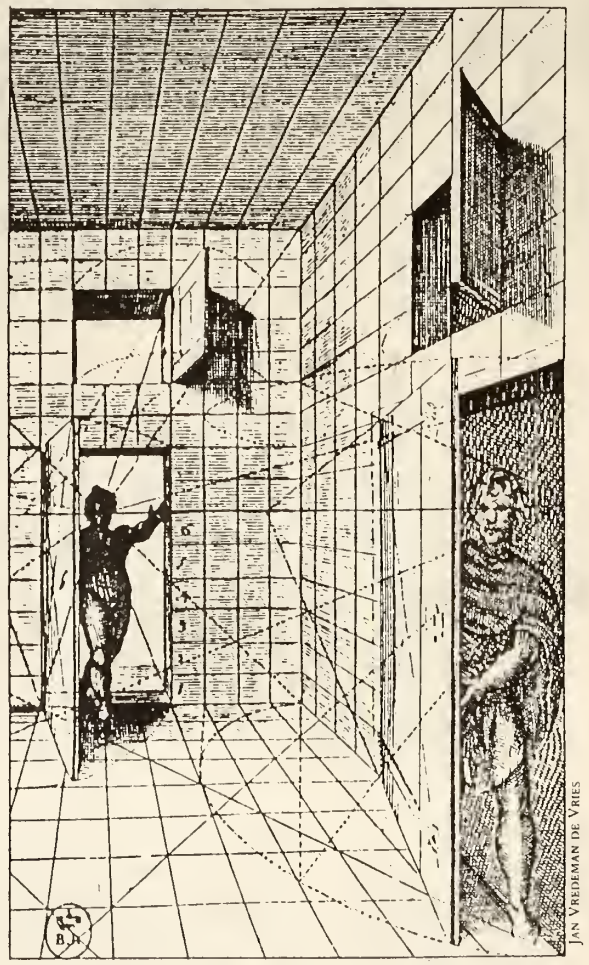
5. Some people are for abortion and against the death penalty, some people are against abortion and for the death penalty; but fewer (or more silent) are those who favor both, or oppose both?

6. People who say that the Bible needs no interpretation and is clear and plain and simple in what it says, seem to attach themselves to leaders who have absolute authority in interpretation?

7. Someone who sincerely believes God has told him something, considers it an affront when others sincerely believe God has told them something different?

8. Religious groups that seek to establish their beliefs through federal law (on the basis that "the Founding Fathers would have wanted it that way") forget that most of the Founding Fathers were members of the Church of England, and if they really had "wanted it that way," the whole country would be using the *Book of Common Prayer*?

9. Good-hearted folks worry and worry about something over which they have no control (say, the questionable theology of the Bishop of Durham, England) and yet don't effect change where they *do* have control (greeting strangers in their midst, teaching the next generation of young Christians, issuing forth with hearty responses in worship)?


Jan Vredeman de Vries

10. The least tolerant, least understanding Christians always demand the most tolerance and most understanding from the rest of Christianity?

. . . Or maybe I'm off base. ●

The Rev. Joel T. Keys, former rector of Trinity, Statesville, is rector of St. John's, Lynchburg, Va. This article originally appeared in St. John's' newsletter, ***Tidings***.

THE COMMUNICANT

Vol. 78, No. 3 | The Newspaper of the Episcopal Diocese of North Carolina | April/May 1987

A tree grows in Raleigh: Presiding Bishop Edmond Browning approves of his tree on the St. Augustine's College campus. Looking on is the Rev. Cyril Burke St. Aug's chaplain. Trees were dedicated to Browning, Bishop Robert Estill, and the diocese's ECW; the ceremony took place in conjunction with the national church's Executive Council meeting in Raleigh (story, page 1).

THE COMMUNICANT

VOL. 78, NO. 4 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA JUNE/JULY 1987

Council sets $6.64 million goal

BY JOHN JUSTICE

THE DIOCESAN COUNCIL has recommended that $6,645,000 be raised through a capital funds drive.

Council met June 15 in Raleigh and passed a resolution addressed to the special diocesan convention to be held Sept. 19 at Saint Mary's College in Raleigh. Delegates to that convention—who will be the same persons who were delegates to the regular Diocesan Convention lasts January— will decide whether to embark on the fund-raising effort.

"The Council," stated the resolution, "feels called by the action of the Holy Spirit throughout our Diocese to a new commitment to young people and families, to, outreach and to growth." (Full text is below.)

The resolution calls for the goal of $6,645,000 to be apportioned like this:

—$2,900,000 for a youth facility at the Conference Center.

—$2,000,000 for outreach programs.

—$1,500,000 for development of new congregations.

—$245,000 for the cost of the fund-raising campaign.

Youth, outreach and congregational development emerged as the top priorities expressed in a long, deliberate and thorough process involving the NC 2000 Commission, the commission's special task force to study a capital funds drive, convocational meetings, Diocesan Council. Bishop Robert Estill, Suffragan Bishop Frank H. Vest Jr. and others.

Of the $2.9 million for youth, the major projects include: $574,000 for a recreation and maintence building, $541,000 for a village center meeting building, $523,600 for four youth dorms, $158,000 for a swimming pool, and others. All these are to be additions to the diocese's Conference Center at Browns Summit.

The $2 million Christian outreach fund would be an endowment fund. Diocesan Council will control how the income will allocated. Initial plans are to distribute the outreach income this way: 10% to the Lex Mathews Scholarship Fund (to help women get into the workforce), 10% for minority education, 20% for parish grants, 20% for new diocesan programs, 10% for diocesan relief, 10% for world relief, and 20% for emergencies.

The $1.5 million for new congregations would be set up as a revolving fund for buying land for new congregations and also supporting existing ones.

The NC 2000 Task Force met June 8 at the Conference Center and decided on the order of funding for the campaign. First of all, the firm of Ward, Dreshman and Rhinehardt would be paid $245,000 for its fund-raising services (assuming that the special convention votes to hire WD&R). Then the next $2.9 million raised would go to the youth facility at the Conference Center. After that, additional funds would be allocated to outreach and new congregations in a 4-to-3 ratio.

Steps to be taken before the Sept. 19 convention included a letter from Bishop Estill informing delegates, senior wardens and clergy of the develpments. Also, the bishop, with the help of Suffragan Bishop Vest, will appoint a Campaign Executive Committee.

Text of the resolution

The Diocesan Council feels called to recommend that this Diocese embark on a Capital Funds Campaign.

The Council feels called by the action of the Holy Spirit throughout our Diocese to a new commitment to our young people and families, to outreach and to growth. There is also a sense of urgency in our mission for the spread of God's Kingdom.

We therefore recommend to the Special Convention of the Diocese of North Carolina, to be held on September 19th, 1987 to accept a goal of $6,645,000.00 to be raised through a Capital Funds drive in our Diocese.

$2,9000,000 for the expansion of the Conference Center to include youth facilities and facilities for families with children.

$2,000,000 for Christian Outreach.

$1,500,000 for Mission Expansion and Congregation Development.

$245,000 Cost of Campaign.

The Diocesan Council also recommends that we employ the firm of Ward, Dreshman and Rhinehardt, Inc. to assist us in this campaign. ●

*John Justice is editor of **The Communicant**.*

Jean Haldane: stirring the coals

BY LIB GRIFFIN

RIGHTLY OR WRONGLY, Episcopalians have been called God's frozen people. There were, however, no frozen folks at the annual ECW meeting April 28-29 in Christ Church, Raleigh. Participants who risked even a minimum of openness, experienced a love-in. A warmth that would melt the heart of the coldest communicant. There was no shouting. But there were enough hallelujahs lofted to satisfy allelulia-lovers like me.

I felt "a sweet, sweet spirit" permeating every nook and cranny of rector Dan Sapp's venerable church. From the breath-taking, gigantic flower arrangements (God's showing-off His gorgeous gifts of nature) to the mingling with our missionaries (God's showing-off His gorgeous gifts of man).

June Gregory, our ECW president, set the tone of this 105th annual gathering. Her relaxed, joyous manner made everyone comfortable and highlighted the theme of "I am the Vine, you are the Branch." How many times have you sat in a hard church pew and waited for something spiritual to happen within you, around you? How often have you hungered for some spiritual nourishment? Hoped for direction?Longed for affirmation? Searched for an encouraging sign that our church's spiritual fires are not out, but are waiting to be rekindled.

Keynoter Jean Halden did just that: she lit the fire. The setting was perfect: historic Christ Church—the stately flow of bishop and clergy—the proffering of what we're all about, the Eucharist. But it took a tiny slip of a woman—with just a tad of her English accent left—to bring us down from this majesty to where our ministry has to begin: within ourselves.

JOHN JUSTICE

At ECW annual meeting: (L-R) Presenters Sally Cone and Wilma Miller; keynoter Jean Haldane; national ECW president Marcie Walsh; diocesan ECW president-elect Mitti Landi; diocesan ECW secretary and presenter Carolyn Darst.

Haldane, a West Coast-based lay leadership specialist, skillfully poked the spiritual coals. Each of her three sessions, was packed with thought-generating ideas and how-to's.

Session one: Ask yourself, she instructed, "What did I like to do as a child?" Haldane suggested that our childhood likes could perhaps be the beginning of finding our talents—and of God telling us to use those talents. "When did you last minister to someone? When was the last time you were ministered to?" She reminded us that caring for a loved one at home and working at a soup kitchen downtown are equally valid ministries.

In session two, she stirred the spiritual embers. She asked, "If sharing, caring, listening, ministering to those right around us brings desired results, what would it do in the church?" She had us query ourselves: "What do I expect to get from the church? What do I expect to give to the church?" Answers came pouring forth: Support. Affirmation. Intentional groups to do everything from studing the Bible to finding jobs for the unemployed. Prayer groups of all kinds.

Haldane fanned the flames in session three. She reminded us that we're summoned, then transformed, then sent out into the community outside our home and church. She threw out ideas: crisis intervention, role of peacemaker, negotiator. She gave examples: A business executive who saved jobs for his people. A man who blew the whistle on his company and stopped shipment of faulty products. A woman who has taken in more than 300 refugee children.

Through it all, she sprinkled pearl-like Haldane-isms:

-We must be strong at the center, soft around the edges.

-If you let small things go, it might become easier to let big things go.

-We all yearn for a caring community. To affirm us, build us, support us. If we find it in the church, it's beautiful. Great. Rare.

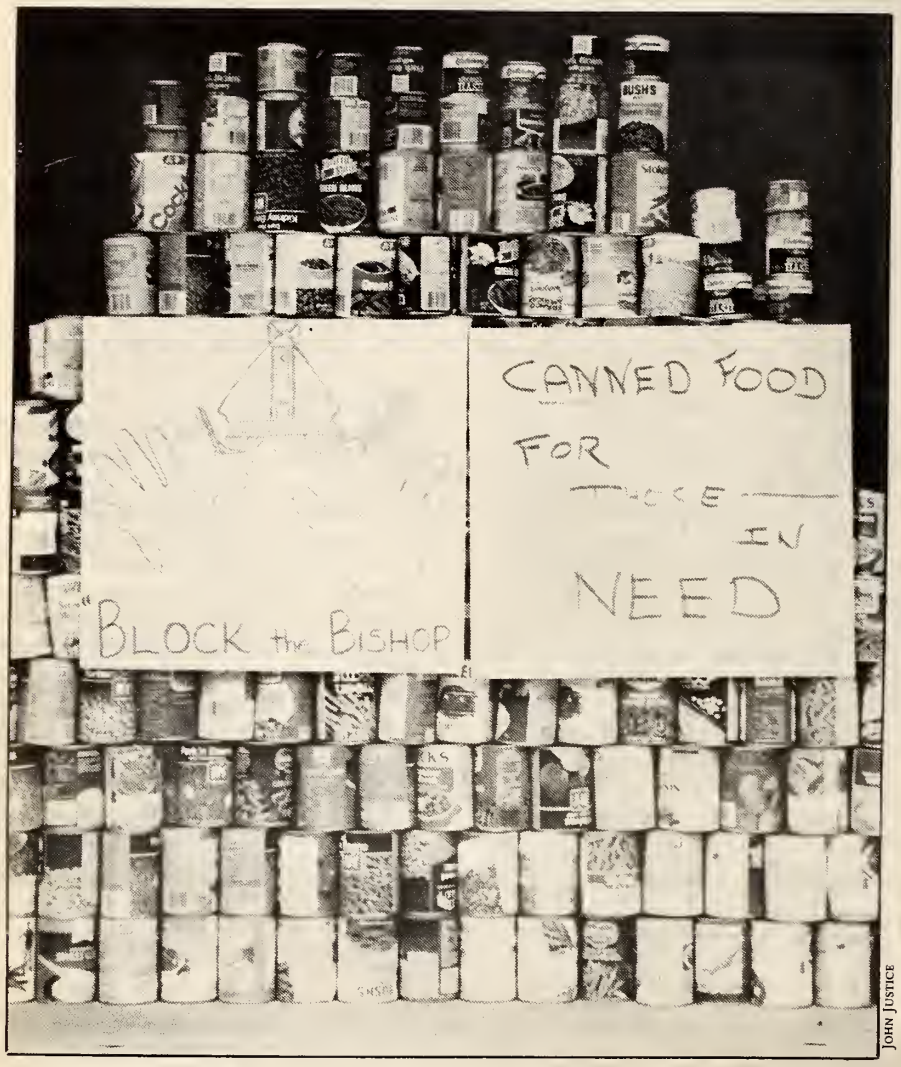
-Bring our problems to the altar. Leave them. Then go forth into the world.

-Minister wherever you are. Family, strangers, church. Ministry takes place in all of life.

In the all-too-short sesssions Haldane gave all she had. Herself. Who could ask for anything more? ●

Lib Griffin, a communicant of St. Stephen's, Durham, is an author and newspaper columnist.

Around the diocese



JOHN JUSTICE

Block the Bishop!

ORDINARILY, the church door flies open and the red carpet unfurls when a bishop comes visiting. However, Trinity Church uncorked a surprise when Suffragan Bishop Frank Vest came to Statesville on May 17.

Sweeping around the corner on his way inside, Vest pulled up short. He found his episcopal route barred by a 6-foot-high wall of cans of food.

The Block-the Bishop joke was rector Bob Dannals' way of dramatizing the outreach work he requires as part of inquirer's instruction. The eight youth whom Bishop Vest was to confirm—if he could get past the wall—had collected about 1200 cans of food for local hungry people.

Outside, everyone eyed the wall.

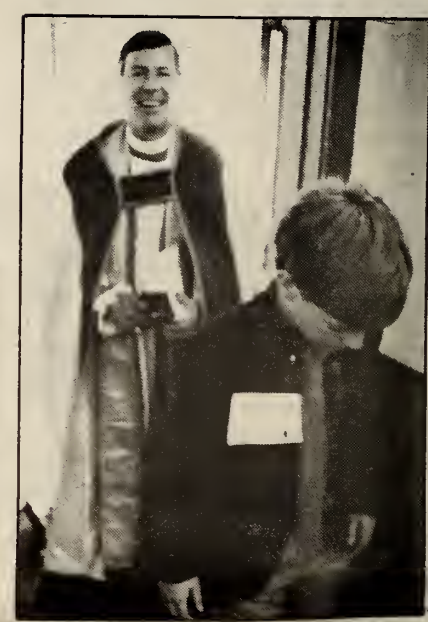
Inside, the music was beginning.

"Do you want us to take it down can-by-can, or just kick it over?" someone asked.

"Kick it over," the bishop said.

So young legs punted the cans, the wall crashed down, and the bishop swooped in to confirm, preach, and celebrate Holy Communion.

JOHN JUSTICE



JOHN JUSTICE

Priest called role model

A CHARLOTTE CIVIL liberties group has honored the Rev. Arthur Kortheuer for 50 years of work for peace and justice. Kortheuer, assistant rector of St. Martin's, Charlotte, received this year's Campbell Memorial Plaque from the Raymond Wheeler Branch of the American Civil Liberties Union. The award citation called Kortheuer "a role model for many people. . . He knows what it means to do justice, show mercy and walk humbly with his God."

Kortheuer, a World War II veteran, is chairman of the N.C. Episcopal Peace Network and a member of the national board of Veterans for Peace.

HOPE engenders hope

IMPRESSIONS of the May 8-9 "How Our Parishes Educate" (HOPE) conference at the Conference Center at Browns Summit:

"Participants placed the conference in the could-not-be-better range. The keynote speaker, Tom Downs, canon educator from the Diocese of Central Florida, impressed us all as a man of deep spirituality. His practical advice helped us envision making a difference as Christian educators in the lives of those we encounter.

"Tom brought us a vision of a different kind of church school: one that does not try to be the vehicle for teaching Christianity as a body of knowledge, but instead brings a living Christian style into focus. Thus, he challenged us to think of the classroom as a sacred place and time where we open ourselves to God.

"Tom's vision is of a class leader who coordinates gifts, resources and people around the meeting place, inviting other children, parish leaders, parents, other adults, curriculum and video resources, music, the environment—all to free the class, to let go and let God in, to discover God in all these things.

"To this end, Tom made several practical suggestions: First, let the classroom/meeting place show the world in all its images, not just illustrations of Bible stories. That is, by using present-day life, use the classroom to show the connectedness between our world, and our brokenness, and God. Second, recapture the power of narrative, the story, as against *explanations* of the story. Tell the stories for their own sakes and for their own power, he said, without explaining, editing or excusing. Third, we also need to hear each other's stories—not to solve the other person's problems, but so that we may walk with the other in the struggle for life and light and meaning. Then we can enter their darkness and let the light shine. But we don't bring the light. God does. . . Last, Tom emphasized the need to bring the parish and the classroom together. The alienated feeling engendered by a 'take there children and go' attitude must be replaced by a feeling of being closer to God, worship and the parish."

(Many thanks to Mary Mainwaring of St. Mark's, Raleigh, for this report.)

Diocese aids Nicaragua

ON MAY 13, a 18-wheel truck rolled out of North Carolina loaded with bandages, catheter kits, tracheotomy tubes, bed pans, syringes, suction tubes, surgeon's gloves, iodine, and other medical supplies. In all, the truck was hauling $200,000 in hospital supplies. Its penultimate destination was New Orleans, where it was loaded onto a boat bound for Nicaragua.

More than 24 parishes and individuals contributed to the Quest for Peace project, says the Rev. Jim Lewis, director of Christian Social Ministries. Diocesan sources provided $6,500 to help pay for getting the truck loaded and rolling. Lewis and Raleigh cardiologist John Paar, a Lutheran layman serving on the steering committee of the Carolina Interfaith Task Force on Central America, inspected the load of supplies, which on the verge of being thrown away. Then they helped procure a truck through the Quixote Center of Washington, round up volunteers, and load the truck.

Cars desperately needed

URGENT! URGENT! Donated autos *urgently* are needed by Tri-County Community Health Center and the Episcopal Farmworker Ministry. The cars are needed to carry farmworkers to and from the health clinic and to do the outreach work of the ministry. This is a tremendously busy season for diocese-supported farmworker ministry, centered around Newton Grove. The cars will be a vital part of this important effort. If you have a car to give, please call David Gentry at 919-567-6194 or Any Trester, 919-567-6917.

Our peripatetic clergy

NEW PERMANENT positions: the Rev. Jay Alan Hobbs, rector of Good Shepherd, Asheboro; the Rev. Richard Calloway, vicar of the Church of the Nativity and assistant to rector of St. Michael's, Raleigh; the Rev. Fielder Israel Jr., vicar of St. Luke's, Eden.; the Rev. Warren J. A. Soule, vicar of Christ Church, Cleveland; the Rev. Robert C. McMillan, vicar of Galloway Memorial Chapel, Elkin; the Rev. Norman Brooks Graebner, assistant at St. Peter's, Charlotte; the Rev. Raymond G. Taylor Jr., assistant at St. Paul's, Smithfield; the Rev. William McNeely, assistant at Christ Church, Raleigh.

New interim positions: the Rev. Harmon Smith, interim rector of St. Titus', Durham; the Rev. Keith Reeve, interim vicar of St. Mark's, Halifax, and St. John's, Battleboro, and interim rector of Trinity, Scotland Neck, and Church of the Advent, Enfield; the Rev. Fred Harrison, interim rector of St. Andrew's Charlotte.

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Suffragan Bishop: The Rt. Rev. Frank H. Vest, Jr.

Editor: John B. Justice

Art Director: Mary Sox

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Commission surveys aging issues

By Betsy Hansen

Parishes are increasingly concerned about the needs of our elderly, according to results of a survey by the diocese's Commission on Aging. Furthermore, the study shows, parishes are increasing their efforts to meet those needs.

The commission surveyed parish programs and services for the elderly in 1986.

Fourteen parishes currently are studying the need for additional nursing or retirement facilities in their areas. Holy Trinity, Greensboro, reports that an ecumenical group is to begin a feasibility study for a nursing home in Greensboro.

In Charlotte, Christ Episcopal Church and Myers Park Baptist have combined efforts to build Southminster, a full-service apartment and cottage complex for 350 people. The first apartments opened in May. All Saints', Concord, also is building a retirement complex.

Respondents--76 of 109 congregations queried—came up with some creative ideas for providing housing for the elderly. Shared housing, such as the Share-a-Home project with which seven parishes are involved, and intergenerational housing were among the suggestions. One survey respondent suggested that the Penick Home for the Aging—the diocese's retirement home and nursing facility in Southern Pines—establish satellite units in nearby communities.

However, many of those surveyed expressed concern over the high cost of building and operating nursing homes, and many questioned whether people with low and moderate incomes can afford such facilities.

In addition to joint efforts by several groups to build nursing homes or retirement complexes, 22 parishes reported that they are working successfully with other groups to provide a variety of services and programs for the elderly. The survey indicates that meal delivery is the largest such program. Others are Shepherd's Center, personal history programs, telephone-reassurance committees, educational and enrichment programs and social events.

While these ecumenical programs show the strength of combined efforts, parishes are offering programs of equally high calibre. Administering Holy Communion and visiting on a one-to-one basis are two of the best ways parish priests can support older parishioners.

The survey supports the interesting supposition that older people in small towns appear to get along very well, so long as they have periodic help from church members and other friends. Without formal programs, these small-town parishioners take care of each other in the atmosphere of an extended family.

The survey unearthed a list of problems. Ranked in the order of severity, they are: lack of volunteers, lack of money and lack of staff. One respondent pointed out another problem—that we too often speak of programs *for* the elderly, ignoring the inter-generational approach that should be the ideal.

Comments on the questionnaire ranged from suggestions that similar-sized parishes do cooperative programs to a request fro a speaker to give information on inexpensive ministries with the elderly. And one respondent called the questionnaire itself a learning proces.

Perhaps the Rev. Keith J. Reeve, former rector of St. Mark's, Raleigh, put it best: "We are all aging," he said, "We need as much dignity as can be mustered and need to participate fully in decisions which affect our destiny." ●

Betsy Hansen is a former communicant of Christ Church, Charlotte, and member of the Diocesan Commission on Aging. She now lives in Atlanta.

Coming in September

Into the future!

On Sept. 19, a special Diocesan Convention will vote whether to undertake a $6-million capital funds drive for outreach, congregational development and youth facilities at the Conference Center. A special insert will provide all the background.

Into Central America!

Bill Bryant, member of the diocese's task force on Central America, proposes a non-ideological, "third way" for the church to fulfill its mission in Nicaragua and other Central America nations.

Into a rage!

Therapist Sally Erickson proposes we go beyond the gentle-Jesus-meek-and-mild image and confront Christ in all his passion, grief and anger. Before we can achieve wholeness, she argues, we must take a good, hard look at the unlovely face of anger—our own and others'.

Into wedded bliss!

The diocese's Commission on Marriage reports on its survey of diocesan policies and practices respecting Holy Matrimony.

Calendar

June 28-July 18, Saint Mary's College, Raleigh: *Summer program for girls. Academic/cultural program for rising 8th, 9th and 10th-grade girls. contact: Dr. Steven Esthimer, Saint Mary's College, 900 Hillsborough St., Raleigh, N.C. 27603-1689; telephone 919-828-2521, ext. 291.*

July 5-10, Kanuga, Hendersonville, *Presiding Bishop Edmond L. Browning.*

July 9-12, Cursillo, Conference Center, Browns Summit.

July 31- August 2, "To Know and to Be Known," Conference Center, Browns Summit. *A conference on identity: job, intimacy and power for adults in their 20s and 30s. $75; scholarships available. Contact: the Rev. Edward Scott, St. Paul's Episcopal Church, 520 Summit St., Winston-Salem, N.C. 27101.*

August 1-9, Barnes Mountain, Ky.: *APSO-sponsored youth-adult work trip. Contact: the Rev. Bob Dannals, P.O. Box 1103, Statesville, N.C. 28677.*

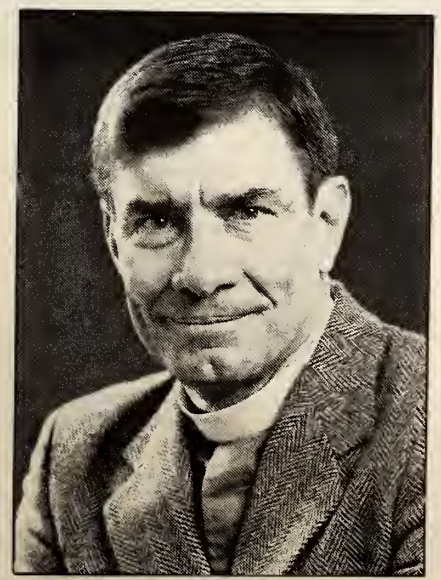
September 19, Saint Mary's College, Raleigh. *Special Diocesan Convention to vote on capital funds campaign.*

October 4, Holy Trinity, Greensboro: *Deacons' ordination. 6 p.m.*

October 16-18, Christ Church, Charlotte: *"Empowered for Service." Bishop William Frey of Colorado leads an evangelism conference. Contact: Richard Giersch, Rt. 6, Box 349-A, Lake Wiley, S.C. 20710.*

October 19, St. Timothy's, Wilson: *Quarterly meeting of deans and wardens.*

October 27-28, Trinity Center, Salter Path: *LARC Conference (Lutheran-Anglican-Roman Catholic). Contact: the Rev. Richard Callaway, 919-782-0731.*



Bishop William Frey

November 8-9, Conference Center, Browns Summit: *Annual Secretaries Conference.*

November 14, Duke University, Durham: *Acolyte Festival and Duke-State football game.*

December 7, St. Francis', Greensboro: *Deans and wardens quarterly meeting.*

Coming in 1988

January 16-17, Conference Center, Browns Summit: *Clergy spouses' conference led by Suffragan Bishop Frank Vest.*

June 10-11, Conference Center, Browns Summit: *Clergy spouses' conference led by Suffragan Bishop Frank Vest.*

Roughing it: Missionary life in NC hills

By Frank Grubbs

"We go uphill no matter which road we take and by some mysterious process its uphill coming back," wrote missionary Maud Adams about her mission at Glendale Springs, North Carolina. "Snuff, whiskey, and faith are the predominent elements in the house," confided Janet Bottum of Linville as she characterized the mountain folk's homes near her mission.

Those quotes come from the diocese's new Atkins Collection. George A. Atkins of Eden recently gave the diocesan archives the papers of his father, the Rev. John Norton Atkins.

John Norton Atkins began his service in the Missionary District of Asheville in 1902 as a seminary student at Valle Crucis. In 1907 he became priest-in-charge of several mountain missions and served in that capacity until 1919. His papers number 1508 at present, with more to come later from George Atkins.

"5-feet, 120 lbs.; broke one heart; killed one mule."

The collection provides a fascinating picture of Episcopal missionary life in the western mountains at the turn of the century.

The missionaries were a vigorous lot, having fun when possible and socializing among themselves. Sarah Marsh of Valle Crucis loved the trips to the top of Grandfather Mountain. Louise Harlow was especially fond of the house parties at Foscoe and admitted to being "very unruly" when there. Mary Lucas Cantwell and Louise Harlow, both from Wilmington, were two of the most mischievous missionaries, sending the Rev. John Atkins bogus reports on their summer missionary work. Mary Lucas wrote: "Age uncertain; 5-feet, 10-inches, 107 lbs.; arrived too late to claim any hearts; only conquest a caste off suitor." Louise Harlow wrote, "5-feet, 120 lbs.; broke one heart; killed one mule."

Inevitably romantic inclinations pop up in these letters, as most of the missionaries were single. Young priests were seen as potential husbands; or, as Sarah Marsh wrote, "We might as well make the most of the openings Cupid gives us." Later she told Atkins, "a group of us are reading *The Rosary* but some lost interest when the heroine refused the marry the hero." Both Louise Harlow and Mary Cantwell flirted unashamedly with Atkins; and when Atkins married Katherine Moran, Harlow wrote, "O, you Kid!" Atkins kindly wrote back that perhaps the Leap Year would bring her joy and she replied, "Taint So!" Some like Virginia Mitchell mentioned fending off local suitors while expressing an unusual concern for Atkins' health. Even the Rev. William Hardin of Valle Crucis told Atkins that one of his workers is "marrying the Hen Man."

But missionary lives were predominantly taken up with spreading the Gospel. They had serious obstacles to overcome: the terrible winters, bad roads and a constant scarcity of funds. The Rev. Alfred S. Lawrence complained that he could make only six house calls in the afternoon because of the weather. His job grew even more interesting when he conducted his first funeral and, because no rope was available to lower the coffin into the grave, had to use his buggy lines instead.

"Lack of funds, overwork and the long, bitter winters severly affected the missionaries' morale."

At Linville, Janet Bottum was required to assist a hotel doctor in amputating the leg of a severely injured man. During the operation she used up all the mission's sheets and towels soaking up the blood. For weeks she begged Atkins to resupply the mission. However, her duties as a nurse were not over. She took in a young woman who had the flu, but the lady was unhappy with her room because, as Bottum wrote, "She could not plumb spit to the fireplace." In the meantime Bottum went on trying to stop the children in the school from chewing tobacco in the classroom and in teaching them the strange art of kneeling and using the Book of Common Prayer.

At Glendale Springs, Maud Adams labored to end a diphtheria epidemic and to persuade the mountain folk to use medicines other than coal oil and turpentine. Lacking a baptismal font, the good lady offered to buy a bowl in Asheville and have a stand made to support it so the people could see infant baptism. Yet, she felt inadequate when dealing with the folk. She wrote, "In matters of duty, I have not the persuasive courtesy of the South." She was from Philadelphia.

Also at Glendale Springs Mitchell was constantly hampered in her duties by shortages of almost everything, including tableware. She told Atkins that seldom could she put out a meal without having to wash the wares at least once to get them to go around. She felt deeply for the children and in 1909 carried two girls who had walked miles through a blizzard up to her room to teach them by her hot stove. She tolerated no slackers and complained about another young missionary who refused to attend the lectures on hookworm because it made her sick to listen to them.

The lack of funds, overwork, and the long bitter winters severely affected the morale of the missionaries. Missions in Todd, Murphy and Linville, hauntingly beautiful in summer, became nightmares in the winter. Janet Bottum begged Atkins constantly to come and visit her and when he could not, she became despondent and talked of quitting. At Todd, Margaret Dobbin complained of not having had communion in so long she had gone to the Methodist Church for it. At Glendale Springs, Jennie Field eagerly awaited the little devotionals which Atkins sent from time to time. Cellie McCullough complained of her desperate need to associate with her fellow missionaries during the winter, and Sarah Marsh told Atkins, "If you get guests at Foscoe we will have them at Valle Crucis!"

"She tried to stop the children in the school from chewing tobacco in the classroom and to use the Book of Common Prayer."

Pets became essential to missionary morale. Sarah Marsh named all the dogs, cows and horses at Valle Crucis. It is disconcerting to learn that the "Uncle Jack" who was ill was a mule. Louise Harlow's and Cellie McCullough were so upset when the puppy "Little Tom" froze to death in 1912 that McCullough could not write about it. At Valle Crucis

Missionary Cellie McCullough does wash at Foscoe in the summer of 1910.

The Rev. John Atkins gets a welcome-home hug in the summer of 1913.

Cellie McCullough and friend, summer, 1913.

the Reverend William Hardin had his pet chickens, and Virginia Mitchell sat up all night during a terrible gale with only her cat "Puss" as company. Later she acquired a fat puppy named "Boscoe" that all the boys wanted to steal.

As if isolation were not enough, the missionaries were often in threatening situations. Virginia Mitchell wrote, "The drinking has started, it is so bad we abolished the evening service. I really should not be alone here." Two months later she witnessed a fight over "the cows that got into someone's corn" and remarked, "I just went upstairs, cut out my light and went to bed. I never heard so much swearing." The year 1910 was a bad one for Glendale Springs. One of the locals who had grown to dislike the mission brought his drunken friends and they all fired their pistols into the air around the house until Maud Adams feared for her life.

Saturday night at Glendale Springs, Sept., 1910. (L-R) Louise Harlow, Cellie McCullough, Mary Lucas Cantwell.

Financial frustrations, cabin fever and attempts to educate the mountain folk in Episcopal ways sometimes caused bitter feelings among the missionaries. Virginia Mitchell blamed Atkins for her failure to get a small raise. After two years in Todd, Margaret Dobbin asserted that she was losing interest in church work and partially blamed Atkins. Janet Bottum, a Catholic, became extremely bitter toward Atkins because she disapproved of his orders to teach all children and not just the superior ones. She left Linville in a huff.

> "I just went upstairs, cut out my light and went to bed. I never heard so much swearing."

Even so, most missionaries became attached to the mountains. Sarah Marsh later wrote from New Jersey, "the mountains do pull at the heart strings", and Cellie McCullough wrote from New York City, "Sometimes I dream of returning to the valley but realize it is only a dream."

It is a pity that the enthusiasm which these young missionaries demonstrated could not have been supported by sufficient funds. Bishop Horner made repeated trips to New York City and to Philadelphia to seek money. Atkins began the *Mission Quarterly* in March 1908 partly to attract funds, but the periodical folded in 1915. Friends in the North sent aid in small allotments. Within North Carolina, aid arrived from St. John's, Wilmington, and Christ Church, Raleigh. Occasionally, wealthy northerners would give substantial gifts. Some missions leased their fields to farmers. For a time the missions sold some of the children's sewing to northern buyers. Even Mrs. Atkins peddled some of the wares up North. But sufficient funds were never found, and by 1917 many of the missions closed.

The Atkins Collection reveals the efforts of Episcopal missionaries to administer to the spiritual needs of a mountain people who liked sermons more than ritual and who appreciated education more than worship. The letters show why the Episcopal faith grew slowly in that area. The collection joins the many valuable books already given by Raleigh's George London to our ever-growing diocesan archives. But as one missionary wrote, "I must finish writing, the oil is running low." ●

Dr. Frank L. Grubbs is historiographer of the diocese and a communicant of St. Paul's, Cary.

All photographs are from the Atkins Collection in the diocese's archives.

The spirituality of wooden boats

By Susan Ketchin Edgerton

Not long ago, Dennis Conner and his crew triumphantly reclaimed the America's Cup from the Aussies. Conner called it "a triumph for American technology, ingenuity and skill . . . the ultimate test in 'the game of life."

A syndicate of American and British businessmen spent over $20 million to design, manufacture and outfit Conner's *Stars and Stripes*. Computers drew every curve and line of the 12-meter yacht to incorporate the latest findings of aerodynamics and hydrodynamics. On board, the navigation, hoisting and steering equipment were computerized. Sails were made of synthetic fiber that will never rot, tear or stretch. The titanium mast was lighter than aluminum and tougher than steel. Crewing the *Stars and Stripes* were men who had trained by watching videos on sports psychology and sailing strategy and going through mandatory workouts in sports medicine labs.

In the end, the sleek, slick, high-tech, heady, space-age boat and crew paid off.

Mind you, it is wonderful to sail any boat, from a Sears dinghy to Dennis Conner's 12-meter marvel. The confluence of sea, air, sunlight, clouds, earth and sky fills the senses and imparts a sense of wellbeing and exhilaration.

But there is something one-dimensional about aluminum or fiberglass boats and the experience of sailing them. These boats, even the beautiful 12-meter yachts, establish no real bond or relationship to the water. Like sharks, they are in the water, but not of it; they seem to move smoothly, implacably, through it. To these boats, wind and water are impediments to be overcome. When you sail these boats, you think about *controlling* the wind and water, mastering them, bringing them to heel with fiberglass, Dacron and steel.

Then there are wooden boats.

Wooden boats teach of God

Wooden boats provide a different way of sailing. Sailors who know wooden boats will tell you each one has its own spirit—a spirit born of woods and metals from the earth—born of the skill, patience, aesthetic instincts and tenacity of the master boatbuilder—born of the love of its owner who restores it, maintains it, lives on it, becomes obsessed with it, tells stories about its strength, its resilience, its forgivingness.

Because they embody this spirit, wooden boats teach me about my own spiritual nature and my relationship to God. They teach subtly: by metaphor and by simply being. And like all true teachers, wooden boats become, by teaching, sources of healing. For some, wooden boats become "icons of God," in the phrase of Tilden Edwards, director of the Shalem Institute of Washington, D.C.

To get to know a finely crafted wooden boat is an incredibly satisfying sensual experience. The hull and deck are made from long planks of juniper, mahogany, cedar or oak; they are jointered, planed and sanded smooth, then varnished to a deep luster. The mast is solid, of a piece, and fashioned from the trunk of one tree. The cotton canvas sails are heavy and rough to the touch. When hoisted in sunlight, they are blindingly white. In harbor, wooden boats look settled. Even under sail, they seem to rest easy in the water, to be a part of it, rather than bobbing on the surface as fiberglass boats do. When the boat is painted, its colors have an unusual depth and clarity—the forest greens and brick reds and buttery yellows on hulls and trim absorb and embrace the light, rather than reflecting it. Wooden boats move through the waves with soft thuds, not the slapping sound of the fiberglass boats.

After a good rain, the boat smells of damp old wood, canvas, mildew, rain and salt water. That combination of smells after a rain—or when in springtime the hatch is opened for the first time after a long winter—makes me feel at once lightheaded and secure, as if childhood, new life, play, and the promise of infinite possibility have not been lost after all.

One exciting possibility is the idea that all true learning is a kind of remembering. And wooden boats help me to recall the ancient knowledge buried deep within: that I am one of God's primordial creatures in kinship with the earth and sky. Wood, says editor and boatbuilder Jonathan Wilson, "nourishes body and spirit in ways that no synthtically derived substance can ever hope to achieve. Wooden boats remind us of the relationship we have and the debt we owe to every other living thing on earth."

The spirituality of wooden boats has something to do with the love, craftsmanship, tradition and pride that go into making them. The oldtimers taught the youth how to build a lap strake boat—that is, one in which planks are laid together tongue-in-groove along a frame of steamed-and-hand-bent ribs to form a hull—no nails were used. But that's a dying art.

Bill Coolidge went down to Beaufort on a sabbatical to learn how to build wooden boats, and he says he gained some "lively metaphors" from the experience.

"In building a boat," he says, "I took on powerful desires—to endure suffering, to achieve full understanding, not only of the craft of boatbuilding, but of my own strengths and limitations. Yet no matter how I wished for it, I learned that the fulfillment of these yearnings didn't—wouldn't, for all my trying—come right away. But these gifts did come, as slowly, as frustratingly, as forever incompletely, as a boat taking shape. The joy I felt when I got something finally right was exquisite."

(Coolidge is rector of St. Bartholomew's, Pittsboro, and with his wife Catherine runs Recompense Farm, a retreat center.)

There are spiritual discoveries and growth to be found not only in building, but in repairing and maintaining a wooden boat. Restore an old, neglected boat and you rescue it. In the process of scraping, sanding, replacing rotting boards with strong new planks, and polishing fittings, you discover irreplacable things about it—the eccentric way the hatchcovers latch, for instance, or the rosewood galley table inlaid with maple-and-mahogany fleur-de-lis that lay for decades under layers of hos pital-green paint. You are dismayed at how close something beautiful and unique had come to being lost forever.

In saving it, you become irrevocably committed to it. This is no light matter, because wooden boats are notorious for requiring constant maintenance, repair and upkeep. Every spring the boat must be pulled out of storage, the hull cleaned, caulked, sanded, repainted, the deck scrubbed and revarnished, wet and dry rot checked for and treated, and so on. Throughout the season, there is always something to be repaired, replaced, retied, mended, fixed, polished, or built. In the fall, the process of "laying up" the boat for the winter begins: draining the bilges, cleaning and applying linseed oil or some other coating to the hull that will keep it from drying out, getting tarp and shed ready to shelter it. And in the dead of winter, you can stay busy making or ordering new parts and fittings for the boat, selecting woods and drawing plans for spring boat projects.

Finally, there is spiritual healing in just simply being on a wooden boats. Most sailors speak of the need to be alone, either anchored out, or sailing. Perhaps it is the soft smells of the wood and cloth in the cabin, or the sounds of tiny fish thumping against the hull at night when everything is quiet, or the gentle creaking movements of the craft as it holds at anchor; after a few moments alone on the boat, I begin to reclaim lost parts of myself, to settle down, to become whole again.

Sailing allows grieving, loving

And most unexpectedly, sailing a wooden boat can mean releasing our deepest yearnings, fears and griefs. The nature of wooden boats is that they are lovingly created, seem to embody a spirit, participate in natural mellowing and decay of all life. The boat's kinship with the natural order of things encourages me to be more fully human in the simplest, most profound ways—that is, to love and to grieve. Sailing enables us to confront what Katherine Anne Porter called the "griefs of Old Mortality" and to embrace them and, through embracing them, find final healing.

When I first began writing about wooden boats, I had been thinking a great deal about my friend Lex Mathews, a sailor of wooden boats. Lex understood more than most the power of wooden boats, especially his beloved *Credence*, which he found, bought, restored and spent many years sailing. Even now, I often see him sweating, hammering, swearing and joking on that boat. As he did with most things—and as we all can do with wooden boats—Lex allowed his whole being, body and soul, to become immersed in the experience of his boat when he was on it; and he was restored by it again and again. My grief at his death, and ultimately the peace I made with it, had their origins and fulfillment in the concrete image I cherish of Lex on his boat. (Editor's Note: The late Rev. Lex Mathews was director of Christian Social Ministries for the diocese.)

At the heart of the concrete, sensual experience of wooden boats lies a paradox, a mystery. It is through their concreteness, naturalness, and sensuality that we can begin to experience a spiritual communion and knowledge of the transcendent God. This is the truth that lies at the heart of Christianity—that it is through the senses, our direct experience of the concrete, the flesh, that we most truly learn to love and know the spiritual, not in spite of them. God knows (by this I mean God is aware) that abstractions are difficult to grasp and hold on to. In a wooden boat one can comprehend in a very special way the meaning, the gift, of the Incarnation.

Susan Ketchin Edgerton, a Durham writer, and the editor of ***The St. Andrew's Review****, is a communicant of St. Bartholomew's, Pittsboro.*

Letters

Text of letter restored

Editor's Note: Milton Grenfell, of St. Peter's, Charlotte, called to say he thought my editing of his letter in the April-May issue vitiated the force of his argument. I think he's right, so here's the entire letter.

THE SUBSTANCE and tenor of Rev. Lewis's remarks under the heading "May you live in interesting times" are cause for concern. The substance of his essay in that "This church will not be managed back into shape," and that we must have "the courage to change everything." Joseph Stalin, Adolph Hilter, Jim Jones—in fact history's fanatics have all held precisely these tenents. And in their zeal to make anew their particular societies, have left behind a trail of destruction and death . . .

Edward Popper, British historian/philosopher, in his book *The Poverty of Historicism,* argues eloquently against the urge to "change everything," illustrating from history the catastrophes visited upon mankind by those ardently forcing their brave new worlds. He suggests instead a gradual, empirical method of societal improvement, building always on the collective wisdom of the past, with a respect for continuity, and recognition of the blessings that flow from peace and stability. Popper recognizes that society's great questions are so complex that the wholesale disassembly and restructuring of major institutions by any one person or generation is the ultimate act of hubris, its failure guaranteed.

The tenor of Rev. Lewis's essay was that of fear. He feels we are living in a "corporate mightmare", that religious people with political convictions different from his are "evil and dangerous". Dr. Lewis even admits "a little fear and trepidation coming into North Carolina"! Such phobia, especially this last statement from an inhabitant of the exotic remove of West Virginia, might merely be laughable were it not for the fact that such fear of the "other" is characteristic of history's great changers. Stalin had his Capitalist spies, Hitler his Jews, and Jim Jones the CIA. Objective analysis of these fears reveals them to have been in large measure paranoid delusion. Instead of fear, let us with patience and equanimity build towards a more perfect society upon the sure foundations that previous generations have bequeathed.

Milton W. Grenfell
St. Peter's, Charlotte

Epistolatory gridlock!

WE RAN out of space/time to print our backlog of letters. We'll run them in September, along with any other expressions of opinion we receive during the summer. Thanks to all our correspondents.

John Justice, editor

Bishop's letter

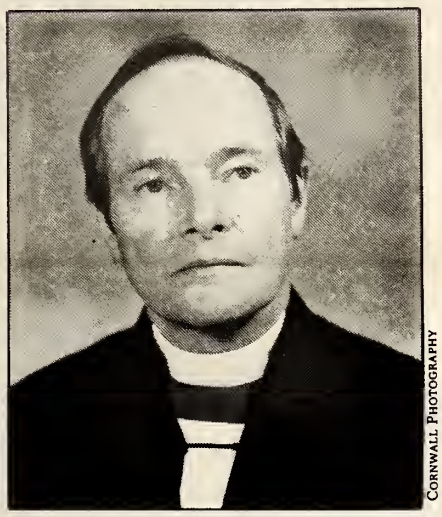
DEAR FRIENDS,

WE STILL sometimes hear that we believe in a three-fold ministry of bishops, priests and deacons. Yet, the Book of Common Prayer helps us to see the ministry as four-fold. The answer to the question "Who are the ministers of the Church?" is, "The ministers of the Church are lay persons, bishops, priests, and deacons."

I think that is a big improvement.

At this time of year, Bishop Vest and I have the privilege of ordaining people to the diaconate and priesthood. Since I became Diocesan, I have ordained deacons in their "home" congregations, and priests in the congregations where they are serving. I have also made it a rule for either Bishop Vest or myself to be the chief minister at the Celebration of a New Ministry. And, both of us emphasize the total ministry of the Church every chance we get.

We are fortunate in our Diocese that God is raising up among us faithful servants for the ministry of His Word and Sacraments. Those whom we ordain go through a very thorough and rigorous preparation and training. They must pass through an Intern Year, Seminary or Deacon's Training School, and they serve a Residency period for two years. A large number of lay persons and clergy take part in the process and help in the discerning of the "call" and the pre- and post-ordination periods. I believe we have one of the best programs going and we are constantly evaluating it and testing it against other dioceses. We are also fortunate in our Diocese to have a strong sense of the ministry of the laity.


CORNWALL PHOTOGRAPHY

In the joy of ordaining those called to be deacons and priests, let us celebrate the ministry we all share as we seek to "represent and follow Christ and his Church, come together week by week for corporate worship, and "work, pray, and give for the spread of the kingdom of God."

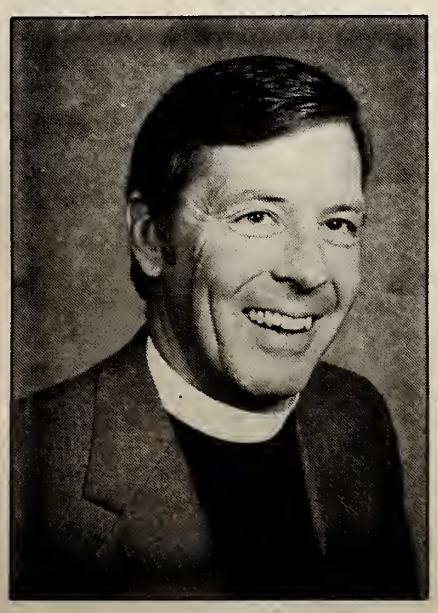
Faithfully yours,
+Robt W. Estill
Robert W. Estill

Suffragan Bishop's letter

DEAR FRIENDS IN CHRIST,

THIS LAST MONTH has been both busy and exciting. I would like to share with you three things that have occurred.

In May, there were seven different Convocation meetings throughout the diocese. The purpose of the meetings was to share the thinking and planning concerning the proposed Capital Funds Campaign, and, more importantly, to get advice, suggestions and questions relative to the whole exciting enterprise. Each of the seven Convocation meetings was well attended, and in my judgment they were extremely valuable. Both Bishop Estill and I were present at all seven of these gatherings, and we are deeply grateful to the Convention delegates, vestry persons and clergy who came and shared with us. We learned a great deal! What we and other diocesan leaders heard will be extremely valuable as the NC 2000 Task Force and the Diocesan Council formulate a plan and a proposal for presentation to the special Diocesan Convention which will gather on September 19 at Saint Mary's College in Raleigh. It is a real privilege to be able to witness the vitality and commitment which is so evident throughout the length and the breadth of this diocese.



The synod of Province IV gathered at Kanuga June 1-3. It was one of the most exciting gatherings of that kind which I have ever attended. We were graced for the whole time with the presence of the Presiding Bishop, the Most Reverend Edmond L. Browning. You were represented by Scott Evans, Bill and Nancy Poulos, John Thomas, Pamela Porter, Bob Haden and Ann and me. The Presiding Bishop made four major presentations, and I cannot tell you what a tremendous impression he made upon all of us. He talked about the Lambeth Conference of 1988, but more importantly he shared a great deal of himself, his vision and dream for the Episcopal Church, and his style of leadership as our Presiding Bishop. It was a rare and valuable opportunity to be with this extraordinary man. He is a person of integrity, of deep compassion, and of gentle graciousness.

Bishop Browning said at Kanuga that one of the greatest problems facing the church was the problem of apathy; he further said that one of the greatest sins facing the church was the sin of racism. I was reminded of that on June 7, the Day of Pentecost. I was in Greensboro that day, making my visitation to the Church of the Holy Spirit (how appropriate to be there on Pentecost). As many of you know, the Klan held a rally in Greensboro on June 7. My schedule had me going for a visitation to the Church of the Messiah in Mayodan that afternoon, but I felt that it was important for me to be present, for as long as I could, at a silent vigil which was being held in Greensboro at the same time as that Klan rally.

I think we have been seduced into thinking that racism, bigotry and prejudice are somehow things of the past. That simply is not true! The church, following the risen Lord and empowered by the Spirit, is called actively to oppose these demonic forces whenever and wherever they might raise their heads. The love of Jesus Christ is the most powerful and precious commodity which this world has, and it is that treasure which we are privileged and obligated to share.

Faithfully Yours,
Frank H. Vest, Jr.
Frank H. Vest, Jr.

006555-01
Mr & Mrs William S Powell
307 Plum Ln
Chapel Hill, Nc 27514

Responses to resolutions

By John Justice

Inquiring minds want to know:

Whatever happens to all those resolutions we send to Congress, the President and the Russians?

Each year, rhetorical blood flows on the Diocesan Convention floor as resolutions get thrashed out. Each year, delegates forge diocesan opinions on everything from nuclear arms to AIDS to toilets for migrant farmworkers. Each year, resolutions are sent winging from the diocese to the seats of the mighty.

A delegate to this past convention asked whether we ever get any answers. Good question. Bishop Robert Estill alertly fielded it and relayed it to the diocese's Communications Commission.

That commission, besides overseeing the publication of *The Communicant,* has a broad mandate to study and improve various other forms of communications. So commission chairman Leland Smith, rector of Holy Innocents, Henderson, put the question to the Ven. Neff Powell: What responses, if any, have we received? As secretary of the diocese, Archdeacon Powell is the one who writes a cover note, affixes it to the resolution and sends it on its way to Raleigh, Washington or other less-interesting cities.

"It's the first time anyone has requested information on this," Powell remarked as he gave the Communications Commission an interesting batch of replies to 1986 resolutions.

First of all, eight North Carolina Congressmen apparently didn't give a hoot what the diocese thinks. They didn't answer. Out of Christian charity, we won't name them (although names are available on request).

However, responses did come, many of them rather elaborate, from Sens. Helms and East, President Reagan, Gov. Martin, Lt. Gov. Jordan, Reps. Cobey, Rose and Broyhill, and others.

We sent President Reagan the diocese's views on nutrition and AIDS research. Here is the White House's response to the two resolutions:

"Dear Archdeacon Powell:

It was good of you to send President Reagan the resolutions adopted by the Episcopal Diocese of North Carolina. Your forward of these statements is appreciated and you may be sure that they have been fully noted.

With the President's best wishes . . ."

Readers are free to find whatever oracular insights they can in the note signed by Anne Higgins, special assistant to the President and director of correspondence.

Sen. Jesse Helms, responding to a resolution urging solid funding for nutrition programs, said, "Obviously, during these times of budgetary constraint, all programs must be reviewed closely for methods of reducing unnecessary spending." Similarly, Sen. John East, while saying he'd take care that "truly needy" people weren't harmed by budget cuts, stressed the importance of weeding out ineligibles from government food programs.

One resolution asked Gov. James Martin and Lt. Gov. Robert Jordan to appoint farmworkers or their advocates to the Farmworker Council. Martin said there weren't any vacancies at the time, but when one arose, he would consider the views expressed in the resolution. Jordan said he thought one of his appointees, the Rev. James Horton, was doing a good job advocating farmworkers' interests.

If some of the responses were perfunctory and others slightly slippery, not so the 2500-word treatise from John Brooks, Commissioner of Labor. He had received the diocese's resolution asking that he take administrative action to put toilets in the fields for migrant farmworkers. A simple enough nod toward civilized treatment for the people who help grow and harvest our food. Or so it would seem.

Brooks mailed back a virtual primer on the complexity of getting things done in politics and government. His letter delved into state-federal relations, history of the federal Occupational Safety and Health Act (OSHA), the funding, staffing and authority of the state Department of Labor, and much more. The letter pointed out a couple of elements of *Realpolitik*: One, that any state regulations on toilets for migrants would certainly be challenged in court by the growers; it would cost, Brooks estimated, as much as $1 million to defend such a challenge. Two, no budget anywhere in state government contained the funds for such an action. Three, the State was already more than three years behind in pursuing already-filed legal actions. While the State's policy was to wait for federal action, it seemed that the agricultural lobby was blocking things in Congress, Brooks stated.

The commissioner's response to the "simple" request for toilets for migrant farmworkers was well worth the diocese's time and money for postage stamps. If some of the other responses weren't quite as definitive, it may be true that resolutions, like prayers, may be answered in ways we can't predict and in a time we can't prescribe. ●

John Justice is editor of ***The Communicant.***

THE COMMUNICANT

Vol. 78, No. 4 — The Newspaper of the Episcopal Diocese of North Carolina — June/July 1987

Unto these hills!

The Rev. John Atkins and workers at Vall- Cruces, August, 1910

See page 4

THE COMMUNICANT

VOL. 78, NO. 5 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA SEPTEMBER 1987

Christianity and social order

BY EARL BRILL

Every 10 years, bishops from every church of the Anglican Communion throughout the world gather in England to discuss matters of the highest importance to the Church. The next Lambeth Conference—the gathering takes place in the Archbishop of Canterbury's residence, Lambeth Palace, just outside London—will take place during two weeks in June of 1988.

Bishop Robert Estill and Suffragan Bishop Frank Vest will be attending next summer's conference. They want as much pre-information as possible from congregations and individuals throughout the diocese. Your thoughts on the four Lambeth study areas will be incorporated into our bishops' preparations for Lambeth.

The four areas are: Mission and Ministry, Dogmatic and Pastoral Concerns, Ecumenical Relations and Christianity and Social Order. The following article by the Rev. Earl Brill is the first of a four-part series on these areas. Brill is Episcopal chaplain to Duke University and director of the diocese's deacons' training program.

THE AREA OF Christianity and Social Order will no doubt raise the most controversial, as well as the most significant questions. In no other arena of life does faith impinge more dramatically on our actions. Issues of freedom and order, conviction and toleration, economic exploitation, political injustice, conflict and violence, all demand from us responses in conformity with our belief in a God of love, who nevertheless demands justice and peace for all his children. Yet the way to produce desirable results is never clear; reasonable people can well disagree on the public policies required for reaching even those goals on which we can agree. How we disagree and how we pursue conflicting goals is itself an issue, given the level of physical violence apparent in nearly every society on earth.

Violence as a means for settling disputes is itself one of the issues raised by the bishops. Is it ever justified and, if so, under what circumstances?

H. L. DELGADO/IMPACT VISUALS

May Christians use violence for a better society?

Advocates of violent revolutions are fond of quoting the old French proverb, "You can't make an omelette without breaking some eggs." To which one may respond by noting that you can break a great many eggs without making a decent omelette. Successful revolutions that produce results more desirable than the system they replaced are few and far between.

Of course the discussion of violence is distorted by the fact that many people who oppose revolutionary violence accept violence by the state. This state violence can come in the form of war, capital punishment or forceful suppression of dissent as, for example, in South Africa, Chile and Latin American countries in recent years.

Christians can condone violence only in the most extreme situations, where alternatives are simply not available. Those situations are fewer than we commonly suppose. Our own views are likely to be contaminated by original sin, which leads us to accept violence more readily in support of ends or movements that we favor. When you make your own apologia for a violent solution to a conflict situation, you ought to be especially hard on those causes you otherwise support.

Paranoia is not entirely absent from Christian groups, nor is the fanaticism that promotes violence. But our religious heritage certainly counters both. "There is no fear in love," John reminds us. If we live by faith, our fears, even when they are realistic will nevertheless be manageable. And our Christian virtue of humility can help us to moderate our own ideological commitments with the realization that, no matter how convinced we may be, we may also be wrong.

Civility does not seem to be a very heroic virtue, but it is a most necessary ingredient in the social order. For it can lead us to engage our opposition by listening as well as speaking, offering possibilities for qualification, for compromise, for negotiated solutions to critical conflicts.

This may sound patronizing, coming as it does from the protected environment of middle-class America, where violent conflict is something we read about in the newspapers without ever experiencing it personally. As Christians, we can only commend these methods and strategies to the rest of the world in the hope that the sadly conflicted nations of the under-developed world may, sooner or later, reach a level of stability that will enable them to devote their efforts to the improvement of their economic wellbeing without the constant threat of violence and civil disorder.

The question of violence is directly related to the question of power and justice. In a number of Third World nations, revolutionary movements have arisen in an attempt to redress the imbalance between the very rich, landholding, politically powerful elites and the poverty-stricken peasantry and urban underclass. Our own country has been regrettably involved in providing arms, police training and political support for the rich and powerful, rather than encouraging policies

See **Christianity**, *page 5*

Special Convention singleminded

HERE'S THE agenda for the Sept. 19 special Diocesan Convention in Raleigh:

9:30 a.m. - Registration.
10:00 a.m. - Eucharist, followed by the call to order.

And that's it.

The rare called convention will be a single-minded one. Delegates will have only one piece of business: to decide whether the diocese should embark on a $6,645,000 capital funds campaign.

(Other business can be introduced from the floor, but only with unanimous consent of delegates.)

Specifically, the gathered laity and clergy will vote yes or no on a Diocesan Council resolution calling for such a fund-raising drive. A simple majority will carry the issue.

If approved and if successful the fund-raising drive would generate $2,900,000 for the Conference Center at Browns Summit, $2,000,000 for outreach programs and $1,500,000 for development of new congregations. The total goal would also provide $245,000 for campaign costs.

(Editor's Note: See the insert in this issue for a full description of the proposed capital funds campaign.)

The Ven. Neff Powell is making arrangements for the special convention. As secretary of the diocese, Archdeacon Powell is responsible for certifying delegates and otherwise complying with church canons.

"We're essentially certifying the same delegates who attended the convention in Winston-Salem in January," Powell said. "So, except for any alternates replacing regular delegates, we will have the same folks at this convention." Powell said church canons allow procedures and paperwork to be streamlined for a called convention like this one.

Delegates will meet in the student center of Saint Mary's College on Hillsborough Street. Seating for anyone other than delegates will be extremely limited. ●

Around the diocese

Fr. Kellerman serves

A CHARLOTTE priest is serving alongside Presiding Bishop Edmond Browning on a national anti-alcohol group. The Rev. Joseph (Jody) Kellerman was appointed this summer to the National Episcopal Coalition on Alcohol and Drugs. Former First Lady Betty Ford is also a member.

Of the five-year-old coalition, Kellerman writes: "Any member of the church can become a member, subscribe to its newsletter, and attend national or provincial meetings. The quality of the leadership is excellent and no one is out to oversell a pet project.

"It is significant," Kellerman states, "that the founders used the word alcohol, rather than alcoholism, as there are many very serious alcohol problems which are not alcoholic. The word drugs was added last year as problems in this are very similar and pressing."

For information, contact: National Episcopal Coalition on Alcohol and Drugs, 1511 K St., N.W., Suite 314, Washington, DC 20005.

Workers get business

SMALL AND HUNGRY businesses have to cut every corner they can. So it is with C.C. Knitting in Yanceyville. The fledgling cooperative occupies second-floor space over the Super Dollar store. The building has a leaky roof. So when it rains, C.C.'s six employees take turns emptying the buckets, and the firm gets a break on the rent.

Vocational deacon candidate Beth McKee of Chapel Hill is working with the knitting cooperative formed to create longterm jobs for textile workers in Caswell County. McKee persuaded St. Luke's, Roxboro, to apply for a parish grant for the firm which makes upscale sweaters. The diocese awarded $3000 to help C.C. Knitting's workers get the training they needed.

McKee is an educator/organizer with Twin Streams Educational Center, a Chapel Hill firm which helps coops get started.

"Getting laid off over and over as textile mills close and consolidate is exhausting," McKee says. She sees C.C. Knitting as a sensible alternative to "the adjustments which people have to make when business decisions to close and consolidate textile mills are made without too much concern for the impact on the community."

Four of C.C. Knitting's owner/workers are parttime and two are fulltime. The firm has four knitting machines and one ribbing machine. The product is an affordable, custom-made sweater with intricate patterns and hand-finished work. The sweaters are popular with boutiques which attach their store label to C.C. Knitting's sweaters.

Editor's Note: Thanks to Betty Jo Byers, of St. Mary's House, Greensboro, for the material for this note.

BETTY JO BYERS

Margaret Dillard, worker/owner at C.C. Knitting.

Communicant honored again!

FOR THE second straight year, *The Communicant* has been named the best paper in its class by the Episcopal Communicators. The national professional group cited *The Communicant's* quality of writing, photography and graphics in naming the paper the winner of the award for general excellence. Presentation of the award to editor John Justice was made at the Episcopal Communicator's annual meeting in Montreal in May.

The Communicant won the same award in last year's Episcopal competition, along with the best-paper award given by the inter-denominational Associated Church Press.

Mary Sox is art director of *The Communicant,* and Wanda Johnson is secretary for the communications office.

The Rev. Leland Smith, rector of Holy Innocents, Henderson, is chairman of the Communications Commission, which oversees the production of *The Communicant.*

Corlett is ordained

ON JUNE 29, one year after her ordination as a deacon, Diane Bishop Corlett was ordained priest. The service was held at All Saints', Concord, where Corlett is assistant to Rector Bob Sessum, and there were a number of interesting points. Among them:

Corlette is the first woman to be ordained priest at All Saints'. Her service was the first ordination in a Charlotte-area church in 27 years. She is the fifth woman to be ordained priest in the diocese.

One of the striking moments came when Corlett's husband Fred gave her her stole and chasuble. Both were profuse with color and symbolism. They were designed especially for the new priest and made of handmade gold and silk cloth, the silk hand-died by two priests in New York.

After the service, Corlett said the time of her ordination had seemed distant until, finally, "All of a sudden that day is here."

FRANKIE FURR/CONCORD TRIBUNE

Bishop Estill, the Rev. Diane Corlett, Fred Corlett

Charismatics in Charlotte

TWO LEADERS of the charismatic renewal movement will lead a three-day conference in Charlotte this fall.

On Nov. 13-15, the Rev. Canon Dennis Bennett and his wife Rita will lead "The Holy Spirit" at St. Christopher's. Rector Bill Lantz says his congregation is excited about the event and that previous conferences led by the Bennetts have been popular.

Dennis Bennett is credited by none other than the Encylopedia Britannia for sparking the charismatic movement. The encyclopedia's 1973 yearbook says the movement began in 1960 when Bennett began sharing his charismatic experience with his congregation in Van Nuys, Calif. About half a million copies of Bennett's *Nine O'Clock in the Morning* are in print in 16 languages.

Rita Bennett is the author of *I'm Glad You Asked That,* answers to spiritual questions most often asked by women, and together the Bennetts wrote *The Holy Spirit and You,* a text on life in the spirit.

There is a $20 registration fee for the conference at St. Christopher's, and persons attending must arrange for their own meals and lodging. To register or get information, contact: St. Christopher's Episcopal Church, 1501 Starbrook Dr., Charlotte, NC 28210; (704) 552-2270.

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Bishop: The Rt. Rev. Robert W. Estill

Suffragan Bishop: The Rt. Rev. Frank H. Vest, Jr.

Editor: John B. Justice

Art Director: Mary Sox

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What we think about marriage

By Ginny Herring

Encouraged by the national church, our diocese formed its Commission on Marriage in 1984. The stimulus for such a body was a resolution of the 1982 General Convention urging all dioceses to form commissions to review and report on diocesan policies and practices respecting Holy Matrimony.

Our commission found our mission quite daunting. However, we plunged in and began work. One of our key work products is a marriage survey we distributed in the fall of 1986 to 1100 lay and 266 clergy people. We got back 260 lay and 175 clergy responses. We're now working with the responses so we can report to our diocese and to the national church's Standing Commission on Human Affairs and Health. This article is a preliminary report to our diocese.

We followed the lead of the 1982 resolution and organized our questions under six broad headings: pre-marriage, marriage, ongoing support for marriage and family, divorce, remarriage and canons. To help respondents, we gave them the texts of canons 18 and 19, the national church's regulations regarding marriage. These were helpful, we found, to lay respondents.

Our scrutiny of the results has yielded some preliminary learnings. Among them: Our diocese has *no* common practices concerning marriage! While clergy want to talk about the marriage, the prospective bride and groom want to talk about the wedding ceremony. Clergy think they're providing ongoing support for married people, but lay people perceive a lack of such care. And neither laity nor clergy think we're doing very well about averting divorce or dealing with its consequences for the lives of church people.

The diversity we found is common to Anglicans. Specifically, we found very little agreement on what pre-marital counseling should consist of, how it should be conducted and what its purpose is. While unsurprising, the diversity raises the question of whether it's a good thing to have such a variety of understanding—or, conversely, such a lack of consensus—among clergy with regard to the theology of Holy Matrimony.

Regarding the ceremony itself, lay people clearly want a "meaningful" ceremony, while the clergy's prime concern is to avoid non-liturgical practices (while somehow keeping everyone happy). Should the wedding service include Holy Communion? Both clergy and laity split about 50-50 on this question. Opponents cited the difficulties presented by having non-baptized members in the wedding party, dealing with cumbersome, if lovely, long gowns and incorporating into the Eucharist large numbers of persons unfamiliar with the rite.

Laity persistently complained that parishes aren't doing anything to help couples maintain strong marriages and stable families. Their cry is for more support, more help, more compassion. Their appeal is summed up in the response of the lay person who said they "have a need for church friendships . . . a sense of belonging with others in Christ's love. . . .sharing and intimacy seem lost in our church experience."

The Rev. Nancy Reynolds Pagano
Chairman, Diocesan Marriage Commission

Isolation flared even stronger in the responses to questions on divorce. Divorced lay respondents took the time to write of their pain. They spoke of feeling that, having been divorced, they no longer fit into the church community. Laity who'd never been divorced stated that divorce should not matter to a church community. Clergy are no happier regarding divorce. They disagreed, often giving heated responses, about what justifies divorce and what rites should be used to do a divorce. But the clergy's chief complaint is that nobody tells them the marriage is imperiled until divorce is imminent. One beleagured cleric said, "By the time couples come to see me, it's too late to do much more than help them use their separation period as constructively as possible."

In summing up, many respondents want the diocese to provide forums, retreats, conferences, and whatever else it takes to help support marriage and family. Lay people think their clergy are overloaded with pastoral care duties. The diocese, some suggest, can help take some of that load from the clergy. Clergy, too, hope the diocese will provide education, counseling and programs in all of the six areas.

Our commission's next step will be to digest the material and note the issues to which practical response is possible. We will forward our conclusions to the Standing Commission on Health and Human Affairs. Our report will constitute our witness to the larger church. We are still formulating what that witness shall be. We wonder how best to expend our own already-taxed energies to address the needs we've uncovered. We wonder how the wider church can help us. And we wonder how unique (or common) our diocese's situation is regarding marriage.

Finally, in light of the increasing attention being paid to sexuality issues—eg, the report from the task force in the Diocese of Newark—we wonder whether the church's ongoing dialogue on marriage will evolve into a more comprehensive one on sexuality.

It's a complex matter and, after three years of work, we have no clear answers on how to proceed. But we know that somehow we must proceed. ●

Ginny Herring is a communicant of All Saints', Charlotte

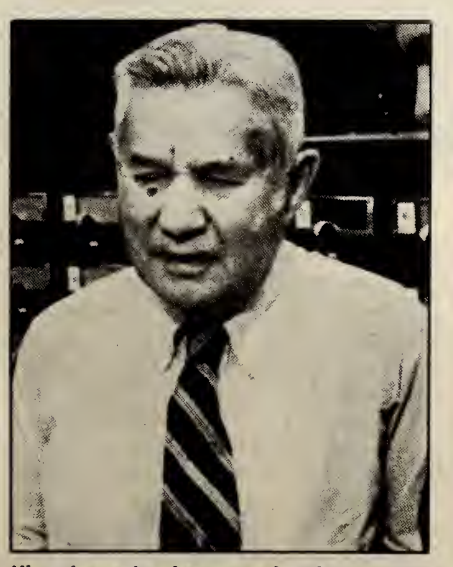
Praising Dr. Lawrence London

By Frank Grubbs

Dr. Lawrence London has retired after 50 years as diocesan historiographer, but the example he set in that unparalleled tenure will long remain a memorial to this fine gentleman. Both the duration of his service and its quality bespeak a man who overcame tremendous odds to establish himself as a scholar.

I first met Dr. London years ago at a Literary and Historical Society meeting in Raleigh. I noticed straight away that he was blind; but I also noticed he did not act as if he was blind. His story is a remarkable one: a story of the possible, of a child who faced eternal darkness as his personal handicap.

Lawrence London was born sighted, but a childhood accident cost him most of his vision. His cousin George London relates that Lawrence's mother was more determined than anyone else to teach the boy how to live. Shortly after the accident, George London, relates, Lawrence's mother came into the hospital room with a set of



Historiographer Lawrence London

beads from the dimestore. Dumping them into Lawrence's lap, she told him to begin stringing them as his first task in learning how to "see with his hands."

Guided by his mother, teachers and professionals, Dr. London obtained undergraduate and graduate degrees from UNC-Chapel Hill. After graduation, he became first a part-time librarian at his alma mater, and then the full-time director of the rare book room there. Everyone was astonished at his ability to locate every book, with no guidance from anyone else.

Dr. London, a parishioner of Chapel of the Cross, was appointed historiographer by Bishop Edwin Penick in 1937. One of his first tasks was to serve as chairman of a committee to restore historic St. John's, Williamsboro. Dr. London researched the history of the church in Henderson County, helped raise money for the project and presided over the restoration. The committee began work in earnest in 1939, and St. John's was rededicated in 1956. (Dr. London remained on the overseeing committee until 1982.)

Believing his historiographer capable of achieving almost anything, Bishop Penick suggested that Dr. London write a biography of Bishop Joseph Cheshire (1893-1932). So Dr. London took on this job—drawing on Bishop Cheshire's papers in the UNC-Chapel Hill library—and the biography was published, to high and immediate praise, in 1941. To this day, Dr. London remains the foremost authority on Bishop Cheshire.

In the late 1950s, Bishop Richard Baker appointed Dr. London to a committee in charge of producing a history of the diocese. This history, a dream of Bishop Penick's as far back as the 1930s, would be a long time coming. The problems of coordinating a history, each chapter of which was to be written by a different historian, were formidable. However, even though neither Bishops Penick nor Baker would live to see the history's publication, it is scheduled to be published this coming September, much to the delight of Bishops Robert Estill and Thomas Fraser. At the book's completion, Dr. London breathed a sigh of relief and remarked that now he and his wife Dewey could find some time to travel. (Dr. London wrote chapter nine, "The Diocese in the First Decades of the Twentieth Century.")

During the winter of 1986, Dr. London decided to retire as historiographer. Plans already made by the Department of Records and History to honor him at Diocesan Convention

See **Dr. London,** *page 5*

A third way for Central America?

By William Bryant

Does the Diocese of North Carolina have a role in Central America, and, if so, what is that role?

That's the question Bishop Robert Estill asked those of us on the Task Force on Central America. He wasn't asking the question rhetorically—he genuinely was asking us to ponder it and give him our views.

We are still grappling with the question.

How would you answer it?

What, if anything, do you think our diocese should be doing in Central America?

Without doing a survey, I would guess that 85 percent of you have your minds already made up on the subject. I imagine there are three immediate responses:

1). A resounding No!

2). A resounding Yes!

3). A resounding cry: Not another article on Central America!

This article is directed toward those who *don't* have their minds made up. The article's purpose isn't to condemn the United States, nor to attack the Sandinistas. Instead, I'm asking you to read this, think about it, and help our Task Force answer Bishop Estill's question. (Note: I've shared the text of this piece with the other Task Force members, but the article's views are mine and don't represent any sort of "official" diocesan position.)

The answer to the bishop's question carries enormous importance. Our answer will say much about how we represent Christ and the Diocese of North Carolina. So I'd like to ask you to relax and clear your mind of predetermined ideas. And allow me to give you some history that incorporates both sides of the Nicaragua question.

Nicaragua: looking back . . .

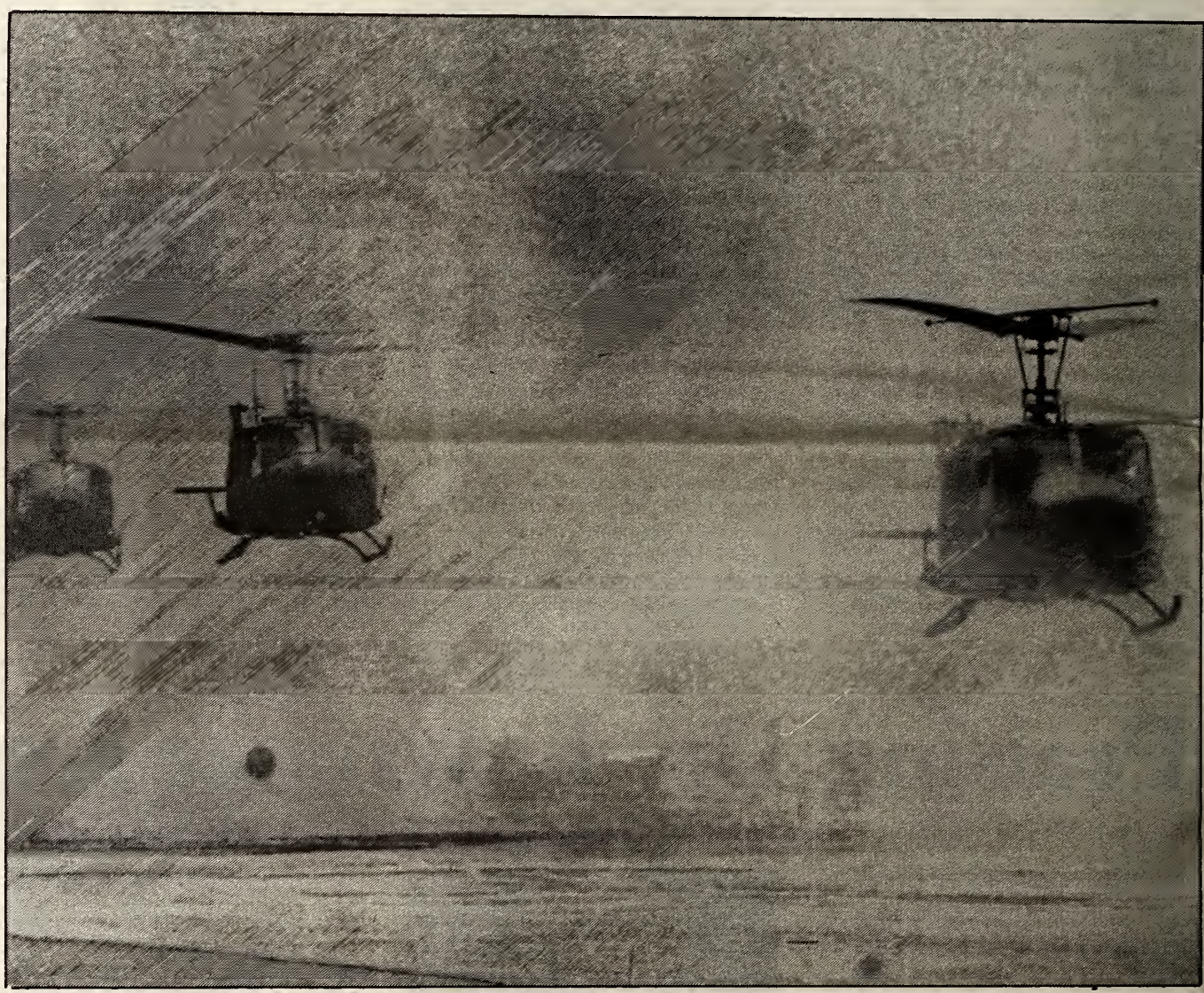
We'll focus on Nicaragua. While it has some problems peculiar to its specific situation, it will do as a representative of the general situation in Central America. Also, it's in the news every day, so almost everyone knows something about the country.

Let's begin in 1912. In that year, the United States sent Marines to quell an internal dispute between the Liberals in the city of Leon and the Conservatives in the city of Granada. We dispatched the Marines to protect our U.S. interests and to block European nations from gaining a foothold in Central America. Our Marines ran Nicaragua until 1925. During that time, a treaty was signed giving Nicaragua $3 million in exchange for so many economic and political concessions that the nation became a virtual U.S. colony.

The Marines weren't gone for long. In 1926, President Adolfo Diaz called them back to help him suppress a revolt by dissidents calling themselves the Liberals. The dissidents' chief aim was to rid Nicaragua of American influence. Eventually the Liberals accepted a compromise that resulted in the U.S. supervising Nicaraguan elections in 1928 and 1932 and the Marines being pulled out in 1933. One of the leaders of the struggle was Gen. Augusto Cesar Sandino, who continued to fight after the Liberals had accepted the compromise. From 1927 until 1932, Sandino and his guerillas were unsuccessfully pursued by 5000 U.S. Marines and 2500 Nicaraguan national guardsmen (trained by our Marines). When President Roosevelt recalled our Marines, Sandino laid down his arms.

A happy ending? Not quite. A year later, Sandino was having dinner with President Juan Sacaza to talk about Nicaragua's future. Leaving the presidential palace, Sandino was seized by members of the National Guard, hauled to the Managua airport, and machine-gunned to death. Sandino's brother and two friends also were assassinated. (Note: It is worth mentioning that current Nicaragua President Daniel Ortega was born and raised in the same part of the country as the murdered Sandino, the namesake of Ortega's Sandinistas.)

By now you will have noticed that the National Guard has played a large role in Nicaragua's history. In 1936, it gave the country the president who would rule it for 40 years. He was Anastasio Somoza Garcia. He was Sacasa's nephew. He was commander of the National Guard. And he was the man who ordered Sandino killed. Somoza and his family would hold power in Nicaragua until the followers of the man he killed wrested it away in the 1978 revolution.



Larry Boyd/Impact Visuals

Author asks if diocese can help still the guns in Central America.

Enter the Sandinistas

Together with two of his sons, Anastasio Somoza achieved total power in Nicaragua. The National Guard provided the muscle for the regime, and the U.S. supplied consistent and substantial financial aid. By the time Ortega and the Sandinistas unseated him, Somoza had built a personal fortune of perhaps as much as $350 million. He owned everything from the country's only airline to breweries to a Mercedes agency. He owned one acre in ten of all the arable land in Nicaragua. In a country with a per capital income of about $250 a year, Somoza was making about $1,000,000 annually.

All of this did not, of course, go unnoticed by Nicaraguans. Finally, two events catalyzed anti-Somoza forces. The first was the disappearance of about $50 million in U.S. aid sent after the Managua earthquake in 1972. Only about $14 million of the total $64 million given reached the people. The second event was the 1978 assassination of Pedro Cardenal. He was the publisher of the newspaper *La Prensa,* which criticized Somoza.

The end came in 1979. Things came to a head in a general strike against Somoza and his regime. As the strike paralyzed Nicaragua, Somoza made his move: He and his National Guard went on a rampage and destroyed nearly every factory in Nicaragua. Then Somoza slipped away one night, alighting on an island in Biscayne Bay, across the water from Miami. But our government refused to let Somoza stay, and he headed to South America. In September, 1980, he was assassinated while driving through the streets of Asuncion, Paraguay.

Somoza yielded his power to a five-member junta called the Goverment of National Reconciliation. The junta was succeeded by a committee of 12 persons representing various interests. The committee struggled along for a year before Daniel Ortega and the Sandinistas took over, promising free elections, a constitution and a democratic government.

Who are the Sandinistas?

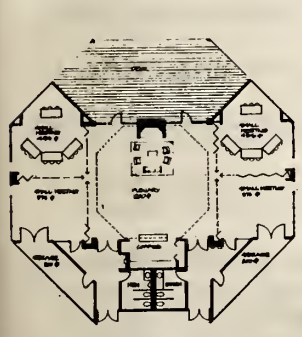
The group which then emerged is the Sandinista Front of National Liberation (FSLN). Its founding fathers were Tomas Borge, Carlos Fonseca Amador and Silvio Mayorga. Key FSLN members went to Cuba and Russia for training, and the group obtained backing from Colombia, Panama and Venezuela.

Since assuming power, the Sandinistas have done some things to improve the people's lot. Chief successes are improvements in health care and education. However, they have not effected the across-the-board democratic reforms Ortega promised. Various people ascribe various reasons for the shortcomings. Certainly you can't overlook the fact that the Sandinista

September 19:

Decision Day for Diocese

Insert for Special Diocesan Convention



Introduction

This special insert is a resource guide to the capital funds campaign on which delegates to the Sept. 19 Special Diocesan Convention will be voting. If approved, the $6,450,000 campaign will be the most ambitious such effort in the diocese in a half-century. This insert contains a chronology of key events leading to the special convention, some of the important documents in the process, the total goal of the proposed campaign, a breakdown of campaign priorities and some thoughts on the capital funds campaign from some of the active participants in the process.

The diocese's two most recent campaigns were fairly modest by comparison with the one now being considered. The earlier campaigns were:

—A $2 million effort, authorized by the Diocesan Convention of 1978, and conducted during 1979-1983. This campaign raised financial resources for the Conference Center, the Venture in Mission program and local projects.

—A $300,000 campaign launched by Bishop Edward Penick at the 1955 Diocesan Convention and with the purpose of generating funds to help mission congregations. Convention upped the bishop's request to $500,000, and the subsequent four and one-half year campaign produced a revolving fund now administered by the North Carolina Episcopal Church Foundation.

If approved, the capital funds drive will take its place as one of the diocese's highest priorities for some time to come.

If approved, and successfully conducted, the capital funds drive will produce substantial resources for the three major aspects of diocesan mission: the Conference Center, new congregations and outreach.

If approved, the capital funds drive will become a diocesan effort involving every congregation—and, for fullest success—every parishioner.

So we hope you will read and save this as a reference to some of the important aspects of the September 19 Special Convention and the capital funds campaign on which that gathering will vote. ●

John B. Justice, Editor.

Chronology of Key Events

January, 1983. At Diocesan Convention, Bishop Estill announces he is appointing a long-range planning task force. This group (which later become the NC 2000 Commission) is to be charged with studying and reporting on long-range planning for congregations and the diocese.

January, 1984. The Diocesan Convention passes a resolution instructing congregations to implement the General Convention's SWEEP process by June 1, 1984. The acronym SWEEP stands for Service, Worship, Education, Evangelism and Pastoral Care.

Summer, 1984. The NC 2000 Commission analyzes SWEEP reports from 58 congregations and writes a draft Diocesan Mission Statement.

Spring, 1984. The NC 2000 Commission circulates its draft mission statement to diocesan committees, commissions, vestries and others, for response. Then, incorporating these, the commission begins writing its final Diocesan Mission Statement.

January-February, 1986. The Diocesan Convention receives and approves the mission statement from the NC 2000 Commission. Convention passes an enabling resolution instructing that the NC 2000 statement be used as the basis for the diocese's long-range planning. Also at convention, Bishop Estill appoints a special task force to study the implications of the mission statement, and specifically, to study whether a capital funds drive is needed to help carry out the diocese's mission. This task force later becomes known as the NC 2000 Task Force.

Spring, 1986. The diocese's convocations receive, study and discuss the NC 2000 Diocesan Mission Statement. Convocations prioritize the needs of the diocese at these meetings. Results of the convocation meetings are sent to and studied by the NC 2000 Task Force.

September 29, 1986. The Diocesan Council selects the firm of Ward, Dreshman & Reinhardt to begin preliminary study for a possible capital funds drive predicated on the agreed-on needs of the diocese.

January, 1987. The Diocesan Convention enacts a resolution authorizing a feasibility study for a possible capital funds drive; the resolution directs the Diocesan Council and NC 2000 Task Force to report on goals, needs and priorities to a Special Diocesan Convention in the Fall of 1987. In the spring, Bishop Estill sets Sept. 19 as the date of the special convention.

May, 1987. Convocations meet to discuss a progress report from the NC 2000 Task Force. At this meeting, convocations discussed the four top priorities: youth facilities for the Conference Center at Browns Summit, outreach, new congregations and additional adult facilities at the Conference Center.

June 8, 1987. The NC 2000 Task Force approves a feasibility study done by Ward, Dreshman & Reinhardt's Bill Ralston. The task force recommends to the Diocesan Council that a capital funds drive be undertaken, and the priorities to be conference center youth facilities, land for new and expanding congregations and outreach work.

June 15, 1987. The Diocesan Council passes a resolution recommending to the Special Diocesan Convention a capital funds drive with a goal of $6,645,000 to generate financial resources for the three priorities recommended by the NC 2000 Task Force.

September 19, 1987. Delegates from all congregations will meet at Saint Mary's College in Raleigh and vote whether to launch the capital funds drive. ●

Bishop's letter

Dear Friends,

The Archbishop of Canterbury, Robert Runcie, has written in one of the pre-Lambeth study books, "Every Church needs to answer afresh in each generation the question 'What is God doing among us today?' That is at heart the meaning of renewal." Later in the same article, he reminds his readers that "renewal does not mean creating a better Church simply for its own sake." We turn inwards to look at ourselves . . . only as a prelude to turning outwards more effectively to the world."

These words were on my mind as I sat down to write my "Letter" for this issue. What we are proposing to the Special Convention of the Diocese in September has to do with the renewal of the Church. It has to do with our stewardship of our gifts. And, as Dr. Runcie has said, it has to do with our mission in the world.

Is this claiming too much? After all, we might get along without some of the things we have decided to raise money for. Yet, we who have been given so much are, I believe, called by God to share it and use it for the renewal of His Church. Better facilities for young people and families at our Conference Center can lead, if we are good stewards of those resources, to renewal in people's lives. More money for outreach beyond ourselves and for those in need can renew us as we fulfill our mission in the world. Establishing new congregations and assisting existing ones that are in areas of the Diocese which are not growing, can provide the space for renewal in Word and Sacrament that sends people into the world to "love and serve the Lord."

If the delegates to the Special Convention vote to proceed, we will be participating in Christian stewardship and renewal. Is there anything more important for the Church to be doing? I think not. For us to answer the question, "What is God doing among us today?" in our generation is a duty as well as a privilege. It gives us an opportunity to give back in some measure what He has given us.

Certainly there are other things that command our attention and that need our support, both within our Diocese and beyond. Many of our congregations have needs of their own. Our communities have needs, and there are vast areas of human need around the world. Still, at this time and in this place, the leadership of our Diocese has set these three priorities. It is my hope and prayer that we will rise to the challenge and that in doing so, we will share in the renewal of the Church and in the mission we all have to the world.

Faithfully,

+Robert W. Estill

Robert W. Estill

Suffragan Bishop's letter

Dear Friends in Christ,

When you stop and think about it, we are the inheritors of an enormously rich heritage. Men and women who have gone before us have made tremendous sacrifices in order to insure that the "faith once delivered to the saints" has been passed down from generation to generation. Not only are we the beneficiaries of that rich tradition, but we are also inheritors of the resources, buildings, property and programs through which that tradition has been communicated to us and to our children.

Most of us worship weekly in churches whose existence is due to those who went before us. Many of us, as children and teenagers, were first touched by the fire of Pentecost at a conference center like Vade Mecum or Kanuga. We live and act out our faith in a Diocese which has some trust funds as a result of the generosity of other generations—trust funds which make possible Diocesan programs of education, evangelism, outreach and the support of small congregations.

All of that has been given to us. We did nothing to deserve it, nor were we required to. It is there, part of our heritage and inheritance, because of our forebearers, and their vision, generous sacrifice and unselfishness. Our lives, and our experience in the Christian faith, have been enriched and enhanced as a result of that heritage.

We are now at a crossroads in the Diocese of North Carolina. We have spent the last several years attempting to catch a glimpse of the vision for the Christian church in the 21st century, and attempting to discern what God would have us do in order to bring that vision to fruition.

We have an opportunity now, if we so choose, to be builders of the heritage, and not simply passive recipients. We are facing a challenge which calls us to commit ourselves to invest in the future, and to provide a heritage for our grandchildren, and their children, and their children's children. The proposed Capital Funds Campaign will begin to do some of this. It will help provide a facility through which children and young people can be caught and captured by the vision of what it means to be a disciple of Christ. We can help provide, for generations to come, places of worship and fellowship like the ones in which we were nurtured as children ourselves, and in which we find our present nurture. We have the opportunity to provide resources which will encourage and empower the outreach ministry of the Body of Christ.

We are so privileged to enjoy the kind of inheritance which the sacrifice of others has made possible for us. I believe that it is now time for us to make the same kind of visionary and generous sacrifice for the sake of those who will come after us. It is indeed true that "all things come of thee O Lord, and of thine own have we given thee."

Faithfully yours,

Frank H. Vest, Jr.

Frank H. Vest, Jr.

Report of the NC 2000 Commission

(Convention, '86)

In 1983, Bishop Estill appointed the NC 2000 Committee to be responsible for "long-range planning for congregations and the Diocese of North Carolina." The Committee was later made a Commission. For two years information has been gathered about North Carolina, its projected needs and the needs and goals of congregations in the Diocese.

The 168th Diocesan Convention directed each congreagation to use the "S.W.E.E.P." (Next Step in Mission) process by June 1, 1984. This is a long-range planning process for congregations and is recommended by General Convention, the Presiding Bishop and our Bishop. S.W.E.E.P. encourages planning in the areas of Service, Worship, Education, Evangelism and Pastoral Care.

Fifty-eight congregations reported their results, and a summary of the collated responses was reported in the summer of 1984. The priorities and goals listed by these congregations from all convocations formed the basis for the development of a draft Diocesan Mission Statement and proposed goals and strategies. In spring 1985, these were sent to Dicesan committees, commissions and many others in the Diocese for comment and critique. There were thirty thoughtful responses to the drafts.

These responses have been incorporated into a rewritten proposed Mission Statement, goals and strategies, which are presented here for your consideration and action.

Report of the NC 2000 Commission

Goals and strategies, NC 2000 Commission. Mission Statement of the Diocese of North Carolina.

We fulfill our baptismal covenant by:

- *Deepening our spiritual lives as part of the worshipping community.*
- *Being faithful stewards of all that God has entrusted to us.*
- *Witnessing boldly to the Gospel in the world by word and example.*

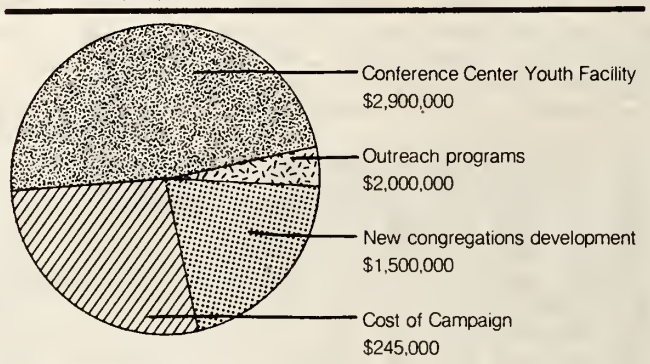
I. *Deepening our spiritual lives as part of the worshipping community.*

A. Offer ongoing educational assistance to congregations through appropriate Diocesan resources, i.e., the Education and Training Committee.

1. Continue and expand the Education for Ministry (EFM) program.

The Capital Funds Goal

Total Goal: $6,645,000



2. Develop a program of education in scripture and tradition that requires less that the four year commitment of EFM, using Diocesan and convocational resources.
3. Provide current and creative educational resources, i.e., videotape.
4. Develop a Lay Academy to enhance the practical skills in the areas of pastoral care, teaching and evangelism.

B. Assist people in identifying and using their gifts and personalities for ministry.

1. Prepare an annotated list of appropriate existing curriculum resources.
2. Develop an appropriate Diocesan level curriculum.
3. Provide leadership training for these materials users.

C. Develop spiritual and liturgical instructional models and resources.

1. Provide materials specific to Baptism, Confirmation, Holy Matrimony and the ministry of lay persons, bishops, priests and deacons.
2. Encourage the establishment of a western Diocesan center for spiritual retreat and direction.
3. Develop a network for training and support of laity and clergy as spiritual directors.
4. Conduct workshops to show the variety and richness of services in the Book of Common Prayer.
5. Develop a liturgically-oriented church school program.
6. Develop models for training lay participants in the liturgy-acolytes, chalicists, lay readers, altar guilds.

D. Continue to strengthen Diocesan and congregationally-based youth ministries.

1. Provide opportunities for young people to understand and carry out their ministries.
2. Recruit and train youth consultants to start new programs and strengthen existing ones.
3. Establish youth leadership training conferences for adults working with young people.
4. Complete the Browns Summit Conference Center youth facilities.

E. Expand ministries with young adults and college students.

1. Strengthen ministries at residential colleges.
2. Develop ministries at non-residential colleges.
3. Expand ministries with young single adults.

F. Address minority congregations' needs.

II. *Being faithful stewards of all that God has entrusted to us.*

A. 1. Encourage an understanding that vocational life is ministry.

a. Provide gift identification and training.
b. Provide training to be a servant leader in the world.
c. Develop and promote the utilization of parishioners' talents and positions of influence to assist the needy.

seeking opportunities for ministry both in growing and declining areas.

3. Enhance the Diocesan volume and level of female leadership, both clergy and lay.

B. Become faithful stewards of property and land.

1. Identify locations for new congregations and assist in acquiring land and/or buildings.
2. Continue to participate at state, national and world levels in land use policy.
3. Be active in over-all environmental concerns.
4. Develop a means to recognize and respond to the distribution of wealth and resources.

C. Become faithful stewards of finances.

1. Continue to see the tithe as the minimum Biblical standard of giving.
2. Review regularly congregational and Diocesan budgeting processes in light of the Biblical standard of giving.
3. Provide resources and trainig for congregational financial giving.
4. Develop a system for congregationally-based planned giving.

III. *Witnessing boldly to the Gospel in the world by word and example.*

A. Witness boldly through systems that affect people's lives.

1. Influence local, state and national legislation to enhance human welfare and protect human rights.
2. Create teams in parishes to deal with social concerns, e.g., unemployment, hunger, problems of teens and care of the elderly.
3. Provide creative education, giving Christian perspective, and giving Episopal Church stance on major social issues.
4. Encourage parishioners to have direct participation in social ministry.

B. Promote individual and parish memberships in the creative agencies that assist needy people.

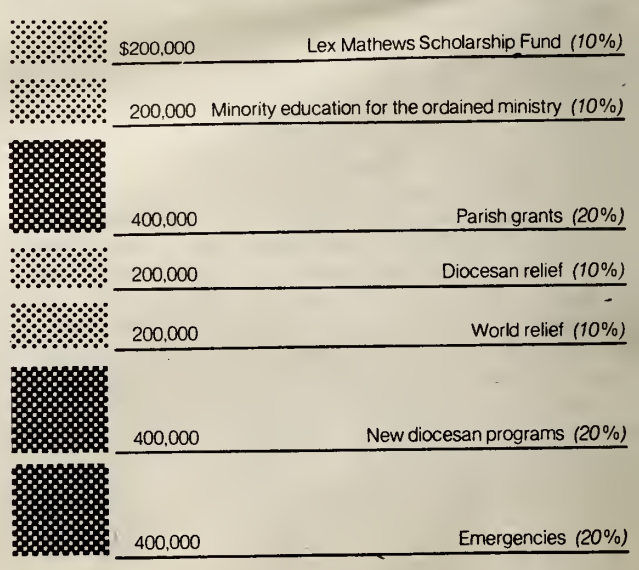
C. Schedule forums and round-table discussions with persons of various disciplines to talk about social issues and possible solutions.

D. Encourage congregational sharing of significant portions of budgeted income with outreach ministries.

E. Broaden and enhance our ministry in the areas of peace, justice, and human rights.

Diocesan Fund for Christian Outreach

Total Goal: $2,000,000



F. Enhance and support plans for ministries in urban and rural areas.

G. Expand prison ministry.

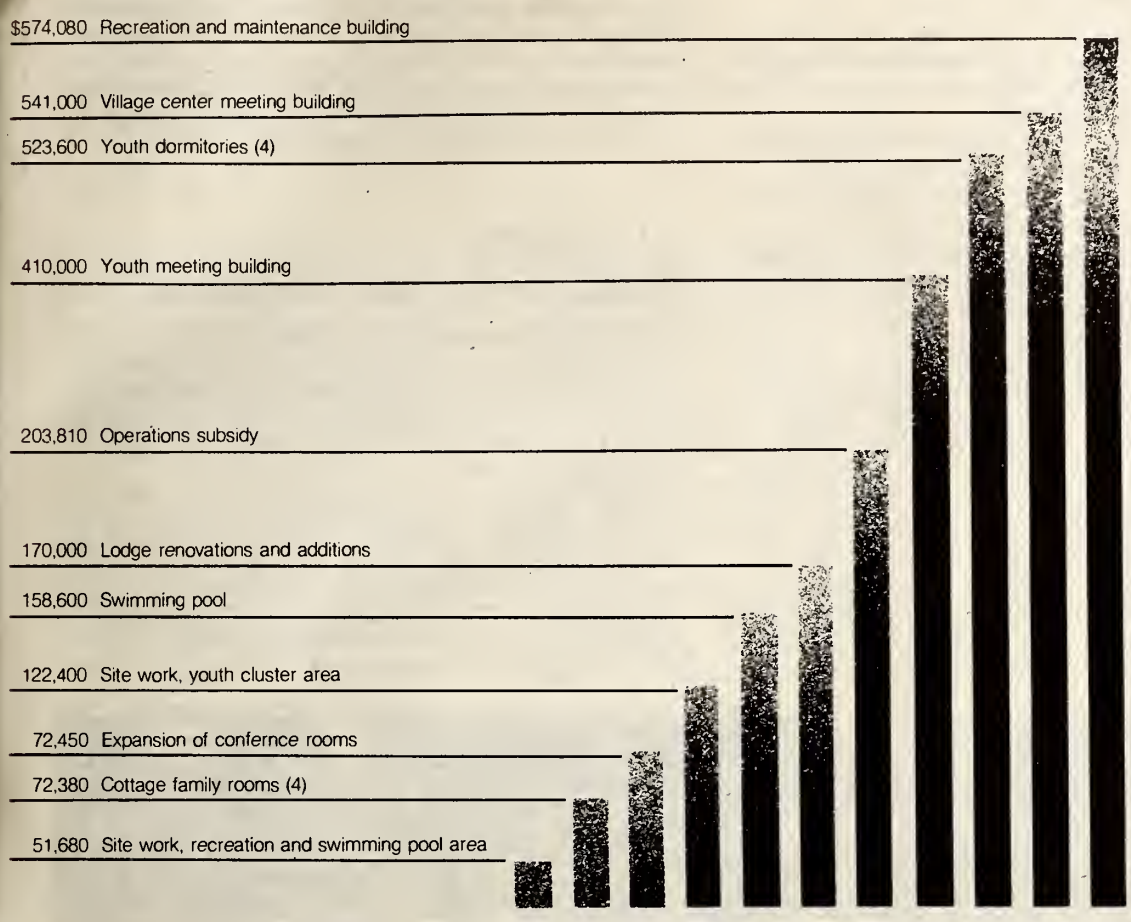
H. Support and broaden existing evangelism and renewal efforts.

1. Develop—out of the Anglican tradition meshing with liturgy and parish—an indigenous model for renewal that shows ways to witness to the faith.
2. Provide incentives for Episcopal intra-and extra-denominational cooperation in evangelism.

I. Re-examine the plan for support and expansion of mission work.

1. Expand our international concerns by relating ourselves to other dioceses.
2. Broaden and strengthen our ministry overseas. ●

Conference Center Youth and Family
Total Goal:$2,900,000



Diocesan Council Resolution (June, 1987)

The Diocesan Council feels called to recommend that this Diocese embark on a Capital Funds Campaign.

The Council feels called by the action of the Holy Spirit throughout our Diocese to a new commitment to our young people and families, to outreach and to growth. There is also a sense of urgency in our mission for the spread of God's Kingdom.

We therefore recommend to the Special Convention of the Diocese of North Carolina, to be held on September 19th, 1987 to accept a goal of $6,645,000.00 to be raised through a Capital Funds drive in our Diocese.

$2,9000,000 for the expansion of the Conference Center to include youth facilities and facilities for families with children.

$2,000,000 for Christian Outreach.

$1,500,000 for Mission Expansion and Congregation Development.

$245,000 Cost of Campaign.

The Diocesan Council also recommends that we employ the firm of Ward, Dreshman and Rhinehardt, Inc. to assist us in this campaign. ●

Long-Range Planning Resolution (Convention, '84)

Whereas Rt. Rev. Robert W. Estill, Bishop of the Diocese of North Carolina, initiated the process of long range planning at the 167th Annual Convention of the Diocese of North Carolina,

Whereas the North Carolina 2000 Commission has worked since 1983 to provide long range planning for congregations and the Diocese,

Whereas many congregations have participated in this process by using the national "S.W.E.E.P." (Next Step in Mission) program and by responding to the North Carolina 2000 preliminary report,

Whereas many other committees, commissions, institutions, and agencies of the Diocese have participated by responding to the preliminary report,

Whereas it is the intention of the North Carolina 2000 Commission that long range planning be a continuing process, therefore be it

Resolved that each congregation, convocation, institution, committee, commission, and agency of the Diocese of North Carolina be instructed to

1. Discuss the Mission Statement of the Diocese of North Carolina and adapt it to the work of its specific group
2. Identify specific areas in the report applicable to that group
3. Respond in writing on its own long range plans in light of the NC 2000 Commission's Mission Statement, and it be further

Resolved that this report will be sent to the NC 2000 Commission by September 1, 1986, so that the NC 2000 Commission may report to the 171st Annual Convention, and it be further

Resolved that at the 171st Annual Convention the Bishop be requested to appoint a new Commission to monitor the ongoing work of long range planning in the Diocese of North Carolina. ●

Plans for the Conference Center

Dick Hord, Director, Conference Center of the Diocese.

It is a pleasure to share my thoughts with you about the proposed expansion of our facilities here at Browns Summit. Since opening in mid-1981, the Center has steadily grown in usage by groups throughout the diocese. It has become a place apart for the Diocesan Family to gather for a multitude of purposes. In addition, other church and secular organizations use our facilities extensively. Over the years, the yearly diocesan contribution to the center has been reduced from $60,000 to $6,000. Having achieved a near break-even point in operations, the stage is now set for further expansion of our facilities.

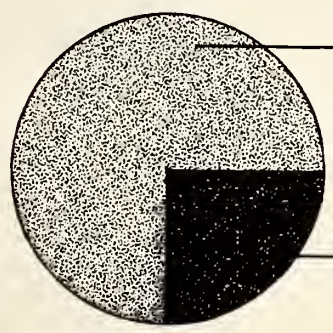
Providing for the needs of the youth of our diocese has long been the primary rationale for further expansion. Our present adult facilities are not conducive to good work with youth. Even so, Happening weekends are held twice a year for about seventy young people at a time. In addition, our annual Choir Camp has been very popular with our young people. Such success with inappropriate facilities points out how much more can be accomplished with proper ones.

The following would be provided in the expansion:

1. 4 youth cabins housing 24 people each for a total capacity of 96.
2. A youth meeting building centered among the 4-cabin cluster.
3. A multi-purpose gymnasium with an adjacent outdoor swimming pool.
4. A separate youth Dining Hall in the Main Lodge (replacing current meeting rooms in Lodge).
5. An adult meeting facility for up to 200 people (replacing lost meeting space resulting from the youth dining hall renovation).
6. Expansion of Cottage Conference Rooms in Cottages 2, 3, and 4.(Cottage 1 conference room expansion has been completed.)
7. Family sleeping rooms. Expansion of eight rooms to better accommodate families with small children.
8. A Guest Cottage. Providing various functions such as housing for clergy and accommodations for conference leaders.

In summary, several important points need to be stressed. The youth cabins will be adequate to house adults at other times who desire lesser accommodations at a more economical rate. The youth facilities will be available to outside youth groups. Large parish weekends can be better accommodated with the additional facilities. Finally, these comprehensive facilities will help us to better meet the physical, mental, social, and spiritual needs of all the people of the diocese. I hope that the vote is yes in September so that we can all move forward together empowered by God to accomplish this task. ●

Congregational Growth
Total Goal: $1,500,000



$1,000,000
Loans and grants for Congregational Support.
Disbursed by: N.C. Episcopal Church Foundation and Small Church Commission.

$ 500,000
Mission Expansion (including Land purchasing).
Disbursed by: Diocesan Council, Department of Mission and Outreach, and Department of Property Management

The September 19 Opportunity

John Thomas, Chairman, NC 2000 Task Force.

As I think back over the years of planning and meetings, and task forces and interviews, and surveys and reports, and hours of time generously given by the hundreds of Episcopalians from all over the diocese who participated in our long range planning process, I am overwhelmed. We've been trying to discern God's Will for us as a diocese as we move into the next century. I am also reminded of one of my favorite quotes: "For God so loved the world that He did not send a committee." And yet why is it that so many of us now see the greater potential that we have beyond our individual selves and parishes through the work that has been accomplished through this effort? The only answer for me is the enduring gift of the Holy Spirit which the Good Lord knew we would need to span the many diversities represented in our churches and parishioners and which allows us to move forward together to answer His call. What an opportunity we have before us.

I believe in the basics we learn as children in our church that we are made in God's image, that God is love; and that He is giving. That is what allows us the hope through faith, to accomplish all we want to in the proposed plan of action for our diocese. Look on it as an adventure in Faith—to move beyond ourselves—to provide the enabling funds and facilities to do so much more as the Body of Christ than any of us could do individually. The fellowship and communion we will share in this effort will far surpass the dollars raised.

We have been blessed in so many ways. We have first rate leadership in Bob Estill and Frank Vest, who through this proposed campaign, want to lead us to more certainly fulfilling our Baptismal vows. We live in a time and land of prosperity and we are being led to respond as always to God's call to us in our place and time.

I am reminded of a cartoon I saw several years ago in the comic strip, *Dennis the Menace*. Dennis' mother was discussing the true meaning of Christmas with him, and his summary line in the serial that day was quite profound: "If nobody gives, nobody gets." When we gather together in the name of Our Lord, it is amazing what we receive and what we have to give. We are made in His loving, giving image, and on September 19 we will have an opportunity to enter together into a significant program to do just that. ●

A Campaign Overview

Bill Ralston, Ward, Dreshman & Reinhardt

The Special Convention to be held on Sept. 19 at Saint Mary's College will consider a capital campaign among the parishes to fund the mission and ministry objectives of the Episcopal Diocese of North Carolina.

The proposal has been under development for several years. The "case" for the campaign—the compelling arguments that the diocese needs such an effort—is the result of the involvement and participation of Episcopal clergy and lay persons from throughout the diocese; and the case for the campaign identifies the areas of concentration felt urgent for parish and diocesan growth.

The success of a capital program is dependent upon a number of factors in addition to the strength of the case which presents the expressed needs and objectives within the diocese. Among other factors required for successful campaigning are available and committed leadership among clergy and lay persons who develop the campaign concepts; a constituency which, when informed, inspired and motivated, will respond to the undertaking and at a financial level commensurate with its ability and the needs being addressed; and, the willingness of parish leaders to follow a unified campaign plan with a specific starting and ending timetable. The Feasibility Study conducted in May addressed each of these essential campaign factors.

Tom Walters

Several adjustments were made in the "case" to strengthen the priority-needs emphases as expressed and recommended by parish leaders. The ability of the parishes to respond at appropriate financial levels was also considered in determining the maximum potential which could be sought in responding to diocesan mission needs.

The Plan of Campaign recommended by our counseling firm, Ward, Dreshman & Reinhardt, Inc., for the development of the program among the parishes is the most effective method and approach known for organizing a unified response by the parishes in a diocesan-wide effort. The plan was originated by our counseling firm and has been effectively applied in 107 other diocesan programs since 1953. The active involvement and participation of all parishes in the diocese is sought through the Plan of Campaign.

An objective of the Plan of Campaign is to provide the opportunity for each communicant to make an independent and personal decision concerning the program and commensurate with the communicant's ability, interest and circumstances. In the process of arriving at this objective, the approach of the Plan of Campaign seeks to thoroughly inform the people, establish a committee and organization of leaders in each parish adequate in number to reach every family unit without overburdening any leader, and to develop the program as a united, simultaneous and timed movement among all the of the parishes.

The Plan of Campaign will project a timetable of activities and emphases and will give specific date spans for various campaign events. Local parish leaders will be urged to follow the schedule as closely as practical to assure that developing momentum is built upon and extended. The plan is so devised that responsibilities are shared, and opportunities are provided for leadership education, training and preparation.

Ward, Dreshman & Reinhardt's principles of a Capital funds campaign are applied in developing the organizational structures needed to develop and administer the program in the diocese and in the local parishes. Major promotion, information and leadership training meetings will be scheduled in each of the convocations in preparation for the intensive effort which will develop among the parishes. ●

Introducing Ward, Dreshman & Reinhardt

The NC 2000 Commission and its Task Force has had as their partners the firm of Ward, Dreshman & Reinhardt, of Worthington, Ohio. The firm provided the NC 2000 assistance in conducting a feasibility study related to a potential capital funds campaign to fund the mission and ministry needs of the diocese.

This firm has served Episcopal institutions, missions and causes throughout its eighty-year history. The forms of service have included local parish capital and operating budget programs, diocesan-wide appeals and crusades, campaigns for secondary schools and higher education college and seminary programs. The firm directed the Venture in Mission Campaign of the national Episcopal Church. The firm has an impressive record of achievement in directing Episcopal capital funds causes. The chairman of the board and the vice president of Ward, Dreshman & Reinhardt, Inc., are Episcopal priests.

Bill Ralston was Ward, Dreshman & Reinhardt's representative who assisted the NC 2000 Task Force during the feasibility study. Bill is the senior active campaign director with Ward, Dreshman & Reinhardt, Inc. and is completing his 26th year as a campaign director and consultant.

Bill has considerable experience in serving Episcopal causes. Among the Episcopal programs served are local parish programs in Kentucky, Ohio, Lousiana and Arkansas; also, Diocesan-wide campaigns in Central Florida, Arkansas and East Carolina; also secondary schools including St. Stephen's of Bradenton, Florida, All Saints' of Vicksburg, Mississippi and Stacey Episcopal High School of Fort Lauderdale, Florida, and a feasibility study for Berkeley Divinity School of New Haven, Connecticut.

Bill is Ward, Dreshman & Reinhardt's nominee to direct the campaign effort in the Diocese of North Carolina contingent on Special Diocesan Convention action on September 19. Bill is the designated and assigned director for a $40,000 nationwide campaign scheduled in 1988-89 for the Reformed Church in America.

Bill is a native Virginian living in Staunton, Virginia. A Presbyterian, he is married to Norma Ellis of West Bridgewater, Pennsylvania. They are the parents of five daughters. ●

government has been fighting a war from the first day it assumed power. One of every two dollars in the Nicaraguan budget goes to the military; the country has the third largest military force in this hemisphere—only ours and Canada's are larger. It's no exaggeration to say the economy of Nicaragua is in shambles. The war hurts. The U.S. embargo on Nicaraguan goods hurts. And, in my opinion, their economy shows the inefficiencies characteristic of communist systems.

What about the Contras? Are they likely to topple the FSLN?

The Contras are, and have been, merely a nuisance to the Nicaraguan government. The Contras—these U.S.-backed troops, rounded up by the CIA at President Reagan's request and trained by Argentinians paid by the CIA—are unreliable and uncontrollable. Reports abound of Contra rapes, torture, kidnappings and mutilations of innocent people. I have seen the results of Contra attacks on farm co-ops, schools and hospital clinics.

The Nicaraguan people do not support the Contras. Nor do the Contras control any significant territory. The insurgent band is made up of former members of Somoza's National Guard, Miskito Indians (whom the Sandinistas have treated with a heavy hand), peasants and some disgruntled former Sandinistas. The Contras are in disarray and without leadership. In fact, in some ways the Contras serve the Sandinistas' purposes. The Ortega government often points to Contra violence to justify huge shipments of arms and other supplies from Russia and Cuba.

With this background, it's clear that peace won't come easily to Nicaragua. There are simply too many barriers. I see three chief ones:

1). The Sandinistas have taken a more centrally planned and ideological controlled course than the broad (if vague) ideal of democracy which most Nicaraguans hoped the FSLN would bring.

2). The economy is falling apart. The burden of war and the pressure applied by the U.S. embargo have created, and are prolonging, shortages of many necessities of life. Neither Russia nor any other Eastern Bloc nation has come through with the food, medicine, fuel, etc., so desperately needed by the Nicaraguan people.

3). The U.S. historically has resorted to military solutions for Latin American problems. This has been especially true when a real, or supposed, threat of Communism seems present. We continue to use rightwing dictatorships in our fight against communism.

In all this, is there any hope? Can peace be created in Nicaragua and the other Central America nations? Is there any room for trust?

I've taken you on a long journey in this article. From 1912 when our Marines were governing Nicaragua to 1987, when we find ourselves in a great national debate over whether our nation should once again step in and choose a side as Nicaraguans fight one another over their mode of government. I hope you're still with me, for it's now that I want to ask your help as the Diocese of North Carolina goes about deciding our responsibility in this matter.

Will participation tear our church apart?

We face a difficult and ironic dilemma in considering our role in Central America.

It is difficult because we must face the possibility that our church could be torn by entering on one side or the other. Nicaragua, and Central America in general, are highly emotional and politically charged arenas. They are dangerous places. The possibility of damage to the church is real.

Our dilemma is ironic because both sides claim we're getting involved to protect the people from the other side. We have a struggle between Ism's—capitalism and communism. And we both say we're intervening on behalf of the very people who are being hurt by continued warfare and political and economic failures.

I believe communism is a real threat to the U.S. and the rest of the world. I believe communism should never be taken lightly. I believe the U.S. needs to be militarily prepared.

But I wonder if communism is causing the problem in Nicaragua. I wonder if there is not another, neglected problem to which communism is a response. To me, the scary problem in Central America is that the average age is 16 and the population is growing explosively. Where are the jobs for the young, growing populations of the region? It's estimated that 70 million new jobs will be needed in Central America *in the next 10 years.* And this at a time when most Central America nations are already groaning under huge national debts. A time when refugees from Central America are streaming across our borders.

What is our response to be? To continue our predominantly military response to what we construe as the threat of communism? To build a wall along the Mexican border to thwart refugees? Or is there an alternative response? Could we, for example, make the economic plight of Central America one of our highest priorities? Could we commit ourselves—as a nation, as a diocese, as a church—to helping these people help themselves? Cubans are working by the thousands in Nicaraguan clinics, schools, construction projects, and so on. Self-interest? Sure, but the fact remains that the Cubans are helping sick people, teaching Nicaraguan youth, building homes and factories, and so on. Where are we? Shall we leave this sort of help to others? Should the church be considering alternative responses?

Rhetoric and emotionalism are splitting this country apart. I ask whether the church is called on to reconcile our people. Who other than the church still has the credibility to be heard and believed? Who better than the church can help this country reevaluate our priorities as a people?

I am not speaking of the church as a maker of foreign policy. I am speaking of the church as a force for exploring the roots of the problems and finding real ways we can learn to deal with one another through prayer and faith. Is this not what Christ is asking of us? I ask whether the church has these reponsibilities:

1). To help us become more aware of our own and our neighbor's needs.

2. To help reconcile us to one another and unite our desires to resolve problems, at home and throughout the world.

3. To involve itself in programs that help people help themselves.

Do you think these are our roles? Are there others?

The bishop's question that began this article is an ongoing one. You've heard my views. Now let me hear yours. I and the Task Force on Central America will carefully consider your views before we report back to Bishop Estill. Please send your response to: Bill Bryant, 130 Highland Rd., Southern Pines, NC 28387. ●

Bill Bryant is a communicant of Emmanuel, Southern Pines.

Christianity / *from page 1*

that would mitigate the suffering of the poor and landless. What we commonly call "foreign aid" is more likely to be given in the form of military supplies and weaponry rather than economic assistance that would help to alleviate the root causes of social disorder.

"The Church is called to live in solidarity with the poor and the powerless, but it also has responsibilities toward the powerful," say the authors of the Lambeth planning document. As persons who are, comparatively, well off and who have access to power to some degree, how are we to discern our own responsibilities toward the poor, both in our own country and in other lands?

Christians can assume personal responsibility to perform acts of charity to benefit the poor and the powerless. Moreover, we can work to advocate public policies that would help to develop the economies of Third World countries in such a way that the poor and powerless would benefit from that development. In doing so, we need to recognize the corresponding responsibility to pay the taxes to finance these efforts for the sake of the common good of humanity.

The Christian community has, from time to time, spearheaded movements transcending the self-interest of their members. One thinks of the antislavery movement, as well as the social reform movements that produced such benefits as public health laws, Social Security and child labor legislation. Social progress requires the support of powerful and influential people who are motivated by concern for others, as well as those motivated by self-interest. Christians, guided by our Lord's command to love our neighbors, can contribute that spirit of selfless benevolence which can move societies in positive directions with a minimum of violence and a maximum of long-range stability and order.

Many of the bishops attending Lambeth will be coming from countries where the Church lives a very precarious existence. Issues of their relationship to the social order and the political structures are crucial—matters of life and death. Christians in the United States enjoy the privileges of life in a peaceful and well-ordered democracy where religious convictions are respected, and actions to influence public policy are, if not always welcomed, at least tolerated. Those of us who have political convictions influenced by our religious faith have a special obligation to act on those convictions on behalf of our fellow Anglicans—and indeed, our fellow human beings throughout the world. ●

Dr. London / *from page 3*

suddenly became retirement plans. And a particular difficulty was involved: how to get the modest Dr. London to Convention in Winston-Salem without letting him know of the honor he would be paid. It took all the skills of his wife Dewey and his cousin George to get Dr. London to Convention at all.

At Convention, he stood patiently while the department read off his laurels. Then Bishop Frank Vest called on the 600 or so delegates and friends to give Dr. London something which he could appreciate—the delegates rose as one and gave him the greatest ovation heard at Convention in many a year. In the background stood his wife Dewey, his constant supporter, assistant and chauffeur for all these years. Her loyalty alone will add many stars to her crown. In the background, too, stood cousin George with tears streaming down his cheeks. That night Bishop Estill again honored Dr. London, and again he received an ovation.

Dr. Lawrence London's career stands on its own professionally. Anyone dedicated enough, and with a some professional training, can do the historiographer's job. But what shines about Dr. London's long career is his demonstration of what it is possible for a person to become: His life has been an unfolding of the possible. ●

Frank Grubbs, a communicant of St. Paul's, Cary, is historiographer of the diocese.

Christians called to anger?

By Sally Carter Erickson

Jesus was a person full of passion, grief, anger. In the third chapter of the Gospel of Mark, we taste his passion in a powerful confrontation with the Pharisees. He challenges their rigid and stupid adherence to legal customs forbidding healing on the Sabbath.

At synagogue, Jesus asks: "Is it permitted to do good or to do evil on the Sabbath, to save life or to kill?" The Pharisees are silent. Jesus quietly focuses on each person; his eyes move around the room, full of anger first and then full of sorrow. It is a poignant moment: The lines in his weathered face make it clear he is outraged by injustice, fearless in the face of human authority. Jesus confronts each person present with his or her own rigidity and challenges each to change. His challenge meets deep resistance. These are terrified people. The tragedy of their inability to respond, to seek the healing he offers, floods his being. His eyes become deep pools of sadness. So much of humanity is deaf to his message. Now he breaks the law. He heals on the Sabbath, restoring wholeness to one, the man with the withered hand.

Jesus' passion, his anger, sorrow and power threatened the Pharisees. They were unable to let go of control, to become vulnerable to their own brokenness. Instead, these frightened men immediately leave to begin planning how to get back in control of this increasingly out-of-control situation.

Have things changed much since Jesus confronted the Pharisees? Are openly expressed anger and grief any less threatening to either authority or intimates? Sadly, it seems we've made only a little progress.

Again and again I urge my psychotherapy clients to look for their anger. Repeatedly I see them having to work through layers of shame and self-doubt to finally get their hands on that powerful voice inside themselves. That voice has been lost amid years of parental and societal disapproval. Once in touch with anger they still face a mountain of doubt and shame about openly expressing it. They fear being labeled crazy or out-of-control, of losing jobs or relationships. In many cases their fears are justified. Our culture values keeping the lid on. Control of feelings, maintenance of one's "cool," skillful manipulation, win time and again over becoming vulnerable, sharing the depths of oneself. Even assertiveness training courses teach highly controlled, "appropriate" expression of anger. What is it we fear and does our faith speak to this issue?

I think it does. My own experience is that feeling and expressing anger has meant living into a deeper wholeness in myself, paradoxically freeing me to love other people with fewer conditions, offering them deeper acceptance and understanding.

Recently it hit me that I had resented a friend of mine for a long time. This was a person with whom I had shared my faith journey in the past. Three years ago I shared my anger and disappointment with him about an issue that had come between us. I was quite confrontive and he had felt my anger was out of line. He said if I ever again directed excess anger toward him that it would be the end of our friendship. I refrained from expressing any anger toward him for three years. That put serious limits on our closeness, but rather than risk the total loss of the friendship, I chose to hold back. I decided now that I needed to reopen the subject. I needed to talk about my resentment at his apparent unwillingness to hear my anger, about my sorrow at the limits on our relationship, and about what in him had been behind such a controlling response.

As we began to talk I felt what I have feared throughout most of my life—rejection and shame as he spoke of times in the past when I had expressed anger out of proportion to the situation. Tears welled up and streamed down my flushed cheeks. I'd felt this same way when as a child someone had ridiculed my feelings or denied my truth. This time, however, instead of backing down, I spoke from the depths of my more recent adult experience. I let go of control and spoke openly out of some deep place inside. This is what I said:

I believe we are called as Christians to be present for one another in our grief, our rage, and our brokenness, to be agents of healing for one another. We can never be sure that our anger will be in exact measure to the situation. We need relationships within the Christian community—not just behind therapists' doors—relationships where we can find affirmation and acceptance whether or not our feelings exactly match the situation. We need affirmation that we have a right to the depths of our rage; we need understanding that things in our lives have wounded and violated us deeply. And we need the kind of acceptance that also acknowledges that some of the anger belongs to the present situation . . . acceptance that makes it okay to ask one another to look at how our woundedness violates others. This is what healing is about. This is what I want for myself and what I want to offer to you.

G. Doré

"Jesus' anger and passion threatened the Pharisees."

Released into peace

Some deep truth was revealed to us out of what I said. I felt released into deep peace and confidence. My friend affirmed what I had shared. He also confided that he felt pretty limited when it came to being able to hear my anger.

"What is it," I asked my friend, "that makes it so hard for you to hear my anger? What is it like for you when I am angry?"

"I feel like the earth is opening up and is going to swallow me whole. I feel like I have to run or somehow get control of the situation or I will be lost. I feel terrible."

"Where does that feeling come from for you?" I asked.

"My father was mentally ill when I was a child. I am only now beginning to understand how seriously ill he was. I was terrified of his anger. I had to find ways to deal with that terror. Often I just ran out of there. As an adult I have always taken control in those kinds of situations out of fear."

John Justice

Sally Carter Erickson, daughter Sarah

"And what about *your* rage at having to deal with such a terrible situation as a child?" I asked.

"Oh, geez, I haven't even begun to work on *that*. The idea of letting myself feel angry at someone so sick is almost unthinkable. But I know the rage is there. I have hope for deeper healing in the future."

My friend's story touched me. His vulnerability about the source of his limitations and also his hope for healing represent a position totally opposite that of the Pharisees, who admitted neither limitations nor need for healing.

Through anger, wholeness

I believe that both my friend and I are called, in faith, to something we may not often be capable of: to become mediators of unconditional love for one another. And, paradoxically, I believe we are also called to be unconditionally ourselves—sinners, broken, often missing the mark with our feelings. We are sinners called to embrace our own and other's woundedness, grief and anger. What keeps us from being able to better answer that call, especially when it comes to anger?

Probably many of us, like my friend, were frightened as children by adults whose anger seriously threatened our emotional or physical wellbeing. It's likely few children are totally spared encounters with abusive adults, be they parents, teachers or other authorities. Children are cognitively unable to deal with abusive adults. They are often utterly powerless. Many adults, although they have walled off all recollection of abusive events from early years, still carry deep fears of their own and others' anger. Our cultural mores around anger undoubtedly stem from these fears.

Jesus called the Pharisees to new life based on deep, real relationships replete with anger and sorrow as well as joy and healing. Jesus called them to wholeness. I believe he calls us to wholeness as well in every aspect of our lives. Somehow that means coming to terms with anger, learning to embrace it and understand it, rather than avoid it—to accept it in ourselves and in one another.

Having deeply heard and understood one another, my friend and I experienced the warm reconciliation that results from being truly vulnerable. I was no longer suffering resentment, because I now understood and accepted my friend's brokenness and pain around anger. Together we were able to taste that sweet hope of deep, caring, healing community. ●

Sally Erickson is a therapist in Pittsboro and a communicant of St. Bartholomew's.

Letters

Communicant's a good thing

THIS NOTE is being written to offer my heartiest congratulations on being voted the best church publication by the national Episcopal Communicators for the second year straight.

It seems the judges know a good thing when they see it.

The Communicant is by far the best when it comes to Episcopal publications.

Congratulations again and keep up the good work.

Thank you for a great newspaper.

Mary Virginia Morris
Church of the Messiah, Rockingham

Please, no name-calling!

THERE WERE SEVERAL items of interest in the April/May issue.

First, I learned why we do not yet receive *The Communicant* first-hand after many months of residence in North Carolina. And now we have new hope for the future.

Second, among several fine articles, I appreciated two in particular—"Storm around Spong", and "Can we talk about sexuality?" Having read brief newspaper accounts of the goings-on in New Jersey I appreciated this full report.

And I would commend the Rev. Brettmann's fine article, and particularly its section 2, to those angry letter writers who do not seem to approve of the Rev. James Lewis and his early remarks. Jim Lewis rightly points out that many things in our world are up for discussion and possible change. Not just sexuality. The angry writers underline the very point the Rev. Brettmann is making. Can we talk about any of the important issues of the day without name-calling and finger pointing? Apparently for a number of people in this diocese we cannot. What a pity!

Henry Vess
St. Pauls Church, Cary

Growing astonishment

MY ASTONISHMENT GROWS with the leadership of our church and with *The Communicant*. In your latest issue the bishop calls for understanding and acceptance of homosexuals while our new director of Social Relations equates Jerry Falwell with the devil. Surely the show biz evangelists are a ludicrous lot but it seems that Christian forbearance might extend to all of God's children.

Or, as the director would say—all of her children. This sex transference not only negates the generic term mankind but will require a retranslation of the Bible to its detriment—from Jesus' directive, to praying "Our Mother who art in heaven" to the Old Testament prophets' thundering, "Thus saith the Lady"! Times are a-changin' indeed.

Juliet H. Davis, Greensboro

Capital funds off-track?

IN REVIEWING *"The report of Progress By the NC 2000 Task Force to The Convocations in Meeting May," 1987,* it appears that the objective of the Task Force has been diverted from its intended mission.

As per sub paragraph (e) on page 1, the listing of priorities should relate to capital needs based on the objectives of the Long Range Plan.

On page 14, priorities 2 and 3 do not, in my mind, relate completely to capital needs but rather to social programs.

Capital needs, in the business context, means equipment; land; building and those tangible things that improve the physical aspect of a program. How in the world does "Continuing Education for Clergy and Laity" become part of a capital expenditure program?

Possibly with a more defined view on the part of the Task Force as to capital needs, the minimum figure could be or should be more like $4.5 million rather the $6.99 million.

Alan L. Jones
All Saints', Charlotte

EDITOR'S NOTE: The goal for the capital funds drive is expected to be $6,645,000.

A plea for unity

BROTHERS and sisters, I humbly implore you, I earnestly beseech you, please . . . for God's sake, *do not leave the church . . . do not leave this diocese.*

I have diligently searched the Scriptures and nowhere do I find that we are required to *agree* with each other. However, our Lord Jesus commands us—and this is not an option—that we are to *love* one another. The recent "tempest" carried on in the letters column of *The Communicant,* following the thoughts of the recently appointed director of Christian Social Ministries for the Diocese makes me heartsick.

I shall neither uphold nor decry the Rev. James Lewis' thinking. Each man can determine for himself whether Rev. Lewis represents his point of view or not. To be sure many of his beliefs are extremely radical for our conservative diocese. But so what? Perhaps some of our beliefs need to be examined in the light of Scripture, or challenged through someone else's perspectives.

Jesus not only told us to love one another, we are admonished by Him to love our *enemies.* Can we put it into practice? We must!

Martin Allen
St. Christopher's, Charlotte

Please: learn about Lewis

WE ARE WRITING to encourage readers of *The Communicant* to keep an open mind about the new ministry of the Rev. Jim Lewis as director of Christian Social Ministries. It was hard for us to believe that the Jim Lewis who was being excoriated in the letters of a recent issue of *The Communicant* was the same person who has provided such positive and inspiring leadership to us as a newly formed chapter of the Episcopal Peace Fellowship. We recalled, however, that Lex Mathews did not have it easy in the early years of his ministry. Even when many churches were feeling revitalized by his leadership in discovering ways to feed the hungry and minister to the poor, there were critics in the church charging that this was not God's work. Those of us who feel that we have grown in our understanding of ministry to the world through the programs that Lex established need to open our eyes and ears to the challenges we are hearing from Jim Lewis. If his message is new or uncomfortable, that may be a clue to us that perhaps we are hearing the Gospel, which often makes uneasy demands on our lives.

Some of us heard Jim Lewis at Diocesan Convention and were deeply moved by his vision. Others heard him give an address on Peace Pentecost that was a profoundly Christian challenge to be peacemakers in a dangerous world. We are excited by his energy, moved by his deep commitment, and challenged by his understanding of what it means to work for God's justice and love in the world. We urge all who have not yet heard him speak to take the next opportunity to learn for themselves about Jim Lewis, our new director of Christian Social Ministries.

Sara Stohler, Leta Vess, Jane Lambert
For Episcopal Peace Fellowship, Raleigh

Thank God for Lewis

AS USUAL I had been looking forward to the arrival of *The Communicant.* As usual I was not disappointed. Once again I was enjoying the excellence of both reportorial and creative writing that I have come to expect in my diocesan newspaper. Arriving at the "Letters" page, however, my enjoyment changed to concern, and then to full-blown horror as I read responses to the article on Director of Christian Social Ministries Jim Lewis and his speech at Diocesan Convention (*The Communicant,* February/March 1987.) The overwhelmingly negative reaction to the Rev. Mr. Lewis and to his agenda for addressing the grave political and social concerns of the world in which we live and attempt to find our being as Christian people left me frightened, frustrated, and pessimistic indeed about the state of my church as represented by those writers, lay and ordained.

Thanks be to God that, in the midst of our profound blindness and deafness, individuals still exist who have the vision and courage to whole-heartedly embrace the truly radical nature of the Gospel message. This diocese has been blessed with the presence of one such individual in the person of Jim Lewis. May we, in turn, have the vision and courage to accept the challenge of living in "interesting times."

Pat Baker
St. Michael's, Raleigh

Bishops have moved

THIS MONTH'S columns by Bishop Robert Estill and Suffragan Bishop Frank Vest are found in the special capital funds insert.

Calendar

October 4, Holy Trinity, Greensboro: *Deacons' ordination. 6 p.m.*

October 11-18, Kanuga Conference Center. *See the leaves at Kanuga. Recreation, worship, crafts, sports. Contact: Kanuga, Dept. C, Postal Drawer 250, Hendersonville, NC 28793.*

October 16-18, Christ Church, Charlotte: *"Empowered for Service." Bishop William Frey of Colorado leads an evangelism conference. Contact: Richard Giersch, Rt. 6, Box 349-A, Lake Wiley, S.C. 20710.*

October 19, St. Timothy's, Wilson: *Quarterly meeting of deans and wardens.*

October 27-28, Trinity Center, Salter Path: *LARC Conference (Lutheran-Anglican-Roman Catholic). Contact: the Rev. Richard Callaway, 919-782-0731.*

October 30-November 1, Camp Caraway, Asheboro. *Fall Youth Conference. Contact: Frances Payne, 505 Woodlawn Ave.,Greensboro, NC 27401.*

November 8-9, Conference Center, Browns Summit: *Annual Secretaries Conference.*

November 13-15, St. Christopher's, Charlotte: *Dennis and Rita Bennett, a conference on "The Holy Spirit." Contact: St. Christopher's, 1501 Starbrook Dr., Charlotte, NC 28210. (See Around the Diocese, page two.)*

November 14, Duke University, Durham: *Acolyte Festival and Duke-State football game.*

November 25-29, Kanuga Conference Center. *Thankgiving at Kanuga—a home away from home for families and singles. Thanksgiving feast, Eucharist, relaxation. Contact: Kanuga, Dept. C, Postal Drawer 250, Hendersonville, NC 28793.*

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A California experience

BY KATHERINE OSBORNE

THIS PAST FALL, my husband Bob and I flew to California and traveled the state for 10 days. On the night before we were to return home, he had a heart attack. Every step of the way I felt that we were being looked after, and it is this experience that I want to share with others.

We had checked into a motel near the San Francisco airport so we could leisurely return our rental car prior to our morning flight home. I was troubled because Bob had not been feeling well all day and had been having some chest pain. About 2 a.m. he woke me and said he was afraid that we'd better go to an emergency room. On arrival, Bob was taken back into the examining room and the doctor on duty called in a cardiologist. Sitting alone in the emergency waiting room at 3 a.m., 3000 miles from home, I felt numb . . . but not panicky. Even here I could not succumb to despair. Formal prayers wouldn't materialize, yet words, phrases, breath-prayers flitted through each conscious thought. And I was not alone.

The cardiologist admitted Bob to the coronary care unit and the nurse there said, "Would you like to stay in a guest room in the hospital?" Here again, through the hands of others, I was taken care of. This hospital, a safe haven, became home for the next 17 days.

I kept remembering something Catherine Marshall had written—that the word comfort is derived from *fortis,* meaning strength, or strong. "God comforts us," she wrote, "with strength by adding resources. His way is not to whittle down the problem but to build up our ability to cope with it."

I had to inform Mayo Little, our rector at St. Luke's, Salisbury, of our situation that I couldn't be present for the upcoming vestry meeting and church bazaar. Through him came the greatest blessing of the entire incident. Mayo contacted Stuart P. Coxhead Jr., rector of St. Paul's in nearby Burlingame, and he came to see me. Assistant Rector Susan Auchincloss soon followed, and I visited in their parish. As I did, I was physically and mentally nourished and comforted.

I seemed to connect with each person at St. Paul's in a new, vital way. I was reminded of Paul Tournier's words: "God guides us . . . It was he who made us meet this man, made us hear that remark, read that book, with all the decision consequences they have had on our lives." A meditation I heard at St. Paul's led me to the Mercy Center, a nearby Catholic convent, retreat center and book store. There I found *Who Dies,* a book which made me understand that especially now I must appreciate each day and live it more fully. Afterwards, the sunny days—and they were all sunny—were even brighter.

Henri Nouwen writes, "I am still searching for inner peace for creative relationships with others and or the experience of God." The Rev. Alan Jones writes that "our commitment to Christ not only calls us into community but also invites us to come to terms with who we are in our solitude and aloneness." These two ideas intertwined in the answers that I found in this California experience. In my aloneness, I did find a new dimension in myself; in the solitude, I found a calm, reflective feeling of wellbeing. Attending church at St. Paul's, meditating in the Chapel at the Mercy Center, sitting quietly at Grace Cathedral—these activities were "meet and right." Although alone, at no time did I feel lonely. A presence, a sunlight was always there.

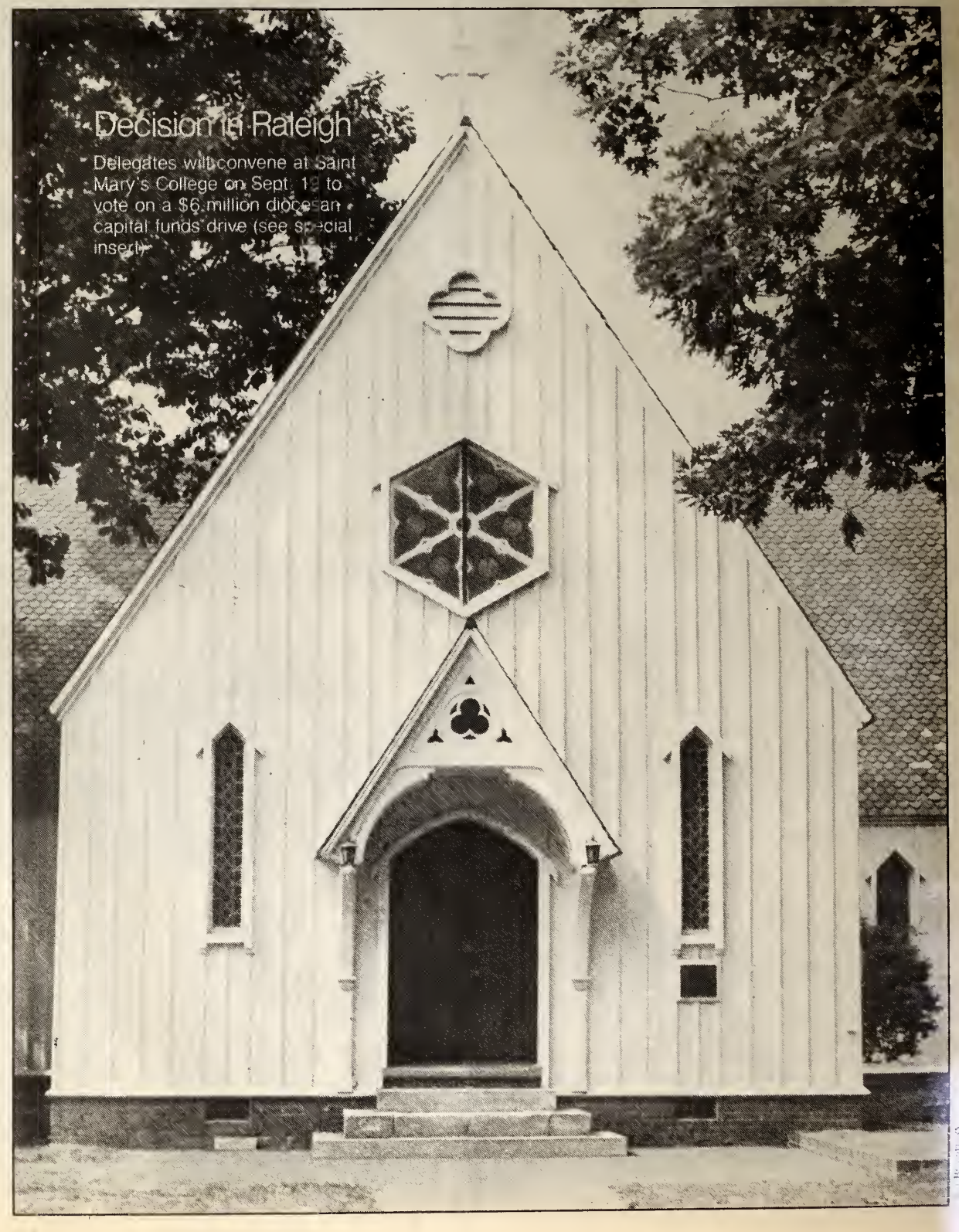
Paradoxically, while I was appreciating solitude more and more, I was also struck by a recognition of the true value of the Christian community. I realized I would always want, cherish and need a church family. It is a dimension of my life that I will not or can not ignore.I saw the reflection of the Spirit in the members at St. Paul's, in the calls and cards from my friends at St. Luke's and the new contacts in the hospital. One took me into San Bruno, to pray for Bob. The many kindnesses overwhelmed me.

The doubting Thomas that resides somewhere in deep recesses of my mind wants to touch flesh and wounds. I have no proof that I can offer to myself or anyone of the experience of God. I can say that I walked in a golden light that spread its warmth and wellbeing in my life and that it was a time of great thanksgiving. Dare I ask for more? ●

Katherine Osborne is a communicant of St. Luke's, Salisbury. Her husband Robert recovered from his California illness, but died of a heart attack in May of this year.

THE COMMUNICANT

VOL. 78, NO. 5 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA SEPTEMBER 1987



THE COMMUNICANT

VOL. 78, NO. 6 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA OCTOBER 1987

Capital campaign given go-ahead

BY JOHN JUSTICE

THE LARGEST capital funds campaign in the diocese's history is now underway.

Delegates to a special diocesan convention in Raleigh Sept. 19 voted overwhelmingly to undertake a $6,645,000 drive.

Present were 253 lay and 124 clerical delegates representing 104 congregations. They voted this way: 191 lay people voted for the campaign, 47 against; 98 clergy voted for it, 16 against.

Also during the daylong convention at Saint Mary's College, Bishop Robert Estill announced the campaign's Executive Committee. The 10-member committee, which held its first official meeting immediately after the convention adjourned, is chaired by Al Purrington III of Christ Church, Raleigh. (See page four for a list of committee members.)

Delegates approved the campaign exactly as called for in a resolution read by the Rev. B. Daniel Sapp, rector of Christ Church, Raleigh. No changes were made in the total campaign goal or the proportions to be received by the three target areas.

Of the total $6,645,000, $2.9 million will go to build youth facilities at the Conference Center at Browns Summit; $2 million is earmarked for outreach programs; $1.5 million will be used to buy land and otherwise help new and developing congregations; and $245,000 will be applied to campaign costs.

(The capital funds graphs in the September *Communicant* contained some errors; correct graphs are given on page four of this issue.)

The big decision took about three hours to make—the bishop's gavel hammered down at 11:35 a.m., and the benediction came at about 2:30 p.m.

Campaign questions, answers

Nearly all of that time was given to questions and answers and discussion of various aspects of the capital funds campaign. John Thomas, of St. Stephen's, Durham, served as moderator for the session. He is a member of the Executive Committee for the campaign and was chairman of the NC 2000 Task Force that guided the study phase of the project.

Thomas fielded many of the questions himself and relayed others to a number of people: Bill Ralston, campaign consultant; Frances Payne, diocesan youth coordinator; Al Purrington, executive committee chairman; and Bishop Estill.

A number of questions were aimed at eliciting specific information about the campaign: How much will parishes be asked to give? How will a parish's target goal be determined? What about parishes operating their own fundraising drives? What exactly will the firm of Ward, Dreshman & Rhinehardt (WD&R) do to earn its $190,500 fee?

Bishop Estill, reporters, convention delegates.

No mandatory assessments

Thomas stressed that parishes will not be given a mandatory assessment. Instead, the Executive Committee will use a formula to compute each parish's target goal for giving. Thomas said there was no way at the time to even speculate on specific target figures for parishes.

If a parish has particular financial obligations and thinks its quota should be lower, it can talk to the Executive Committee about an adjustment, said Thomas, emphasizing that parishes are free to accept or reject the goals set by the committee. "We will be happy to accept any amount from any parish which has followed the steps of the campaign plan," Thomas said.

The plan is one devised by WD&R, and Bill Ralston terms it "a time-and

See **Convention**, *page 4*

Brand-new history of the diocese

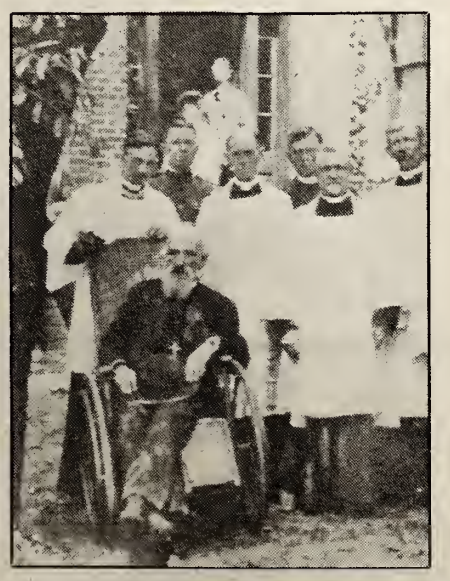
BY E. T. MALONE JR.

OUR CHURCH has a great history in North Carolina, but previously it has been told only in bits and pieces. Now a handsome new 627-page volume changes all that.

The Episcopal Church in North Carolina, 1701-1959, published this month, serves not only as a history of this diocese but also as a chronicle of Episcopal experience for the entire state from the colonial period to the middle of the 20th century. Seven of the 13 chapters treat the period prior to the 1883 division of the diocese, and two other chapters are devoted to the Diocese of East Carolina and the Diocese of Western Carolina.

It is a book that every church—indeed, every Episcopal household in the state—should own. Although many scholars over the years have written pamphlets, articles or books about individual churchmen or phases of the North Carolina church's past, incredibly, no one until now had completed a comprehensive history of the whole.

Edited by Lawrence Foushee London, recently retired diocesan historiographer, and Sarah McCullough Lemmon, professor of history at Meredith College, *The Episcopal Church in North Carolina, 1701-1959* is a joint effort of 12 writers, all resident North Carolina Episcopalians. That so many people were involved in the writing says something about the diversity of the subject, as well as about the difficulty of the entire publication project.



When the work began, there was no one author who could be called on with confidence to undertake describing the more than 250 years of events to be covered. The necessity of relying on many scholars brought with it the attendant difficulties of prompting, shepherding and coordinating their work. Instigated by a committee formed in the late 1950s, the book was originally scheduled to have been published in 1967. Although a majority of the essays were finished by that date, a series of delays hindered publication.

Dr. London, later joined by Dr. Lemmon, eventually welded together a massive, impressive manuscript. They were also substantively assisted by present historiographer Dr. Frank Grubbs. Of the original dozen authors, three—Hugh T. Lefler, James W. Patton and James S. Brawley—have died since the project's inception. Hence, although most of the chapters are excellent compositions, unfortunately not all of them reflect the most recent scholarship in their areas. For example, Lefler's two chapters on the colonial period were written 20 years ago.

Regardless, one should rejoice that this book is now in hand. It is packed with so many interesting details and heretofore virtually unobtainable information that it was well worth waiting for. Throughout, it is a story of struggle, poverty, soul-searching and renewal. Always numerically small, the Episcopal Church has had constantly to define and assert its distinctiveness.

At the same time, it has sought to achieve a broader appeal and to throw off its stereotyped image of chilly exclusiveness. Bishop Thomas Atkinson in 1855 attacked the practice of sales or rental of pews in Episcopal churches. This was, he maintained, opposed to the nature of the Gospel and an unnecessary mark against the poor, which very often kept them away from church. Atkinson sought to appeal to working-class young men to enter the Episcopal ministry and after ordination to work among the people among whom they had grown up. In this manner, he hoped, the Episcopal Church in America might take its rightful place as the Church of all the people.

Chapters such as "The Formation of the Diocese of North Carolina, 1817-1830," by Henry W. Lewis of Chapel Hill show how good a collection of essays like this can be. Lewis doesn't simply talk about the major figures, the bishops and powerful families. He describes how, during this period of revival, the church operated from day to day, its buildings, how services were conducted, vestments, customs, music, furniture and relations with other denominations.

Additionally, Lewis breaks new

See **History** *page 5*

Around the diocese

Milk goes to Nicaragua

MALNUTRITION is crippling the children of Nicaragua. Silently, insidiously, that country's young are being maimed for lack for nourishment.

Milk is one of the main things these children need, and some North Carolina people are working to provide it.

The Rev. Gary Cline, of Raleigh, is coordinating the Diocese of North Carolina Milk Fund project. The aim is to raise $35,000 in North Carolina to buy and ship dried milk to Nicaragua. Cline, a priest of the diocese, says that the $35,000 will buy enough dried milk to fill a 2560-cubic-foot container.

Dr. John Parr, a Raleigh physician, and the Rev. Jim Lewis, director of Christian Social Ministries for the diocese, proposed the idea. They and Cline and others are working along with CITCA, the Carolina Interfaith Task Force. CITCA is a statewide network of church people involved in educating the U.S. public on the war in Central America.

Here's how the project will work: Cline will work out of the Diocesan House in Raleigh to raise the goal of $35,000. Then the North Carolina group will buy the milk from a producer, probably Carnation or Borden. Next, the Quixote Center—the Washington, D.C.-based peace group which is coordinating the national milk project—will tell the North Carolina folks where to ship the milk. The embarkation point will be either New Orleans or one of the New Jersey ports. From the U.S. port, the milk will be shipped to Honduras and from there overland to Managua. In Managua, the milk will be unloaded at the Pope John XXIII Center, a Catholic relief organization.

"I feel very strongly," says Cline, "that the children of Nicaragua are suffering through no fault of their own—simply by being there, they are threatened.

"If our Lord were here today, I'm sure he would not be carrying a gun for the Sandinistas or the Contras. He'd be trying to extricate people from suffering. And if our Lord would be there doing this, I think it's our Christian obligation to do so, too."

The gifts, Cline said, are tax-deductible and may be sent to:

Diocese of North Carolina Milk Fund
P.O. Box 17025
Raleigh, NC 27619

For more information, call Cline or Jim Lewis at the Diocesan House, 919-787-6313.

The Rev. Gary Cline: Milk money for Nicaragua kids.

UTO money's available

FORMS FOR UTO grants are in the Diocesan House and ready for anyone seeking a grant from the United Thank Offering program.

Although the five-page request form looks like part of a stress test—national UTO coordinator Willeen Smith called the forms "frightening"—the UTO program has money available for certain projects. (Our diocese contributed more than $70,700 to the UTO in 1986-87.)

UTO funds projects that address "compelling human needs" (such as hunger, homelessness, disability, aging, single parenthood, etc) and/or mission expansion. Applications are accepted from persons or groups showing strong Episcopal connections and demonstrating financial support from local Episcopal sources or related sources.

Proposals from this diocese are routed through Bishop Estill's office to the national UTO office in the Episcopal Church Center in New York.

The deadline for getting completed request forms to the Diocesan House is Dec. 10. Grants will be approved in July, 1988, and funds will be distributed soon thereafter. To get forms or other information, contact:

Wanda Johnson
P.O. Box 17025
Raleigh, NC 27619

Heavy hitters lined up

SOME HIGH-POWERED people are on board for a statewide land stewardship conference co-sponsored by the diocese.

The conference, set for Nov. 6-7 at Caraway Conference Center in Asheboro, will feature:

—The Rev. Jim Lewis, director of Christian Social Ministries for the diocese.

—Rep. David Price, 4th District Congressman.

—The Rev. George Kloster, president of the North Carolina Council of Churches and a co-founder of the Land Stewardship Council of North Carolina (LSC), the conference's principal sponsor.

—Ferrell Guillory, associate editor of the Raleigh News and Observer.

—Jim Hinkley, executive director of the LSC.

Focus will be the future of North Carolina's land as viewed through the context of the Judeo-Christian heritage. Presentations will be brief and plenty of time allowed for discussions. Participants will include religious representatives, public officials, design and planning professionals, conservationists, ecologists, realtors, journalists, academics and others.

The LSC, of which the diocese is a member, plans to hold statewide conferences each year. This first one is named the Lex Mathews Land Stewardship Conference; the late Rev. Mathews was director of Christian Social Ministries for the diocese and a co-founder of the LSC.

The conference is free. Also, planner Jim Hinkley has made room arrangements with a convenient motel. To register or get more information, contact Hinkley at 919-542-1077.

Bells are ringing!

THE HANDBELL CHOIR of Emmanuel, Southern Pines, is traveling far and wide with its artful tintinnabulation.

Colonial Williamsburg was a recent stop of the 12-member choir led by Tucky Thompson. As well as some appropriate 17th and 18th century pieces, the choirs also rang out some modern pieces.

The choir of rector Sam Walker's parish gets around: Last fall, they did a concert in the National Cathedral in Washington and represented the state at the cathedral's "North Carolina Day."

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Bishop: The Rt. Rev. Robert W. Estill

Suffragan Bishop: The Rt. Rev. Frank H. Vest, Jr.

Editor: John B. Justice

Art Director: Mary Sox

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Please send letters and address changes to: THE COMMUNICANT, P.O. Box 17025, Raleigh NC, 27619. Phone: (919) 787-6313.

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Calendar

October 16-18, Christ Church, Charlotte: *"Empowered for Service." Bishop William Frey of Colorado leads an evangelism conference. Contact: Richard Giersch, Rt. 6, Box 349-A, Lake Wiley, SC 20710.*

October 16-18, Conference Center, Browns Summit: *Youth Encounter Spirit Weekend (YES). "A mystery to be experienced" for youth from 12 to 15. $35. Contact: Gay Silver, 704-455-5423.*

October 27-28, Trinity Center, Salter Path: *LARC Conference (Lutheran-Anglican-Roman Catholic). Contact: the Rev. Richard Callaway, 919-782-0731.*

October 30-November 1, Camp Caraway, Asheboro: *"No Greater Love." Fall Youth Conference. Contact Frances Payne, 505 Woodlawn Ave., Greensboro, NC 27401.*

November 6-7, Caraway Conference Center, Asheboro: *The Lex Mathews Land Stewardship Conference. First annual invitational conference to hold Judeo-Christian-based dialogue on proper use of land and to explore ways of promoting good land stewardship in N.C. Contact: Jim Hinkley, 919-542-1077. (Related story in Around the Diocese, page two.)*

November 6-8, St. Paul's, Cary. *Faith Alive Weekend. A witnessing fellowship in the Episcopal Church. Contact: Bo Newcomb, 919-782-2390, evenings and weekends.*

November 8: National day of prayer for those living with AIDS. *Join with Presiding Bishop Edmond Browning in praying that "God strengthen all of us in faith so that we may show forth God's love in the midst of this tribulation."*

November 8-9, Diocesan Conference Center, Browns Summit: *Annual Diocesan Secretaries' Conference.*

November 14, Duke University, Durham: *Annual acolyte festival. Worship, fellowship and fun at the Duke-State football game.*

November 20, St. John's, Charlotte: *"Deliverance." Christian rock, 7:30 p.m. For information: 704-366-3034.*

Bishop Browning lays it on the line

FOR SOME TIME, *Presiding Bishop Edmond L. Browning has been telling the church he heads, "I am listening." Since being elected leader of the 3-million-member Protestant Episcopal Church in 1985, Browning has been absorbing the views of his people.*

On Sept. 26, Browning talked.

Addressing the House of Bishops, meeting in Chicago, the bishop set forth an agenda based on his first two years as presiding bishop. His language was forceful and clear, his objectives ambitious.

"I believe," Browning said, "that we are at a place where we can nourish and succor the faithful so that they can do the job that needs to be done. And I am ready to press the connection between being in power and responding to the power of the Gospel."

JOHN JUSTICE

Speaker at Witness for Peace rally in Raleigh, Sept. 1987.

Here is a summary of the mission imperatives that will guide Bishop Browning's leadership.

1. I am going to seek ways to inspire others by a ministry of servanthood. Every muscle and fiber of this Church is going to be stretched in outreach to serve all of God's creation. We must not rest until every Episcopalian accepts the call to be a missionary, living a life of service, reaching out to others bringing nourishment for soul, mind and body. . . . The time has also come for active evangelization. . . . To be a missionary is to be an evangelist.

2. I am going to invest the resources of this Church in developing educational programs to enable, to enrich, and to empower the people of God for mission. I believe the harvest is plenteous and we must provide adequate resources to recruit, nourish and support the laborers in the mission field.

3. I have already demonstrated my determination to strengthen and affirm the partnership of the Episcopal Church within the Anglican Communion. Too few Episcopalians understand or appreciate the fact that they are part of an historic, worldwide communion. That blind spot of our identity has come to an end.

4. I am making communication a priority. It has been said that the mission and ministry of the Episcopal Church was the best kept secret in history. No longer! . . . I am not satisfied by the way we communicate with each other, and I am not satisfied with the way we communicate to the world through the secular media. I am going to remedy this—and fast!

5. Let me be clear about my total dedication to the idea and practice of justice. I deeply believe that without justice there will be no peace, liberty or equality. Justice is the ultimate good, grounded in our biblical heritage and patently demonstrated in Jesus' ministry. . . The passionate pursuit of justice is not extremism but virtue. Its fruits are liberty and equality.

6. I think we have been timid in exploring and exercising our total stewardship in response to the biblical teaching of the right use of God's creation. . . . Have we thought theologically about the rape of the land for economic exploitation? have we left the care of the earth and all God's creatures great and small to the Sierra Club? Have we forgotten the lesson of Noah? Have we no sense of the theological implications of acid rain, deforestation, or loss of the ozone layer? . . . Are we developing a theology that respects the integrity of creation and a social ethic that supports it? I do not think that the issues of development and the environment are outside the purview of theological thinking and action any more than those of money.

7. I want to move beyond pious platitudes and trite moralisms to support individuals and families in their struggles for wholeness by knowing and loving the values of the Gospel. . . we cannot sit on our hands while the divorce rate climbs, when the incidence of child abuse climbs, while theaters, bookstores, advertising and many popular TV programs glorify violence, especially sexual exploitation, while the number of latchkey children escalates . . . We must move beyond the middle class smugness of focusing on the Dick-and-Jane families of the 1950s and start dealing with the realities of family life today!

8. Last and by no means least, this Church must commit itself to the unity of the Church and of all God's people. The time has come to move beyond the annual octaves for Christian unity, the time has come to put the ecumenical movement on the local level where Christians can work and serve together and then reflect theologically on their joint, unified action. The time has come to break out of the western mode of ecumenical dialogues to a realistic world view of interfaith dialogue with Islam, Judaism, Hindiusim and the other world religions. I want the Episcopal Church to live up to its global responsibilities in every facet of its life, and that includes not only the unit of Christendom but of all God's people whatever their faith.

These are the eight mission imperatives that I believe give expression to our mission. They summarize what I have heard from the Church during these past two years of listening and dreaming. I believe that these imperatives are the faithful expressions of a Church focused on the vision of compassion, justice and service—the vision of a Church giving itself in that service wshich is perfect freedom. ●

Lambeth: belief and practice

BY WILLIAM S. BRETTMANN

IF YOU WANT to know what a person believes, watch what that person *does*. Our deeds are a direct expression of the real beliefs, doctrines and ideas which we hold. Such seems to be the underlying assumption of the upcoming Lambeth Conference's Committee on Dogmatic and Pastoral Concerns.

"The faith we hold," say these bishops, "determines our understanding of and relationship with God; shapes our worship; gives direction to our pastoral and evangelistic practice; affects our relationships with other churches and other religions; influences the way we live out our Christianity in daily life."

This connection between *belief* and *practice* seems to be helpful as a way for the church, both locally and internationally, to reflect upon how our various understandings of the Gospel influence our missions and ministry in the world.

The importance of such a connection became clear to me some 20 years ago when I was involved in a church program that required me to live for four days on Chicago's Skid Row in late January. In my fear, I decided that the only way I could survive that brief season in hell was to believe seriously the Christian doctrine of the incarnation—to take as literal truth the assertion not only that "the word *became* flesh," but continues to become flesh in every historical present. Holding that assumption, I was able to see as much generosity, caring and compassion at work on "the Row" as I undeniably saw misery, degradation and inhumanity. My belief profoundly altered (and alters) my perceptions. The old saw has it that seeing is believing, but the reverse is equally as true.

The Anglican bishops at Lambeth will be facing the same challenge we face in North Carolina. It is the challenge of living in tension between two sets of beliefs: the beliefs given us by the teachings of the church, and the beliefs inherent in the culture whose conceptual air we breathe. How these two poles of belief interact, and often conflict, is the real agenda to tackle.

1. A friend in Nigeria writes that most tribal chieftains of his acquaintance profess Christ publicly, but privately sing the praises of Ogoun, god of technology and war. Who are some of the cultural "gods" to whom we pay homage?

2. Japanese Christians report that in a repressively patriarchal culture—in which the image of Father is not always a benign one—our traditional references to God as "Father" bear examining. What are some of the practical and social implications of the ways in which we speak of God?

3. The churches comprising the Anglican Communion do not yet agree about the ordination of women to the priesthood. How do we live in disagreement with other Christians who are of the "same family?"

4. Should we remove the Filioque Clause from the Nicene Creed ("the Holy Spirit . . . who proceeds from the Father *and the Son*") in favor of the older version of the Creed ("the Holy spirit . . . who proceeds from the Father")? To do so would result in a *hierarchical* understanding of the nature of God instead of a *relational* one. Which understanding of God do we wish to model in society?

These are some of my questions evoked by the pre-Lambeth report. Try them, if you like, or formulate your own. Pass on your reflections to Bishop Estill and Bishop Vest! ●

The Rev. William S. Brettmann is Episcopal chaplain to North Carolina State University and director of continuing education for the diocese.

NOTE: *This is the second of a four-part series on the 1988 meeting of Anglican Communion Bishops at Lambeth Palace in England.*

Convention / *from page 1*

JOHN JUSTICE

Al Purrington III, Executive Committee chair.

experience-proved plan that has raised literally billions of dollars." WD&R's fee, Ralston said, will provide the diocese the fulltime services of three professionals, supported by secretarial and clerical help, for the three to six months the campaign is expected to last.

Ralston said, "I can assure you the money you will invest in professional counsel will be a good investment . . . If ever there was a diocese that was prepared for a capital funds campaign, it is this one."

In the first phase of the campaign—which was to begin immediately after convention—the Executive Committee will begin soliciting "pattern gifts" from individuals. The second phase, the congregation-centered efforts, will be concentrated in February and March of next year. Preliminary plans call for concluding the campaign with "Local Church Achievement Sunday" on March 20, 1988 and "Diocesan Thanksgiving Sunday" on March 27.

Delegates voted down three amendments presented by Bertha ("B") Holt of Holy Comforter, Burlington. The defeated amendments would have 1) Apportioned campaign funds among the three target areas without priority, rather than placing the youth facilities first in line; 2) Authorized the Conference Center to conduct a $1,450,000 drive of its own to build youth facilities, with the diocese to provide matching funds; 3) Designated 10 percent of the money earmarked for the youth facilities as scholarship money to make sure all Episcopal youth have the chance to be part of the Conference Center. This last item was referred for study to Diocesan Council by a resolution introduced by Joe Ferrell, Chapel of the Cross, Chapel Hill. ●

JOHN JUSTICE

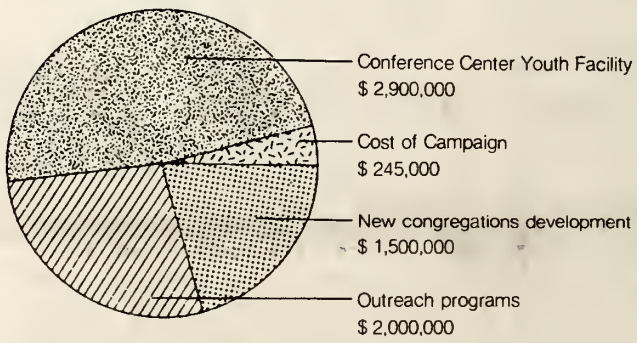
Bill Ralston, Capital Campaign consultant.

John Justice is editor of ***The Communicant.***

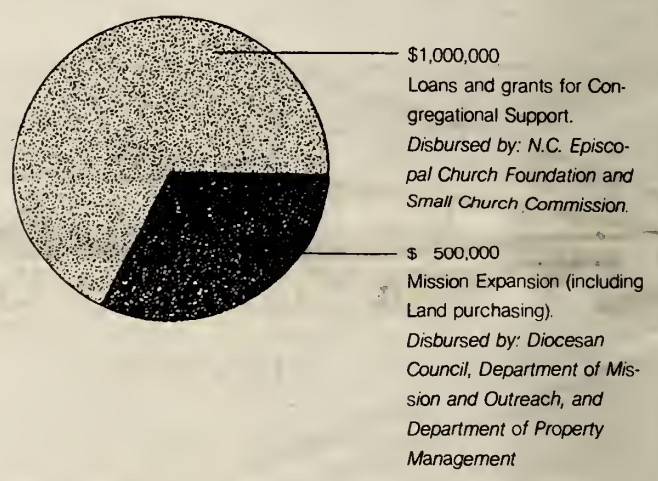
How the money will be used

These graphs show the money to be raised by the capital funds drive and the purposes for which it will be spent. There were some inaccuracies in the graphs as run in the September ***Communicant***; these are the correct ones.

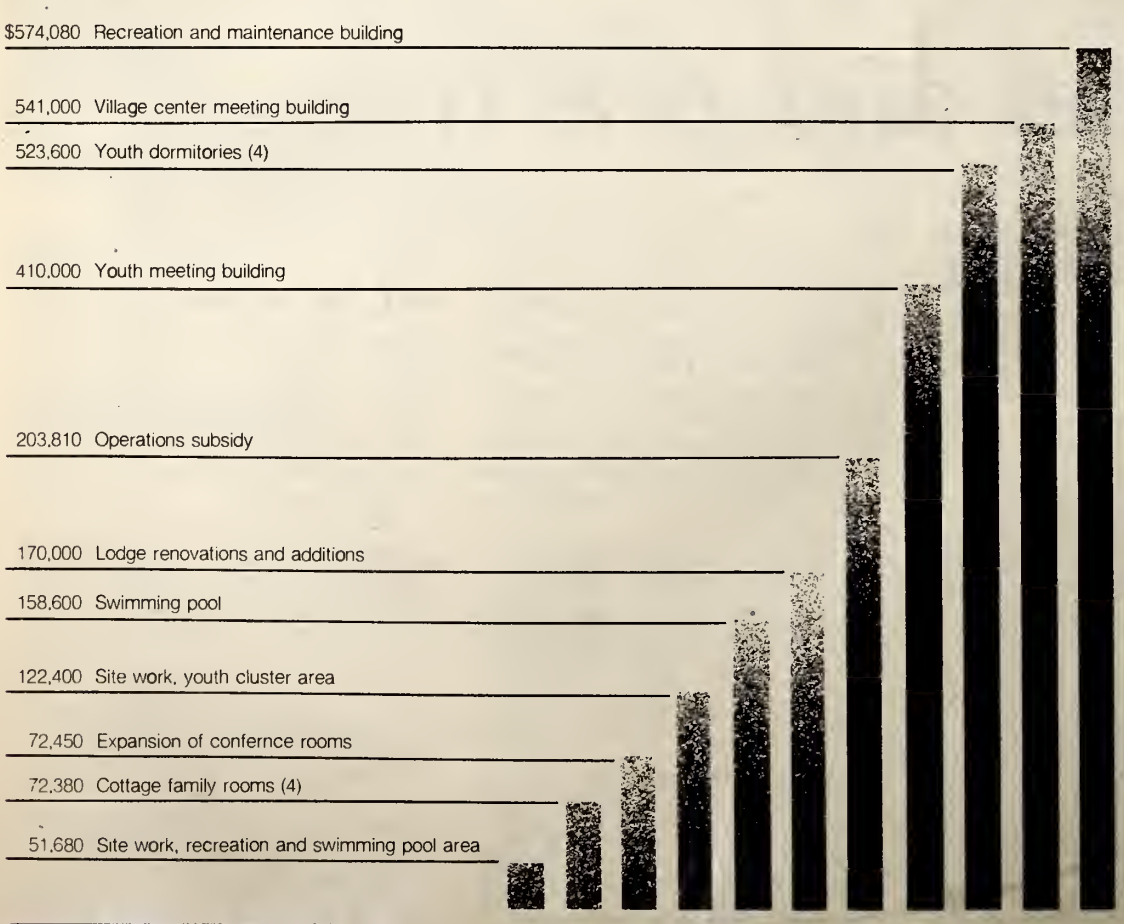
The Capital Funds Goal
Total Goal: $6,645,000



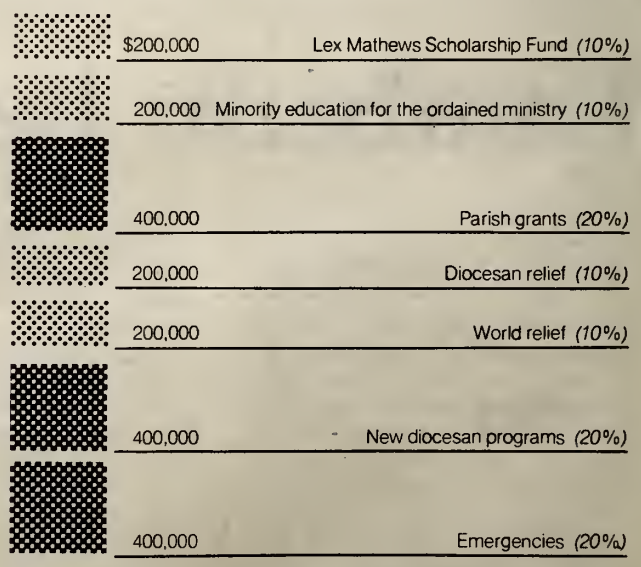
Congregational Growth
Total Goal: $1,500,000



Conference Center Youth and Family
Total Goal:$2,900,000



Diocesan Fund for Christian Outreach
Total Goal: $2,000,000



Campaign Executive Committee

Al Purrington III, Christ Church, Raleigh, Chair
The Rev. Ted Vorhees, St. John's, Wake Forest
John Thomas, St. Stephen's, Durham
June Gregory, Holy Trinity, Greensboro
The Rev. John Campbell, St. Timothy's, Winston-Salem
J. Emmett Sebrell, Christ Church, Charlotte
Marshall Bass, St. Stephen's, Winston-Salem
The Rev. Bill Smythe, All Saints', Roanoke Rapids.
Scott Evans, St. Stephen's, Durham
The Rt. Rev. Robert Estill, Bishop
The Rt. Rev. Frank Vest, Suffragan Bishop

History / *from page 1*

ground in revealing the behind-the-scenes struggle of planter Duncan Cameron to impose the election of Fayetteville priest Gregory Townsend Bedell ("a thoroughgoing Evangelical") as first bishop of North Carolina. The clergy, however, refused to accept Bedell and eventually settled on Virginian John Stark Ravenscroft as a substitute.

Throughout the book, attention is given to the continued attempts to establish schools and sites for theological training, work among the black population and the publication of church newspapers and other religious literature.

The influence of the Oxford Movement on the North Carolina church becomes much more apparent when one reads of common practices of antebellum Tar Heel Episcopalians and compares them to our present customs. Flowers, Lewis points out, were not used on the altars of Episcopal churches until after the Civil War. In the early days the use of crosses, candles, fancy vestments and other ornamentation was generally avoided to avoid stirring up the strong anti-Catholic prejudices held by most North Carolinians.

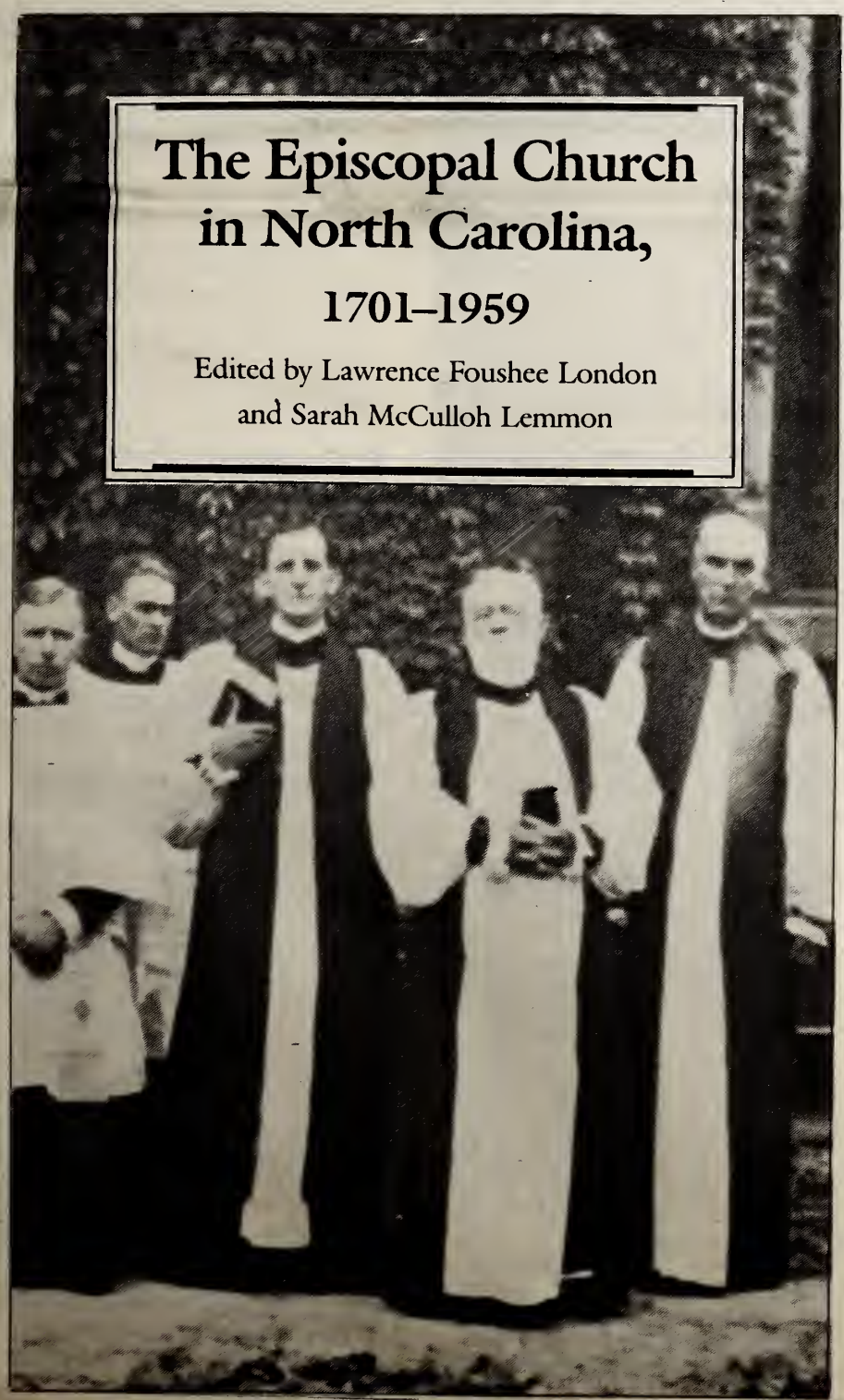
Blackwell P. Robinson details the dramatic story of Bishop Levi Silliman Ives, who shocked the state when he converted to Roman Catholicism, traveling to Rome in 1852 to "surrender" in person to the Pope.

James W. Patton describes the church's brief life in the Confederate States of America and Bishop Atkinson's heroic role in reuniting northern and southern Episcopalians at the General Convention of 1865. Patton, late curator of the Southern Historical Collection in Chapel Hill, also relates the events leading to division of the diocese in 1883.

The late James Brawley, a Rowan County historian, tells of the period of intensive missionary work up to the turn of the century, and Dr. London, former curator of the UNC Rare Book Collection, writes about the Diocese of North Carolina during the first decades of this century. George H. Esser, former director of the Southern Regional Foundation in Atlanta, details the rapid growth experienced during the 1920s and the financial crisis of the Great Depression. The Rev. L. Bartine Sherman, retired rector of St. Martin's, Charlotte, has written a chapter on the religious revival during and following World War II. Individual chapters on the East Carolina and Western Carolina dioceses and their bishops were authored by Lawrence F. Brewster, professor emeritus of history at East Carolina University, and Elizabeth W. Thomson, librarian for the Diocese of Western Carolina. (Henry Lewis, mentioned above, recently retired from the faculty of the Institute of Government in Chapel Hill.)

This history is an impressive and fascinating book that fills a need that existed for many years. Yet it is by no means the last word on the subject. One is struck, in reading each of its chapters, by how much more there is to tell. Perhaps the highest purpose that this volume can serve is to emerge as a catalyst that inspires new historians to continue to bring to the surface the treasures of our denominational past. ●

Ted Malone, a member of Chapel of the Cross, Chapel Hill, is the historcial publications editor with the N.C. Division of Archives and History.



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Three tales of saints & snakes, a sil

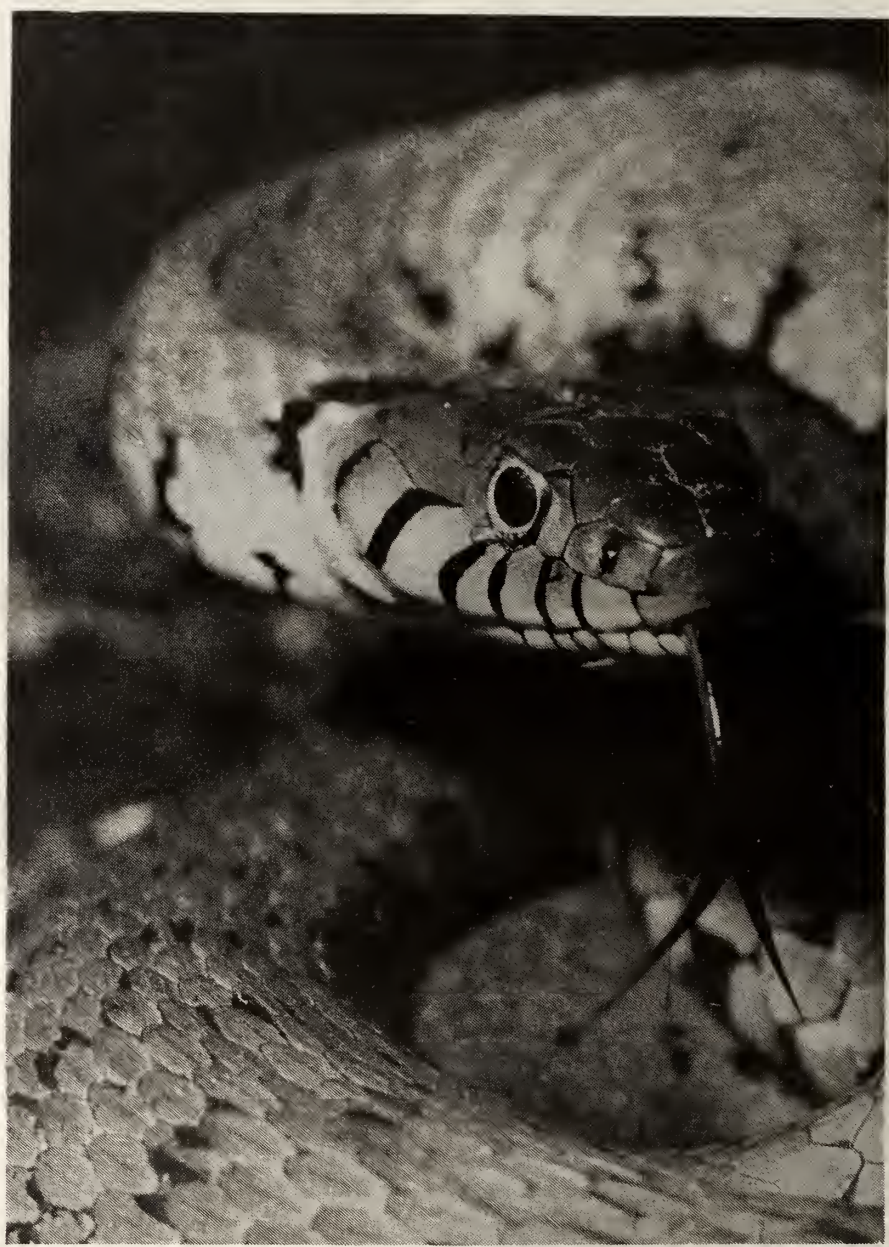
By Frank Grubbs

Long ago there was a very Holy Man who wandered the countryside doing good. He gave all his possessions to the poor; he kept nothing for himself except the simplest food. Even then, he fed the birds and small animals with the crumbs from his meals. he ate only once a day. Everything made by the Creator was held sacred by him—the birds, beautiful or not, the furry animals, big or small. Every flower he considered perfect, whether or not it appeared so to others. "The spirit of the Creator is in every living thing," he was fond of preaching. He would not cut a tree or even snip off a limb to cook his meals. He gathered branches already fallen to the ground or collected the dead grasses to start his fire. He ate no meat, for he did not wish to eat the Creator's handiwork. He killed nothing and ate only the fallen grain for his food. He was a very Holy Man.

One day as he wandered through the countryside, he came upon a very old temple all fallen into ruin. "Oh, what a shame the Creator is no longer worshiped in this place," he said. But the temple was now far from any people and had been long forgotten. As the Holy Man wandered through the temple where the vines now grew both inside and outside, he noticed the sun's rays shining through a crack in the rear wall. "Brother Sun is trying to show me something," he said. And he went to the crack and peeped through. Outside he saw an ancient garden all covered with grass and vines. It had been a sacred spot in its day. "Brother Sun has shown me this place," said the Holy Man. "I will clean this garden and make it glorify the Creator of all things!"

And so the Holy Man went where the garden lay all entangled in wild things and began working to make it beautiful again. But no sooner had he started than he realized he could not pull the weeds nor cut back the bushes, because the Creator had made them all. So he spent his time cleaning only those things which had died. Day by day the garden became more beautiful. In the process of clearing away the trash, he discovered families of birds and rats which he never disturbed, for it was against his nature to threaten any living thing which the Creator had made.

One day as Brother Sun shone down on him, and as he was working to clear away some dead weeds, he pushed his hand under a large rock and suddenly felt something long and slender wrap tightly around his wrist. Pulling his hand from under the rock, he beheld a long, very poisonous snake. "Good morning, Brother Snake," spoke the Holy Man. "Good morning to you," replied the snake. "You are a very beautiful snake, and the Creator is to be praised," said the Holy Man. "Thank you," said the snake. "I hope I did not disturb you from a nap," remarked the Holy Man. "Oh no," said the snake, "I lie here under this rock hour by hour waiting for the rats and birds to come, so that I can have my dinner." "For shame!" said the Holy Man. "You should never eat any living thing which the Creator has made!" "But," replied the snake, "I cannot eat dead things like you can. What shall I then eat?" "I will give you my fallen grain," said the Holy Man, "if you will promise to leave the rats and birds alone." "I cannot eat the grain you eat," replied the snake."I was created to eat rats and birds." "Then you were created by the Evil One," said the Holy Man. "Can the Evil One create?" asked the snake.



Said the snake: "I only do what I was created to do."

The Holy Man thought a very long time and replied, "Brother Snake, you must have been created by He who created us all. For surely the Evil One cannot create. And since it is against my nature to oppose the Creator in any way, I shall live at peace with you in this garden. So please release my hand."

"That is very kind of you," said the snake, "but I cannot release your hand." "But Brother Snake," said the Holy Man, "if you do not release me, how will I go about tending this garden to the glory of the Creator?" "I am sure I do not know," replied the snake, "but I was made not to release anything around which I have entwined until I have bitten it." "You surely cannot bite me," said the Holy Man. "Why not?" replied the snake. "I was created for that." "Because," answered the Holy Man, "if you were to bite me, I could no longer tend this garden or give to the poor or preach the word of the Creator." "That is so," said the snake, "but once I have entwined, I must bite!"

"If you bite me," said the Holy Man, "I will die, and if I die, the world will be worse off, for there are few Holy Men like me wandering the earth." "Nevertheless," said the snake, "I was created to bite."

"You serve the Evil One!" shouted the Holy Man. "Ah, so the ancient story goes," the snake replied, "but I only go about my business doing what I was created to do—I do nothing else." "But you bring death to all living creatures," said the Holy Man. "Surely you cannot serve the Creator in such an evil way!" "Death is brought in many ways," the snake said. "I cannot be blamed for all deaths. I bring only my special death."

"Brother Snake, perhaps if I pray very long and very hard to the Creator, he will have you release my hand, and you will return to your rock," said the Holy Man. "The Creator will not do so," the snake said. "Will the Creator defile his own creation?" "Even so," said the Holy Man, "I shall pray long to the Creator." And so he did. He prayed so long his face hardened like a rock, and his muscles tensed like vines. He told the Creator what a very holy man he was—how he had given all to the poor—how he had preached the Word from land to land—and how few Holy Men there were left in the world. "If I die," he prayed, "who will do my work?"

Then the Holy Man opened his eyes and saw the snake still entwined around his wrist.

The Holy Man sighed and spoke, "Brother Snake, do what the Creator intended for you to do."

And the snake did so. ●

Frank Grubbs is a professor of history at Meredith Colllege in Raleigh, historiographer of the diocese and a member of St. Paul's, Cary.

By Agnes McDonald

Once upon a time not so very long ago, in a lovely land named Califera—which means fabled island—there was a lush green valley that stretched as far as the eye could see. It was bounded on one side by a deep and peaceful ocean the color of sapphires and jade, and on the other by hunched brown hills like the backs of sleeping lions. In this valley, there were small farms where supple men and women raised olives and prune plums, artichokes and avocados. Here grapevines grew on the hillsides, turned the color of zinfandels and burgundies in the fall. At night the farmers in this valley would lie on their backs in the grass behind their houses, and look up at the stars, too numerous to count, their skyglow almost enough to read by.

This valley was named Santa Clara, for the patron saint of all those who choose poverty and who give up their wealth freely to help others. Here day followed day like unspent coins jingling in the pockets on payday, and there was work in the fields and vineyards. And a chance to own the land and make it bloom.

North of this valley, a bay the color of lapsis joined the ocean to the land. Here the seals romped with their young on the large rocks where the waves broke, and gulls and pelicans flew true to their flyways. Its estuaries and marshland, flyways and feeding grounds crisscrossed one another among the cordweed and saltgrass, and horse mussels and fiddler crabs fed on plankton in the rich brothy mudflats. Kingfishers and rails and golden-eye ducks wintered here, and some waterfowl made this their habitat all year round.

At this same time, people in the big city to the North and the big city to the South were beginning to look to the future. They saw great opportunities to develop this valley, and they had many charts and studies to prove why, and long columns of figures to take to their bankers. There were deals to be made here. Progress too. It wouldn't hurt anyone. Industry, jobs, the good life. Isn't that what everyone wants? Everyone would win, the developers said.

The valley began to stretch. Long low buildings sprung up at every crossroads. And each building had its

he valley, a friendly God

spacious parking lot—paved with spotless white beach pebbles—for all the new cars people were now able to buy. Children of the farmers, now grownup and able to know what they wanted, went to work in these clean, well-landscaped plants where they made parts for TV sets which they now had the money to buy and the time to watch.

Before long, word spread about how good it was. New people poured into the valley. Orange groves were bulldozed and tracts and tracts of starter homes were built, and gradually all parts of the valley began to look pretty much alike. There were jokes about men returning home a little sloshed and not being able to remember which house was theirs. But it began to seem that most of the jobs went to people from Iowa and Missouri, and the same lines formed with the same people outside of the employment offices. The big-money jobs went to people from MIT and Ohio State, and these folks built swimming pools in their backyards and in the evenings, the smoke from thousands of barbecue grills rose to hang like veils in the evening sky. Each yellow or pink stucco house had its own patio and privacy fence, and a wide six-lane highway flexed its muscle and roared up and down the land like the great war hero it was named for.

The marshes and feeding grounds which had never been empty, were now filled. People hardly ever saw golden-eye ducks anymore. They could see photographs of them in the fine new libraries paid for by their tax money. And there was a botanical garden in the big city to the North, where, when they had time to make the trip in bumper-to-bumper traffic, they could see cordweed and saltgrass recreated in realistic environments. Besides, a noted area scientist had said the only animals they really needed were the invisible ones crawling on their own skins. And a presidential candidate blamed 80 percent of the pollution on plants and animals.

One day a small boy called to his mother with excitement: He had heard thunder. But in fact the rain hung high in clouds faraway on the other side of the mountains. The people began to hear talk that the valley was becoming a desert. But the developers knew better. But they could not convince the grape-growers who dug up their vineyards and moved North, where it still rained. And the valley became known as Silicone Valley, named for what it made.

People who believe in fairy tales will know that this is true, as all fables and fairy tales are true. Those who do not, must go there and see this valley for themselves. And as for the usual ending—that they lived happily ever after—even a fable-teller can stretch the truth so far.

Agnes McDonald teaches at UNC-Wilmington. She is a former parishioner of St. Mark's, Raleigh.

BY CAROLYN E. LUPO

LAST FALL, on the eve of my daughter Cathy's eighth birthday, I overheard a conversation that was simple, humble, thought-provoking, magnificent.

Cathy sat at the kitchen table having her morning bowl of cereal. Her friend Jane, my friend's daughter, joined her.

Cathy opened the conversation by asking Jane, "Who's your mama's best friend?"

Jane quickly answered, "Your mama."

"Who's your best friend?" Cathy asked.

"You," Jane answered.

Neither said a word for a while. The silence gave time to receive this spoken bond—to hold it, weigh it, place some value on it.

Then Jane—who had just given—opened herself to receive. "Who," she asked Cathy, "is *your* best friend?"

Cathy gave it a moment's thought—and only a moment—and answered: "God is my best friend, and then you."

More silence. More mulling over the question and its answer. More receiving.

While the children's talk soon turned to birthday celebrations, my thoughts stayed with the opening words:

God as best friend—what a theology! My daughter's response was a gift of wisdom. Suddenly, to me all the attempts to intellectualize, define, pin down, make finite and understand God seemed merely words on paper. "God as best friend" transcends all things temporal and moves God inside of us, close to us, with, bext to, always there, dependable, caring, mirroring, faithful—as a best friend should be.

JOHN JUSTICE

Cathy Lupo: She's got a friend.

This experience was evidence that the child is the teacher of man. Knowing my daughter's own experience of God made me see more clearly why Cathy prays in secret.

I came to know that my daughter prays in secret last summer, when her guinea pig Simon died. Simon was her first pet, and she cared for him dearly. When he died, we placed his fat, furry body in a shoebox lined with soft, clean rags. Then we wrapped the box in a plastic bag and placed it on the back steps to await burial.

From the kitchen window, I watched as my husband dug the small grave. When he was finished, I called Cathy downstairs and said, "Daddy's ready to bury Simon. You want to tell him good-bye?"

"No," she said, "I already did. When you sat the box on the steps and went back inside, I sat down on the step beside the box and said a prayer. What I said is a secret. Just like one day your mother will die and you will say a secret prayer and you won't have to tell anyone what you said because it's just for you and God to know what you said."

"Fine," I said. I could say nothing more. I could only receive and value what I had just heard.

It was a gift beyond measure for me to learn something of my child's theology and prayer life. For Cathy, prayers are secrets to be shared with one's best friend, God. A close, comfortable relationship with the Divine is experienced through prayer. Being sure of the presence of God—and being sure of being in the presence of God—unspoken words are shared with God.

This is surely what Christ mean when he said: "When you pray, go to your private room and, when you have shut your door, pray to your Father who is in that secret place, and your Father who sees all that is done in secret will reward you." (Matthew 6:6)

My daughter's faith is affirmed in me each Sunday as I listen to the celebrant pray, "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid . . ." ●

Carolyn E. Lupo is a member of St. Mark's, Raleigh.

Debate on kneejerk conservatism

By Evelyn Mattern

My job involves listening to public policy makers and to ordinary citizens, many of whom attend churches. Generally, these people I listen to make me happy to be an American, one of those who have enriched the world with great gifts of humor, indoor plumbing, separation of church and state and other needed ingenuities. Sometimes I am taken aback, however, by the slim but strong current of meanness that also runs through some Americans and their attitudes. Just as I have been accused of being a kneejerk liberal because I hold there are certain values that must undergird our public as well as private behavior (compassion, for example), I have concluded that there is such a thing as a kneejerk conservative—that is, one who holds certain other values must undergird our behavior, no matter what.

Perhaps there are more, but I have been able to identify five undergirding values or myths that govern the thinking of the kneejerk conservative. They are recognizable values to me because in the course of a conversation they are given out as signals that a certain line of reason (or sometimes, unreason) is to follow. When I hear them stated, my spirit fails, because I have learned from experience how seemingly impossible it is to get around them, to seek out some common ground for agreement once these myths have been iterated. They are a signal that certain paths in the brain have been so well-worn that nothing short of a total conversion experience will allow the person ever to stop treading on even one blade of grass along the way.

The myths are these, and their common denominator is, I believe, meanness of spirit:

1. ***We feed the world, and they are ungrateful.*** Or a variation: ***We feed the world, and they let the food rot on the docks.*** Most persons who say this are thinking of, or perhaps recalling second-hand, the Marshall Plan, by which the U.S. dramatically assisted Europe to rebuild itself after World War II. If ever this myth was close to the truth, it was then. The harsh reality today is, however, that although we are a nation comprising 6% of the world's population and consuming more than 50% of its resources, we do not give much no-strings food or development assistance to the rest of the world. The chief beneficiaries of our largesse are our military allies, and we give credits for arms and food primarily for strategic and not humanitarian reasons.

2. ***I believe in work (or the free enterprise system).*** A variation on this: ***Nobody should get something for nothing.*** This myth overlooks the fact that we have all gotten everything for nothing: the earth and its great gifts, this rich country that was stolen or bought for a pittance from its first inhabitants. People who don't work—and their children—are begrudged even the few hundred dollars a month they might get from welfare benefits that barely feed and clothe and house them. The myth does not acknowledge that most people want to work, nor that there should be a guaranteed minimum for survival even for those who would refuse to work.

3. ***I believe in punishment; nobody should commit a crime (or a sin) and get away with it.*** This myth overlooks the fact that most human systems for punishment only punish further those who have already been penalized from birth. A walk through our prisons, for example, shows us the poor, the undereducated, the retarded, minorities in disproportionate numbers, those without job skills or experience in holding down a job. Many of these persons were born into families that also were poor, know alcoholism and family violence, have histories of poor health, and have less access to education than the more affluent families in their towns or neighborhoods. As a religious person, I am most squeamish in the face of this myth, because I sense that it ultimately resides in a failure to know how we all have sinned in God's eyes but are nonetheless forgiven. Yes, we are forgiven.

4. ***It is not the job of government to care for people.*** A corollary to this: ***Let the churches take up the slack.*** Usually, adherents to this myth believe the government should be allowed only to defend the country and to build highways. I believe that when you have a government "of the people, by the people, and for the people," the government is the people, and the people are the government. Government then needs to be about making sure that all the people are taken care of. If they can take care of themselves without stomping on other people, fine; but let the government make sure there is no stomping out of others. If some people can't take care of themselves and are perhaps not connected to family or community who can, then let the government take care of them or make sure they have the means to care for themselves.

5. ***We should help only the truly needy.*** This is the myth that I often feel I am going to be able to adhere to along with the kneejerk conservative. So I hover over it in conversation, wanting to agree, to find some common ground. The need to be specific, however, often takes me back to my separate path. I can agree, for example, that Social Security was not meant to be the sole source of income for the elderly; it was intended as a supplement for their pensions and savings for old age. But my conclusion from that cannot be that those who failed to save when they were younger should now be abandoned. It is a fact that many older persons worked for 40 or 50 years at minimum-wage jobs with few or no benefits and were never able to do more than survive from day to day. Consequently, they are today utterly dependent on Social Security, and I think that makes them "truly needy." Many others apparently do not think so, since needed medical care and assured decent housing are still denied to millions of older Americans who worked hard their entire lives to rear their families and build up this country.

Myth number six is probably: ***The pie is only so big.*** I subscribe to that myth. We can't do everything with a finite amount of money, and ***We can't just throw money at problems.*** We can, however, place it very carefully with those who need it. And we have to learn how to cut the pie differently: larger pieces for the poor, even if it means smaller pieces for the rich. Until we do that, none of us will be very safe or happy, clutching our myths to our mean, mean breasts. ●

Sister Evelyn Mattern is program associate and lobbyist for the North Carolina Council of Churches, of which this diocese is a member.

George Cohen

Depression survivors would scorn '80s street people, Margeson says.

By George Margeson

Labeling belongs on cans of food and medicine bottles—not on people. I believe most people have both "liberal" and "conservative" opinions, depending on the subject matter. Radicals and reactionaries are, of course, the exceptions.

To paraphrase Webster, a myth is a fabulous tale with no basis for existence—and myth is an apt description of Sister Evelyn's points. Her reference to "meanness of spirit" is merely her opinion. There are those of us who are "old-fashioned" (another label!) enough to remember the meaning of, and to try to practice: 1) Consideration for others. 2) Respect for other people and their property. 3) Self-respect. 4) Acceptance of responsibility for our actions. 5) Obedience of the law, whether or not we personally approve of it. 6) Marriage "until death do us part!" I have also learned from experience that those who disagree with a position will twist the statement of that position just enough to support their own opinions while still being recognizable as the original statement.

Some of us are old enough to remember *first-hand* the breadlines of the 1930s. They were made up of people who wanted to work, who needed help, and who got it. In my opinion, those same people would have nothing but contempt for today's "street people." This country, both as a nation and as individuals, has repeatedly helped others in time of need. And while it is evident that the people helped by humanitarian efforts are grateful, many of us are reluctant to join hands with totalitar-

ian governments—whether leftist or rightist—who give help only to their supporters. Ethiopia is an example.

Who are the child-molesters, the wife-beaters, the drug addicts, the promiscuous, the muggers and street gangs? I submit that they are members of the generations raised by permissive parents greatly influenced by Dr. Benjamin Spock, a devotee of civil disobedience. When these people are apprehended for criminal actions (*if* they are apprehended), there are those who weep for them and attribute the criminal actions to anything and anyone other than the person who committed them. Nowhere in Sister Evelyn's commentary do I detect any compassion for the victims of the criminals with whom you sympathize.

We do agree that Social Security was intended for the elderly. Good! And yes, I agree that welfare monies should be available for persons *unable* to provide for themselves and for those requiring a supplement to *earned* income.

But this country was not founded on supporting those who refused to work. It did not grow into a world leader by supporting those who refuse to work, and it will sink into utter chaos if it attempts to do so. Perhaps those who are too lazy and irresponsible to work would become self-supporting if they are hungry enough.

Perhaps, Sister Evelyn, you recall Nikita Khruschev pounding his shoe at the United Nations. Do you recall him shouting, "We will bury you!" The two things that will fulfill that threat the fastest are citizens who foment chaos through civil disobedience and irresponsible utopian preachings tending toward revolution.

Finally, I question your employment as a lobbyist for the North Carolina Council of Churches. As a lobbyist you work for special-interest legislation; but I'm sure you also claim the privileges of Church-State separation. I suspect if any government body tried to tell you what to do in your religious activities, your screams would be heard in China. One thing almost everyone learns as they grow up is, "You can't have your cake and eat it, too!" ●

George Margeson is a communicant of St. Michael's, Raleigh, and a retired naval intelligence officer.

A good book, a great woman

By Lynn Haessly

Song in a Weary Throat: An American Pilgrimage, Pauli Murray, Harper & Row, 1987, 437 pp, $23.95.

When Pauli Murray, a veteran civil rights and feminist activist, decided to seek Episcopal ordination in 1973, she brought with her years of campaign savvy. While female seminarians in their 20s wailed with moral outrage when the General Convention turned down women as priests, the 63-year-old Murray urged her colleagues to plan their next steps. "Pauli," burst out one young woman, "I cannot *hear* what you are saying. Strategy is not where I am at this moment. I'm trying to decide whether to leave this church."

Weeping and moaning were never options for Murray, who reserved her energy for the struggle to survive. It never occurred to her to boycott systems, even those that didn't particularly welcome her. Instead, with efficiency and often with effectiveness, she sought change. Sometimes she proposed ideas that were too prescient—for example, back in 1943, organizing Gandhi-inspired sit-ins to integrate a Washington diner. At other times, her insistence on remaining within a system alienated potential allies, like the seething young black militants she taught at Brandeis University in the 1960s.

The consistency of her life is that she never ceased in the struggle. And her life is an impressive, compelling one. As one of the first female Episcopal priests ordained in 1977, Murray provides a stellar example of a strong black woman who bent systems, pried her way into them and refused to be denied entry. And North Carolinians well might consider this woman who was the great-grandchild of an Orange County slave and her master.

In *Song in a Weary Throat*, as in her life, Murray concentrates on relating events and shies away from examining her feelings. The autobiography tells how Murray worked at the cutting edge of virtually all the civil rights struggles of her lifetime.

This book is a sequel to an earlier memoir and in some ways is a disappointing one. In *Proud Shoes* (1956), Murray painfully confronted the violence and racial hatred of her family's past. Her great-grandmother was raped by her Orange County slave-owner. The child of the rape—Cornelia, Pauli's grandmother—was reared as a family member and Episcopalian in the slaveowner's plantation house. Cornelia was baptized at the Chapel of the Cross in 1854, where 123 years later, Pauli Murray celebrated her first Eucharist as a priest.

Cameron (now Carroll) Street house in Durham where Pauli Murray grew up.

Murray herself was raised by relatives in a poor but genteel home in Durham after her mother died when she was three.

Beginning promisingly, *Song in a Weary Thoat* movingly describes the loneliness and isolation she felt in that household and in the community. Murray grew up in a segregated society and faced the daily humiliations of race. She learned early on which battles could be won. Thus in 1926, young Pauli Murray left the South and enrolled in Hunter College in New York.

At which point, self-scrutiny vanishes from her autobiography. The result is that this book comes across as more superficial than *Proud Shoes.* After Murray leaves the South, *Song in a Weary Throat* deteriorates into a catalog of the political movements in which she worked. After a brief, unsuccessful marriage, she poured her energy into activism and, apparently, into profound, emotional friendships with women. But she spends little time discussing these important relationships. Instead she leads us through a history of civil rights and feminism from the 1930s through the '60s.

Although Murray's personal life remains pretty much a mystery, we enrich ourselves by learning about her public life. In the 1930s, she organized sharecroppers, participated in student peace movements and formed a close friendship with Eleanor Roosevelt. She got her law degree from the all-black Howard University in 1944, after the all-white University of North Carolina law school turned her down. After graduation, she compiled a book listing state laws discriminating against black people. Years later—having concluded that employers discriminated against her more often as a woman than a black—Murray became a co-founder of NOW, the National Organization for Women.

We also learn that Murray's faith lay at the core of her activism, a faith taught her by her mother, her aunts and her grandmother, who were stalwarts of St. Titus', Durham. One aunt married a priest who served three small black congregations in eastern Maryland.

When her best friend died in 1973, Murray helped assuage her grief by arranging the funeral service at Calvary, New York City. Rector Tom Pike told her she'd been acting as a deacon and suggested that Murray consider ordination. She entered the process and weathered the bitter fight over women's ordination, which was resolved just as she finished her studies. She was ordained in 1977.

The Rev. Pauli Murray.

Song in a Weary Throat is a fine and inspiring book. In it, Pauli Murray shows us how public policy affects individuals and how individuals can help change policies. One might wish that she had revealed more of herself in this book, But the reticence had causes: Murray spent many years suppressing her feelings, and out of the tension between those feelings, and her suppression of them, Murray's activism roiled. She shrugged down anger at injustice and created dignity in its place. ●

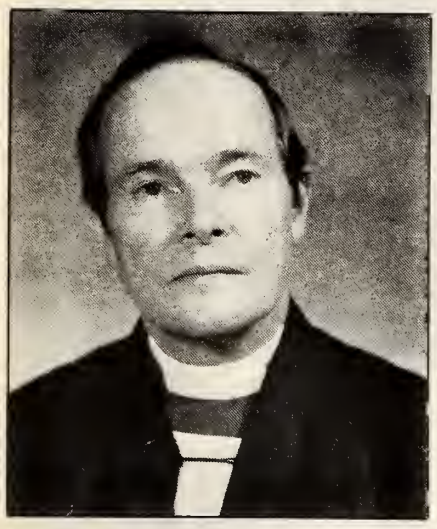
Lynn Haessly is a Durham writer and historian.

Bishop's letter

Dear Friends,

The interim meeting of the House of Bishops, held in Chicago, ended just as I wrote this letter. The emphasis was on the 1988 Lambeth Conference, as we studied each of the areas which will be covered there.

We have been told that the Conference will be attended by more Anglican bishops from the continents



of Asia, Africa and Latin America than from Europe and North America. There are, for example, more Anglicans in Uganda today than in the United States.

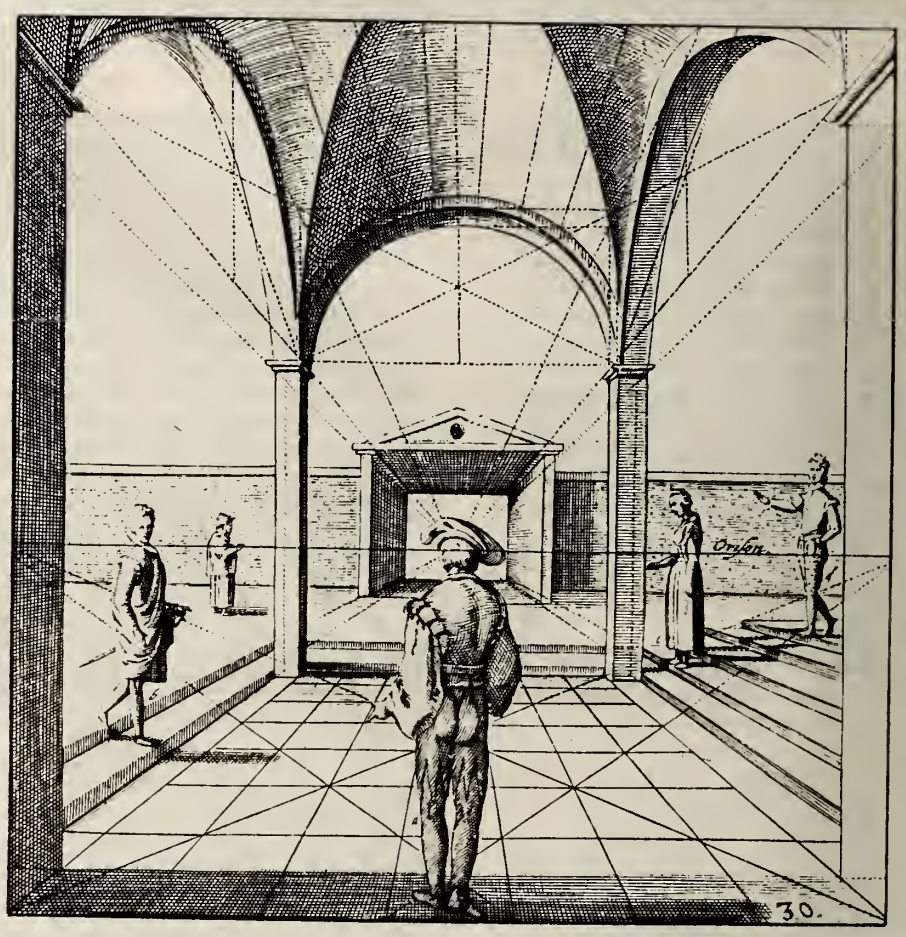
We have been looking at things from a world-viewpoint rather than, as is so often the case, from the perspective of our regional and provincial concerns.

The meeting has reminded me of what we are doing in our Diocese right now. We are coming together as a diocesan family and addressing needs which are greater than any one of us can handle alone. We, like the bishops going to Lambeth, are being called to a wider view of the church.

One of the things which I hope will come from our campaign will be for every member of this Diocese to share in a common cause: a cause which will bring us together and keep us working together in the larger fellowship. From our smallest congregations to our largest, we will all benefit from this when it happens.

I have already benefited from this House of Bishops meeting. It has drawn me beyond my own concerns to see a larger picture and to address some of the issues of our time. I will, I hope, come back to the Diocese strengthened and renewed. Is it too much to hope that this same thing can happen in the next six or seven months as our Diocesan campaign takes place?

At this point we have not chosen an official name for the campaign. Yet, one of the most recent suggestions was "The Spirit of Stewardship." S.O.S.! Good stewardship means using gratefully the gifts God has given us. Stewardship means using those gifts in the service of God and of others. That is what we are emphasizing in this campaign. We want to continue the emphasis on the biblical tithe as the basis for giving, and we hope every member of the Diocese will make an offering over and above the tithe for the Diocesan campaign. S.O.S. means "help!"



As our plane from Chicago and the House of Bishops meeting began its landing at Raleigh-Durham, my thoughts centered again on our "campaign" and on our Diocesan needs. But, thanks to this week of stretching, I can see it as part of a broader picture and perspective.

Faithfully,

+Robert W. Estill

Robert W. Estill

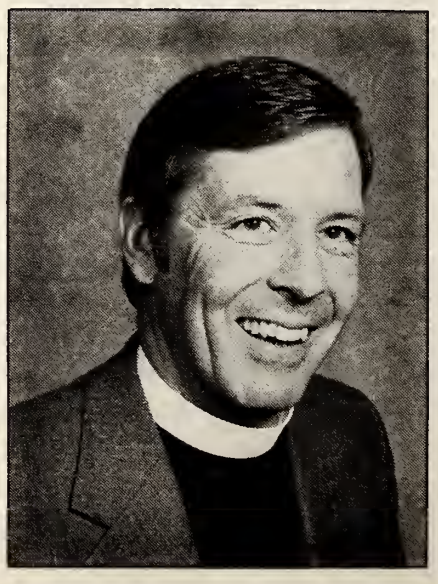
Suffragan Bishop's letter

Dear Friends in Christ,

"Religious ministers are particularly susceptible in their work to that feeling of joyless exhaustion popularly known as 'burnout.' Their job is a never ending one, always conducted in the public arena. They bear the grief and burdens of troubled people but are expected, for their part, to be models of charitable deportment. For these and other reasons, a minister's life is difficult and emotionally draining."

So speaks John A. Sanford in his book, *Ministry Burnout*. Although many kinds of work and professions can lead to burnout, the clergyperson faces certain special circumstances and difficulties. Dr. Sanford mentions nine that are specifically pertinent:

1. The job of the ministering person is never finished.
2. The ministering person cannot always tell if his or her work is having any results.
3. The work of the ministering person is repetitive.
4. The ministering person is constantly dealing with people's expectations.
5. The ministering person must work with the same people year in and year out.
6. Because so much of the work is with people in desperate need, there is a particularly great drain on the energy



of the ministering person.
7. The ministering person deals with many people who come to him/her or the church not for solid spiritual food, but for "strokes."
8. The ministering person must function a great deal of the time on his or her "personna" or "personnae."
9. The ministering person may become exhausted by failure.

From my own experience of 25 years as an ordained person, and from my experience of working with many brothers and sisters in the ordained ministry, I know that burnout is a special and peculiar trap for clergy persons. The reason that I am writing my letter about it this month is that I believe that there is a great deal that you, the people of this diocese, can do to minister to those persons who are ordained and who are pouring out their lives on behalf of the Gospel, and of all of us.

One of the primary job descriptions for bishops in our church is that they be "pastors of the pastors," and both Bishop Estill and I take that very seriously and see it as one of our primary functions. I hope that you also see yourself as one who "ministers to the ministers." From my own life, I can testify to the ministry of an enormous number of committed and caring lay persons who saw me and my family not only as the dispensers of ministry, but as the objects of their ministry. I and my family have been touched and warmed, over the years, by the care and nurture which has been offered to us by members of our congregations.

None of the ordained ministers in our diocese sought ordination in order that they "might be ministered unto." The call that they responded to was, as ordained persons, to give their lives to the ministry of others. However, I think it is tremendously important that we remember that they also are persons who need our ministry.

There are many ways you can do this. You can be sensitive to their need for continuing education, and the refreshment and rejuvenation which is brought about by regular periods of time set aside for study, prayer and recreation (including, I hope, the possibility of sabbatical leaves). Those kinds of times are not vacations, but opportunities for those who are always pouring themselves out to be able to replenish the well of their own spiritual, emotional and mental resources. You can be sensitive to the needs of your pastors, who are on call literally 24 hours a day, to have occasional times of relaxation and refreshment for themselves and with their families. You can see yourself, as a baptized member of the Body of Christ, as one who is called to minister to the needs and the concerns of those men and women who provide ordained leadership in our diocese.

And finally, and perhaps most importantly, you can pray for your clergy on a daily basis. To know that one is surrounded and upheld by the prayers of the people to whom he or she is ministering is one of the most invigorating and life-giving experiences that I know.

Faithfully yours,

Frank H. Vest, Jr.

Frank H. Vest, Jr.

Letters

Urges talk on homophobia

WHAT PARENTS would give their children stones if they were hungry and asked for bread? What parents would give their children serpents if they asked for fish? Parents are not perfect—not even Episcopalian parents—but for the most part, they try to do the best they can to provide for, nurture and love their children.

Good parenting also entails passing on knowledge and wisdom about life and the world, presenting perceptions of right and wrong (values), and providing role models. All parents—even Episcopalian parents—also pass on, to some degree, their prejudices: racism, classism, homophobia, and other phobias and "isms." These prejudices keep children and parents—even Episcopalians—from living fully in a life centered in a God of Love.

Not all these prejudices are directed outward. Homophobia—the fear-based hatred of homosexuality—is such a prejudice. Seemingly aimed at "those people," homophobia actually hurts one's own children—children whose developing or full sexualities are homosexually oriented. Families harboring false images of homosexuality risk raising children who internalize homophobia and grow up to fulfill those stereotypes.

There is a blindness, a dumbness and a grievous ignorance about who is the homosexual and what is the nature of homosexuality. All prejudices externalize targets outside the family group—homophobia does so falsely. A parent's homophobia damages his or her own children, instilling negative images of self that burn within their children—wounding, scarring and often destroying the child of homosexual orientation.

The reality needs to be accepted: Some of our children are, and will be, homosexually oriented. Homosexual persons are not a racial group, not a nationality, not an ethnic group, not a religious group. Homosexual persons are members of every possible group. And because of this, it is very possible that one or more of your family may be homosexual. If not a son or daughter, then perhaps a niece, uncle, cousin or grandchild—even one of your parents. The homosexual could be you, as it is I. Although little accepted, it is certain that you know someone who is so sexually oriented—probably someone you love. With estimates that 10 percent of Americans are homosexual, it is very unlikely that you have no lesbian or gay relatives.

While homophobia hurts everyone, it particularly harms those closest to us. It alienates children from families, it pushes the homosexual family member into a segregated life. The unincorporated family threads weakens the family cloth.

We cannot afford the prejudice and ignorance and denial of homophobia. We must recognize that it is our family members that we hurt. We need to deal with our homophobic fears. Perfect love casts out all fear. Our homophobia and its negative effects need to be examined; we need to see it for what it is.

Our diocese has a Committee on Pastoral Concerns for the Homosexual, of which I am a member. The group is eager for the diocese to meet as a community—as family—to talk and to work at healing all persons harmed by homophobia. We are all harmed, the homosexually oriented and heterosexually oriented alike, because prejudice keeps us from loving others. Homophobia, particularly, keeps us from loving our families. Our homophobia has extracted too big a price of hurt and pain from us and, now with AIDS, it is extracting an even more immediate and larger price.

To contact the Committee, feel free to write or call me, Jimmy Braxton, at H-18 Sharon Heights, Chapel Hill, NC 27524; (919) 929-9191. Or you may want to contact committee chairman Bill Coolidge at (919) 663-3648. Please do contact us.

Jimmy R. Braxton
Chapel of the Cross, Chapel Hill

Says no to Sandinistas

IN REGARD to [Bill Bryant's] article in *The Communicant* (September) on the support of the Sandinistas in Nicaragua: The U.S. government, the Episcopal Diocese of North Carolina and I have limited funds to distribute to causes of all kinds. Therefore we must make a choice. I choose not to support the Sandinistas in Nicaragua or any other anti-American government in the world.

Burton Dietz
Church of the Good Shepherd, Raleigh

Reminded of Screwtape

EARL BRILL's assertion (*The Communicant*, Sept., 1987), that "those of us who have political convinctions influenced by our religious faith have a special obligation to act (violently perhaps) on those convictions . . ." reminds me of a passage from *The Screwtape Letters* by C.S. Lewis.

Recall that Screwtape, a senior devil, is instructing his nephew Wormwood, a junior devil, in the art of winning a young man's soul. The passage, from letter VII, is:

My dear Wormwood . . . consider whether we should make the patient an extreme patriot or an extreme pacifist. All extremes except extreme devotion to the Enemy (the Lord) are to be encouraged.

Whichever he adopts, your main task will be the same. Let him begin by treating the Patriotism or Pacifism as a part of his religion. Then let him come to regard it as the most important part. Then nurse him to the stage at which religion becomes merely a part of "the Cause" in which Christianity is valued chiefly because of the excellent arguments it provides in favor of [the Cause].

Once you have made the World an end, and faith a means, you have almost won your man. Provided that causes and crusades mean more to him than prayers, sacraments and charity, he is ours—and the more "religious" (on those terms), the more securely ours.

I could show you a pretty cageful down here. —Your affectionate uncle, Screwtape.

Dr. J.E. de Steiguer
Church of the Good Shepherd, Raleigh

Commends Nicaragua article

I HAVE READ carefully the article by Bill Bryant in the recent issue of *The Communicant*. I am privileged to be Bill's rector and friend. I have spent a considerable amount of time watching the birth of this article and rendered opinions when asked, concerning various drafts. I believe Bill has done an excellent job of presenting an objective picture of one aspect of a complicated situation of national and international relations.

It has been his hope and mine that people would read, learn, and reflect upon these ideas, with as little emotion as possible. Bill is truly the men of the Psalms, who walks with integrity and, as one who has visited that part of the world, he knows whereof he speaks.

I commend his article and the questions he raises to the thinking people of the Diocese of North Carolina. Further, I hope that they will take his invitation and that of our bishop and the Central America task force very seriously, by responding with constructive ideas and comments. I give thanks for men of faith like Bill Bryant.

The Rev. Samuel Walker
Emmanuel Parish, Southern Pines

Capital funds correction

THE INSERT IN the September *Communicant* contained an article describing the Conference Center's plans for using its share of funds generated by the capital funds drive.

I'd like to correct a misstatement in that article: The guest cottage mentioned is an item that has been discussed in our planning sessions, but is not a part of the capital funds drive as proposed and as approved at the special convention.

Dick Hord, Director
Diocesan Conference Center
Browns Summit

Catch the wave!

THE VIDEOTAPE wave's going to drench us all, so we may as well make good use of it.

The diocese is making a new resource available: a catalog of videotapes for use in Sunday School, adult groups, Bible study, youth programs and events, church socials, etc.

The catalog lists tapes by title, provides a capsule description of content and makes some suggestions about specific uses. All tapes are VHS, and there's a refundable $5 deposit.

The Communications Commission of the diocese is working with the Ven. Neff Powell, director of program, to make the tapes available. Commission member Judy Lane, of St. John's, Charlotte, compiled the catalog.

The Rev. Leland Smith, chairman of the commission, says that copies of the new publication are being sent to every church in the diocese as well as to presidents of local ECW chapters, directors of Christian education and senior wardens. Smith is rector of Holy Innocents, Henderson.

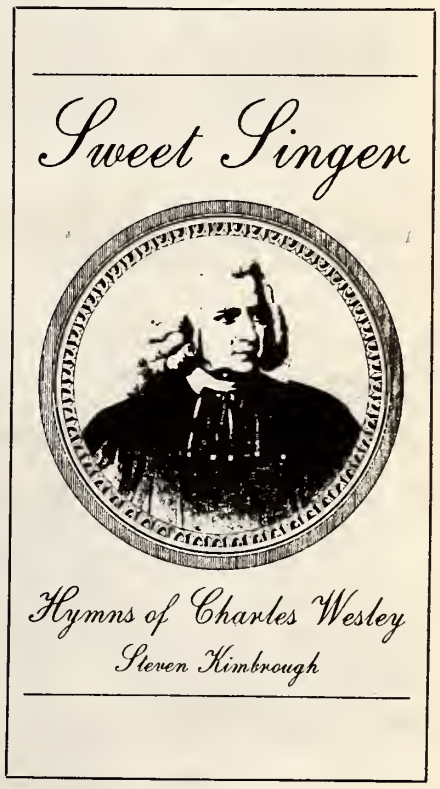
The catalog is free and may be obtained by writing:

Resource Center
Episcopal Diocese of North Carolina
P. O. Box 17025
Raleigh, NC 27619

New book of Wesley hymns

SWEET SINGER is a book of 16 Charles Wesley hymns arranged by the Rev. Timothy Kimbrough and his father Steven. Tim Kimbrough is rector of St. David's, Laurinburg. The Kimbroughs hope that the new book will encourage people to use Wesley's hymns in worship and get to know the songs in a deeper way.

In his introduction, Steven Kimbrough, an opera singer, calls Charles Wesley "one of Christendoms's most outstanding lyric poets."



Ths songs in *Sweet Singer* are arranged for solo settings, says Kimbrough, "to provide a musical avenue for exploring and affirming the nuances of meaning in Wesley's powerful, poetical proclamation of the Christian gospel . . . If the singer remains faithful to Wesley's texts and seeks to communicate and interpret them, those who hear will sing the hymns with much deeper insight, when they join in congregational singing."

Among the hymns in the book are: "Jesus Christ is Risen," "Lo, He Comes With Clouds Descending," "O for a Thousand Tongues to Sing" and "Jesus, Lover of My Soul." (Parenthetically, Wesley wrote more than 6,000 poems, many of which were given music and made hymns.)

Sweet Singer is available, at $6.95 plus postage, from Education Liturgy Resources, 140 College St., Oxford, NC 27565.

Mr & Mrs William S Powell
307 Plum Ln
Chapel Hill, Nc 27514

The mellow season

By John Lane

"Mellow fruitfulness," Keats called autumn. On the south slope of the Smokey Mountains, September is the month of goldenrod, wood asters, and warm evenings stretching into mornings cool enough for the wood cookstove.

The 30 days of September bring fleas to the dog, mice in from the fields, dark spots and rot to the skins of remaining applies. The grapes out back shrink from blue thumbs to black nubs, burst open and drop like dollops in the high grass.

That same grass shakes as the dog passes through. Beggar lice appear everywhere, even on the sheets. Small balls of hooks, slice and tag my socks, swing out from any weed, any stand of ignored space that used to be yard, and ride like little pilgrims as I walk through.

Early in September, I squatted in high grass and watched spiders work over web-stuck bees, beetles carry off dead ants, and wasps spin in the clear sap of polkweed broken open by the weight of its own purple fruit.

Yesterday, two days into October, polk leaves turned red and the berries lolled in cramped bunches.

Then, overnight the yard turned crystal and fallen polkberry leaves lay stiff over the hard surfaces of boards in the grass. the dog wanted out and frolicked in the yard as if snow had banked the brown stalks of sumac; he slid in the thick frost on one shoulder and carried a wilted corn stalk, pawing the white ground like a bull. I walked out, peeled away the long, red leaves and ran a finger through wet left where the frost did not settle.

This is the first morning of frost time, of comfrey collapsed in the garden, asters dropping seeds where purple blooms burst the ragged rows near the chicken house only yesterday. In the yard, overnight, the frost took the last late-night heat and bent it down, sinking it deep in the roots of things, hiding it once and for all.

Even yesterday's heat and the memory of taking off a sweat shirt cannot keep my winter knowledge from me. I've lived through enough late Septembers to turn and look toward cool evenings even in the moving shadows of a warm noon.

Frost is a freeing, it makes me walk. I love this frozen breath that lifts with the sun and leaves water dripping like rain from the branches. I take the high trail, climb up past the walnut tree and the draw where I always jump the covey of quail, pass the spot where passion vine grew thick. Last month I stopped there, bit into the green fruit, tasted the clear liquid cells, and loved the sour citris sip of each bit, the white pulp floating like feathers under the green core. There are mushrooms burnt in the shadows of oaks by the cold air, and bluets deep in a grass clump that did not feel the frost's first falling.

Gordon Langsbury

As I walk higher toward the planted pines at the ridge top, I catch the rising sounds of the land around me. Not the bird song and insect clatter I wanted, but the rank lowing of cattle in a far field, the sharp barking of the hunting dogs chained to oil drum houses, the bite of a chainsaw at some other house working through a winter's worth of logs. I sit on the ridge, on the Flordia People's land, Clingman's Dome somewhere in the sunset to my west. I lean back and look up. Through the planted pines I se a butterfly, then another, then ten more. I check the sun. To my back. West. They are heading south. Frost time, movement time. Monarchs migrating. The loop and flutter through the lowest limbs of the old white oak, on down through the tops of the stubble pines.

I want to save the time like the mint I pick for tea. I want to ball up this frost morning and brew it in the middle of summer.

John Lane, writer and teacher, lives in Whittier.

THE COMMUNICANT

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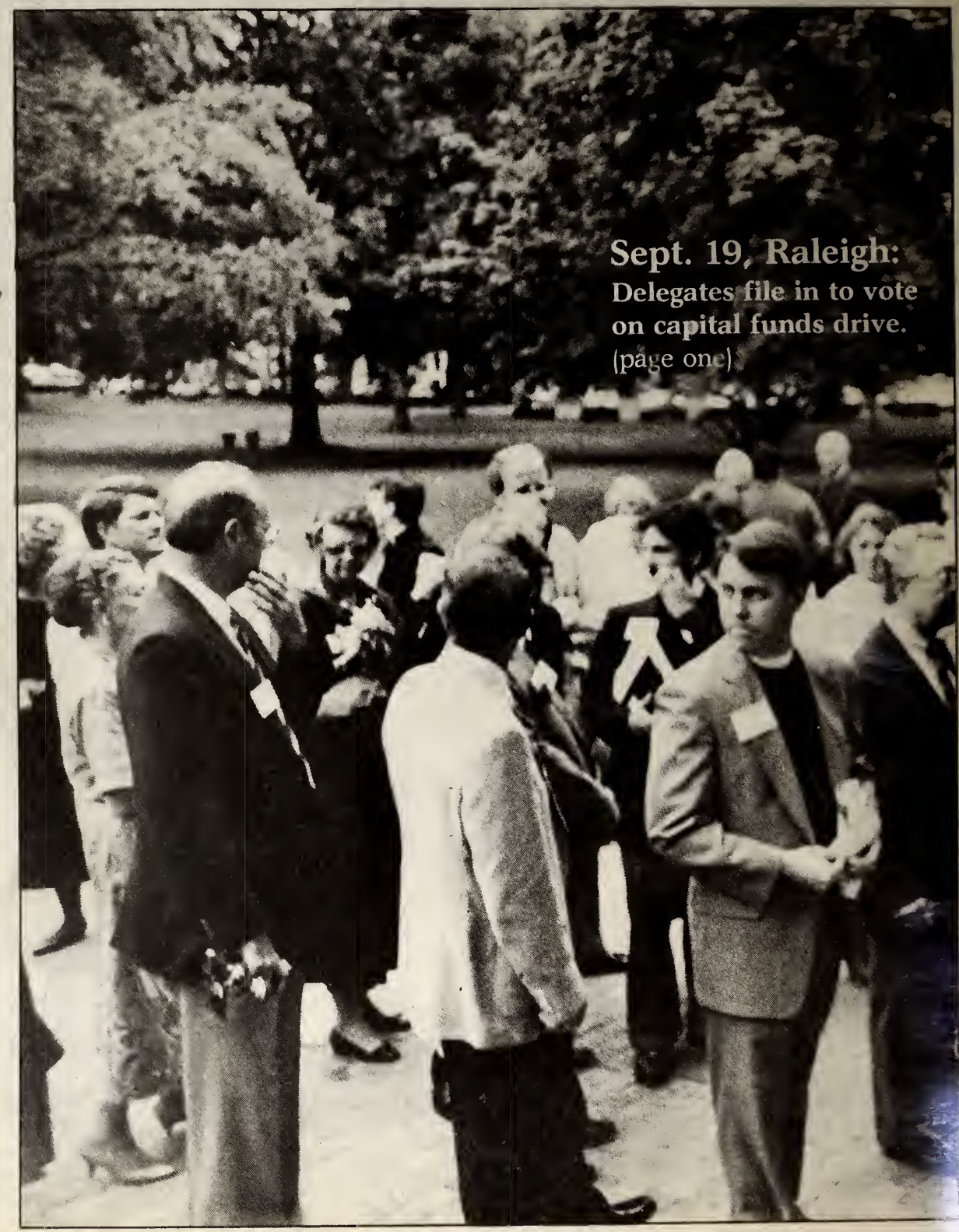


THE COMMUNICANT

VOL. 78, NO. 7 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA NOVEMBER 1987

Clergy note AIDS Sunday

BY GAIL DOUCETTE WOJTON

THE EPISCOPAL CHURCH set Nov. 8 as an AIDS day of prayer—a Sunday to pray for the dead and dying victims of AIDS, their families, those ministering to them and for researchers seeking a cure for the disease.

A telephone survey revealed that diocesan clergy intended to mark the day in a number of ways. In some cases, no note wasto be taken of the special day.

The Rev. Stephen Elkins-Williams, chairman of the diocesan task force on AIDS, feared that few clergy even knew about the day of prayer. There had been no mass mailing from the national church or the diocese, he said, adding that he did announce the occasion during the clergy conference at Browns Summit last month. Elkins-Williams is rector of Chapel of the Cross, Chapel Hill. (*Editor's note: Presiding Bishop Edmond Browning's letter calling for the AIDS day was enclosed in the November issue of Archdeacon Neff Powell's "Please Note," which goes to diocesan clergy.*)

In place of the regular Prayers of the People, Elkins-Williams planned to use a special AIDS-related litany provided by the national church. He didn't plan on preaching on AIDS because the day of prayer came in the middle of a three-week series of sermons on stewardship.

As for his congregation's attitude towards AIDS, Elkins-Williams said: "This parish probably has a higher proportion of homosexuals than many parishes. There is a fair amont of acceptance, but the problem of AIDS is still at a distance—most know no one with AIDS. But that is just a matter of time. There is definitely some concern about catching AIDS from the common cup; more people are intincting or not drinking the wine. (Intinction is dipping the communion wafer into the wine, rather than drinking from the common cup.)

Steve pointed out that the diocese's task force on AIDS held an AIDS conference last spring. Held in Holy Trinity, Greensboro, the conference attracted 150 people, including clergy, social workers, doctors, nurses, educators and members of the families of AIDS victims. (A tape of keynoter Bill Doubleday's talk on the medical, pastoral and theological aspects of AIDS can be got from the diocese. Contact the Rev. Jim Lewis, director of Christian Social Ministries, P.O. Box 17025, Raleigh, NC 27619.)

Holy Trinity's rector, the Rev. John Broome, says hosting the AIDS conference gave his people some "exposure to the problem from the people who are in the thick of it." Broome added, "Actually, I think we've done better with AIDS education than we've done with the problems of alcohol or drugs."

The Rev. Jim Mathieson, rector of St. Andrew's, Rocky Mount, noted the day in his bulletin and planned to mention AIDS victims in the Prayers of the People on Sunday. He sees little fear of AIDS in his congregation and adds that "there seems to be a pervasive feeling that it couldn't happen in Rocky Mount."

Over at Christ Church, Albemarle, rector Phil Byrum was concerned: "People with AIDS are the lepers of our day," Byrum said, adding, "There is amazing openness here for a small southern town. Stanly County has a new task force on AIDS and one of our parishioners is on the board." Byrum was "frankly disappointed that there was no message or guidance from the national church or the diocese on how I could take note of the day. I need a little help."

In Charlotte, Christ Church used AIDS Sunday to launch an adult education series on sexual ethics. The series will engage sexual issues in a Christian context. Guest preacher for the Nov. 8 service was Jim Lewis, who said in his sermon:

"I think it's important to find a way to bring in AIDS that doesn't just focus on the gay situation. I want a larger context. AIDS affects the total range of human sexuality, and a lot of other issues as well—health care, theology, birth control, the media."

ELLEN B. NEIPRIS/IMPACT VISUALS

Marchers outside White House carry wreath for 20,000 dead of AIDS.

The Rev. Gary Gloster, assistant at Christ Church, Charlotte, has noticed more people intincting. He attributes this to fear of contracting AIDS. "We have not confronted the issue in sermons or newsletters," he said, "because we are not going to create fear where there doesn't need to be fear. We are not ostriches. We just handle this on a personal level. If individuals voice their concerns about the common cup to the clergy, we tell them that AIDS cannot be contracted that way."

The Rev. Dudley Colhoun, who planned to mention AIDS victims in Sunday-service prayers, said that clergy and parishioners of St. Paul's are ministering to AIDS patients. Colhoun is rector of the Winston-Salem parish.

Some of the St. Augustine's College students to whom the Rev. Cyril Burke ministers include fundamentalists. Some of these believe God has sent AIDS as a punishment. Burke, chaplain at the Raleigh school, says, "I've been pushing them to try to think through the issue."

"My congregation's attitude toward AIDS is hard to register," says the Rev. Rick Callaway, vicar of Church of the Nativity, Raleigh. "Some have asked us to pray for AIDS victims, and to pray for some by name . . . but 90 percent of the concern centers around the common cup." Callaway notices a lot more intinction in Raleigh than at his previous post as assistant at Christ Church, Rocky Mount. ●

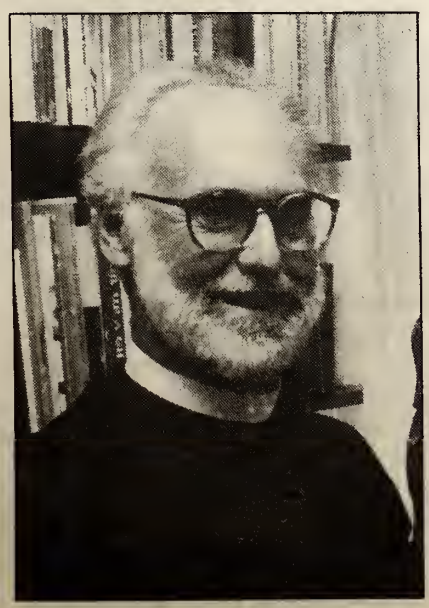
Gail Doucette Wojton, a Raleigh writer, is a member of the Church of Nativity.

Sharing our Holy Eucharist

WHEN SHOULD Episcopalians and other denominations share Holy Communion?

The Rev. Dr. John Westerhoff told an ecumenical gathering Oct. 27 that there are six occasions on which Anglicans, Lutherans and Roman Catholics should be allowed to partake of one another's communion. Westerhoff is an Episcopal priest and a professor of religious education at the Duke Divinity School. These are the six occasions:

1. Marriages of couples belonging to different faiths.
2. Hospitality to strangers.
3. Pastoral concern for those with nowhere else to go.
4. Special visits of whole congregations.
5. Gatherings of those joined in covenant to work for unity of the Church.
6. Groups meeting in a pre-conciliar fashion.



The Rev. Dr. John Westerhoff

Westerhoff addressed about 100 persons at the LARC study days at Trinity Center, the conference center of the Diocese of Eastern North Carolina. He cited the LARC group as an example of the sixth occasion for appropriate shared communion. Westerhoff contended that all other shared communions would be inappropriate.

LARC, an acronym for Lutherans, Anglicans and Roman Catholics, is a grassroots group that's been doing ecumenical work for about 15 years.

The subject of the study days was Holy Eucharist. Westerhoff said shared communion is contingent on holding certain truths in tension. For example, the tension between these two statements: Jesus is absolutely divine; Jesus is absolutely human. Or these: The church is Being; the church is Becoming. Truth, said Westerhoff, is actually "two truths held in tension."

Regarding Eucharist and shared communion, the tension is expressed in these statements: The Eucharist expresses existing unity; the Eucharist expresses anticipated unity.

Holding these paired (and seemingly contradictory) truths together can be done by keeping in mind the doctrine of eschatology, Westerhoff said. Eschatology is the doctrine of ultimate matters. Christian eschatology holds that Christ will come again to fulfill his kingdom.

"We live on the threshold of God's kingdom," Westerhoff said. "Eschatology implies movement. Eschatology has an understanding of the Eucharist that makes possible shared communion—as a taste of what's to come—as mystery."

Four bishops were on hand for the two-day session. The host was the Rt.

See **Eucharist** *page 3*

Around the diocese

The bishop and Cow #642

THE HUGE white cow had never felt the touch of a bishop's hands. Apparently she liked it, though, for milk began to flow into the bucket between Bishop Robert Estill's legs.

The scene was a sun-splashed afternoon on the Diocesan House lawn. Bishop Estill was milking the cow to dramatize a drive to raise milk money for Nicaraguan children.

As of Nov. 13, this is how the milk fund stood: The diocese had raised $5,871, and CITCA had raised $9,260. Although the total of $15,131 was short of the project goal, fund organizers said the money was continuing to come in. CITCA is the Carolina Interfaith Task Force on Central America.

The project's aim is simple: to raise $35,000 in North Carolina to buy milk for children in Nicaragua. Dried milk bought with funds raised here will be combined with that from other states and shipped to Managua, Nicaragua. There it will be distributed to children whose bodies are being damaged from lack of milk. The Jesuit-run Pope John Paul XXIII Center will make sure the milk gets to children who need it.

The Rev. Jim Lewis and the Rev. Gary Cline ask help from anyone wishing to see Nicaragua's children have a better chance for a healthy life. Lewis is director of Christian social ministries and Cline is the project coordinator. The address to send checks is:

Diocese of North Carolina Milk Fund
P.O. Box 17025
Raleigh, NC 27619

Incidentally, the cow came from June Brotherton, public affairs officer with the N.C. Department of Agriculture.

"What's this cow's name?" asked a diocesan house staffer.

"#642," replied the unsentimental handler.

JOHN JUSTICE

Jim Lewis speaks of milk, Nicaragua's children and what the diocese can do.

Everything but throwing rice

ON OCTOBER 11, the not-quite-two-years-old congregation of the Church of Nativity installed the Rev. Richard Callaway was inducted as first vicar of the Raleigh mission. The ceremony—Celebration of a New Ministry—re called another type of celebration. "It was like a wedding in every way," said Senior Warden Keith Allen. "The vicar and people committed themselves to each other, declared their support for each other, and celebrated their joy. We had gift-giving and humorous toasts and a reception following. I guess we did everything but throw rice."

Bishop Robert Estill presided at the ceremony, which took place in York Elementary School, the mission's temporary home. Land has been purchased in northwest Raleigh, but construction will probably not begin until 1989.

The ceremony was a treat for all the senses. Into the drab school gym burst a processional that included a 24-voice choir, 14 acolytes and a dozen visiting clergy in brilliant red stoles complementing the red roses on the homemade altar. The choir robes and the silken flags and hand-stitched banners, which freguently billowed in the breeze stirred up by the ceiling fans, added more color. Head acolyte David Sutherland and "boat boy" John Troan worked valiantly to keep the incense burning in the borrowed thurible. Organist and choirmaster Ken Woodard led the choir through a "Gloria" and a complex psalm chant and also directed a recordist and four-piece brass ensemble of parishioners. All this pomp and circumstance was captured on tape by four videocameras.

As the long recessional exited from the gym, the congregation broke into whoops of applause and cheers. Rick Callaway had an explanation:

"Certainly there was relief that the service had gone so well. But more importantly this was an expression of the common thanksgiving we have about where we find ourselves now. That rejoicing, applause, even cheers, was wonderful to be a part of, because spontaneously the people shared their enthusiasm for what we had accomplished, and their hope for what lies ahead."

Parishioner Gail Wojton of Nativity supplied this report.

MICHELLE FRANCIS

On hand at the Oct. 3 parish historians' conference in Raleigh were Dr. Sarah Lemmon and Dr. Lawrence, who edited the new diocesan history which they're holding. The session at Saint Mary's College attracted 30 parish historians to learn about organizing and preserving church records and writing parish histories. Featured speaker was Dr. V. Nell Bellamy, head of the Episcopal Church's archives in Austin, Tex. Diocesan archivist Michelle Francis put together the event, the diocese's second annual get-together of local-church historians.

Home-grown deacons

THE INAUGURAL class of vocational deacons was ordained Oct. 4 at Holy Trinity, Greensboro. Other deacons have been working in the diocese, but these are the first ones produced by the diocese's vocational diaconate training program, directed by the Rev. Earl Brill.

Brill preached the sermon at the ordination, which opened the annual clergy conference of the diocese.

Ordained at the Rev. John Tol Broome's church were: Barbara Armstrong, Charles Oglesby, Virginia Poole and Patsy Walters.

Vocational deacons serve without pay and are given counseling and work placements by the bishops. These four fledgling servant ministers will be meeting with Bishop Robert Estill and soon afterward will begin their work.

THE PHOTOGRAPH on page 8 of the October *Communicant* should have been credited to George Cohen/Impact Visuals.

The Communicant is published monthly, September through June, with a combined issue for February and March, by the Episcopal Diocese of North Carolina.

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Editor: John B. Justice

Art Director: Mary Sox

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Eucharist / *from page 1*

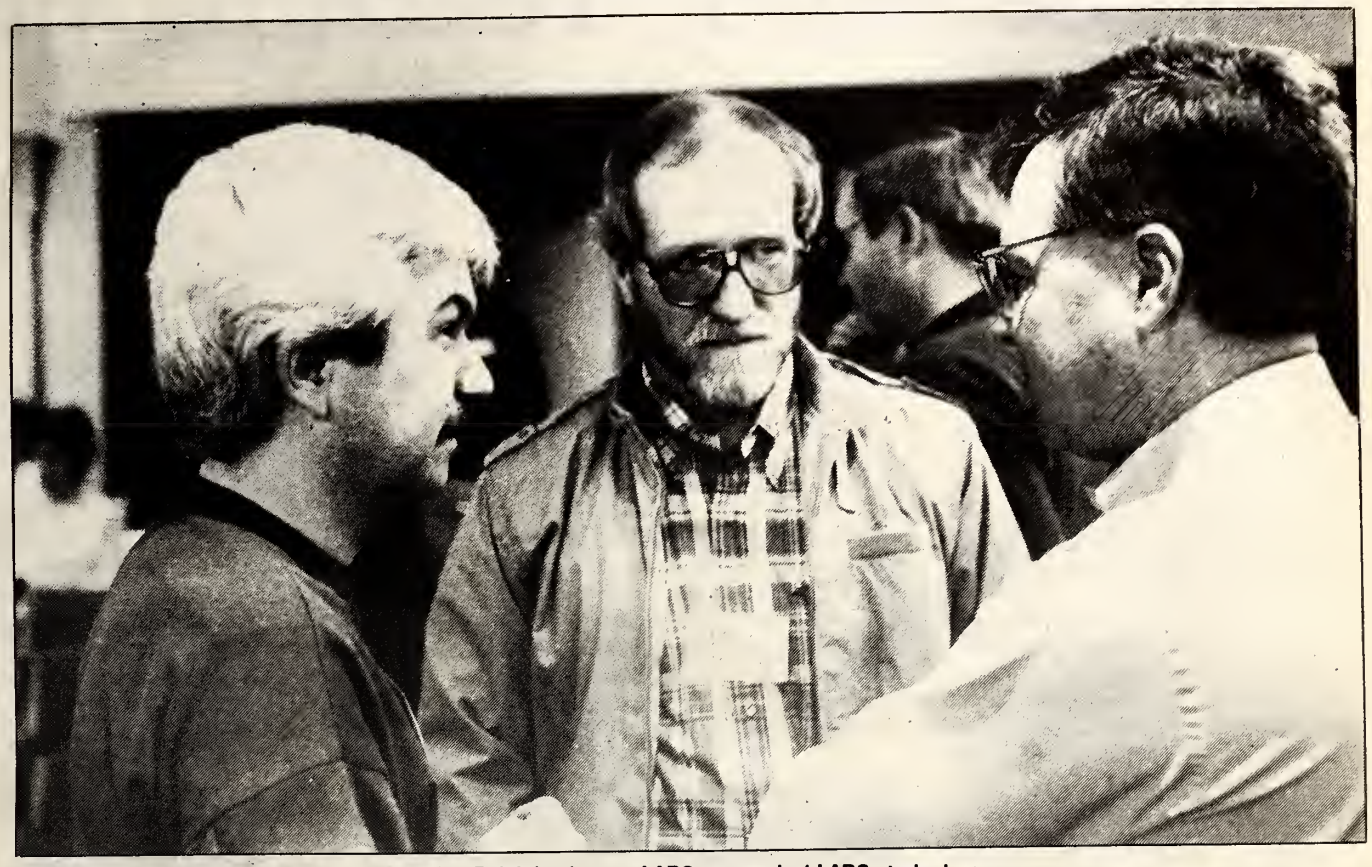
Rev. Sidney Sanders, Bishop of East Carolina. Bishop Robert Estill of the Diocese of North Carolina took part, as did the Rt. Rev. Michael McDaniel, Lutheran Bishop of North Carolina, and the Most Rev. Joseph Gossman, Catholic Bishop of the Diocese of Raleigh.

Estill said of Episcopalians, "We've recovered the Eucharist as the central part of our worship." He quoted Massie Shepherd, author of the commentary on the 1928 *Book of Common Prayer* as saying that "all of the rest of the prayer book flows into and out of the Eucharist."

Asked the weaknesses of the Eucharist in the Anglican faith, Bishop Estill said, "Our greatest weakness is the inability to act out the Eucharist in our lives, even though the closing prayers tell us to do this. We gather—and it's vital that we gather—but it's equally valid that we scatter. . . .We need to turn outward to the world."

All of the bishops were articulate on the importance of the Eucharist and the seriousness with which their faiths are working toward fuller sharing of it.

Bishop Sanders called Eucharist "the great cosmic drama" and described its power this way: "What does God do with our offering? He takes your offering, He says 'Thank you very much.' He takes *you*, He says 'Thank you very much.' Then He en-Christs you. Fills you with Christ. Then He gives you back to you. But changed—transformed—made new."



JOHN JUSTICE

Vicar Rick Callaway (L), Church of the Nativity, Raleigh, chats at LARC ecumenical LARC study days.

Of his church, Bishop Gossman said: "The Roman Catholic Church is a sacramental church. The Eucharist is the sacrament *par excellence* because it is the Lord Jesus, uniquely present. Eucharist is at the center of the church. It is at the heart of our identity. The church lives by the Eucharist."

Bishop McDaniel quoted Martin Luther (unsurprisingly) on the place of Eucharist in the Lutheran faith: "God *is* everywhere: in stone and fire and leaves and cups. But can we find Him there? No! We find Him where He's told us to look: In a particular loaf and cup.

"We receive Christ," the bishop continued, "not in a vague spiritual reception, but through eating and drinking. And the body and blood are received not only by the godly, but the godless also. And Christ is there prior to our believing response. Salvation is absolutely free." ●

Lambeth tackles ecumenism

This is the third of four articles about the upcoming Lambeth Conference, the once-every-10-years meeting of all the bishops of the Anglican Communion.

BY HUGH WHITESELL

THE GATHERING of bishops of the Anglican Communion at Lambeth, England, is in and of itself a remarkable ecumenical event. For if we are honest about ourselves as Anglicans, we will realize that we encompass highly varied viewpoints of religious belief and practice. Unlike most of our sister churches, we include in our membership those who are highly Protestant, devotedly Catholic, archly conservative, radically progressive, liturgically complex and ceremonial or simple and evangelical in worship style. We are in truth a fascinating mosaic of religious traditions.

While this diversity in unity is not without its drawbacks, it in fact is one of our greatest strengths. It has enabled us over the centuries to be a most powerful catalyst in promoting unity among churches. It was this diversity, more sharply visible than today, that enabled the Lambeth Conference of 1888 to affirm the four articles of restoration of Christian Unity that our House of Bishops had adopted in 1886 in Chicago. This statement, known as the Chicago Lambeth Quadrilateral, has been a centerpiece of ecumenical work ever since. (See page 876 of the Book of Common Prayer.)

When Lambeth convenes next summer, it will be faced with expressing the mind of the Anglican Communion on such ecumenical dialogues as those in progress with the Roman Catholics, the Lutherans, the Orthodox and the Reformed churches. The most progress has occurred in our relationships with the Roman Catholic and Lutheran churches, and these will probably be the major ecumenical concerns addressed.

Our history is intimately related to that of the Church of Rome. As a result of unity conversations with them over the last 15 years or so, we have reached agreement in many key areas. Among these are Eucharist and Ministry. The Vatican has stated its positive responses and its questions to these "Agreed Statements." It is now our turn, through Lambeth, to make our response and state our questions on behalf of the Anglican Communion at large.

The ordination of women to the priesthood and episcopate is a key ecumenical issue with the Roman Catholics. This is a matter on which the provinces of the Anglican Communion do not agree, but which Lambeth will have to address. The Roman church has great love and devotion to catholic tradition, which, to this point in its history, has not included women as priests and bishops. The Roman Catholic Church is greatly concerned over the ordination of women to the priesthood in the Episcopal Church and other Provinces of the Anglican Communion. To some extent, ecumenical progress has been impeded by this issue. The Vatican—noting the possibility of women being consecrated as Anglican bishops—has advised us that such a step would pose a grave obstacle to further ecumenical progress between our communions.

Lambeth will have to make every effort to discern the voice of the Holy Spirit on this matter. Is now the time to press ahead on the ordination and consecration of women in the entire Anglican Communion, almost surely at the expense of ecumenical progress? Or is it a time to wait a bit and see if the Spirit wills, as a first step, greater unity between our traditions? Lambeth will have to define its mind on this. Considering our diversity, I do not envy them the task.

Our conversations with the Lutherans in this country have produced remarkable progress. We now have Eucharistic hospitality: Members of both denominations may receive at each other's altars when the need arises. Also, we are able to celebrate joint Holy Eucharists when ordained clergy of both communions are present and presiding. All of this is made possible by an interim agreement. In the agreement, we mutually acknowledge both churches as truly Christian bodies and agree to work toward a fuller understanding and reconciliation of our ministries and sacraments.

This progress between ourselves and three Lutheran Churches has spread elsewhere in the world. I hope that Lambeth may see this as a beacon of the progress toward unity among the churches. I hope, too, that Lambeth will urge the Roman Catholic Church to consider a similar interim agreement with the Anglican Communion while we continue to work together for reconciliation of our churches.

Lambeth will also have to look at our relationships with the Orthodox and Reformed churches, both of which are less developed than those with our Roman Catholic and Lutheran sisters and brothers. Yet they are no less important, for the Spirit seems to be calling in all directions at once!

In John 17, Jesus prays for his Church: "I do not pray for these alone," he says, "but also for those who are to believe in me through their word, that they all may be one. . . " Lambeth is a powerful symbol of Christian unity in a divided Church and a broken world. It has an unparalleled opportunity to witness to the will and prayer of its Lord. I pray that our bishops, Robert and Frank, with their brother bishops gathered at Lambeth, may witness to the power of the Spirit of God that Jesus' prayer may be more fully realized. ●

The Rev. Hugh Whitesell, rector of St. Stephen's, Erwin, is the diocese's ecumenical officer.

The Sermon: Teaching preachers to

BY JOHN B. JUSTICE

PITY THE poor preacher who takes the pulpit with Emerson's words drilling into the mind: *I like the silent church before the service begins, better than any preaching.*

All very well for Emerson to prefer the silent church. He didn't have to bite the liturgical bullet every Sunday morning at 11. A daunting task. It wouldn't be shocking to find that preachers need help preaching. A new survey of Episcopal priests shows that indeed they do. The man who commissioned the survey is the Rev. Chad Minifee. He's president of the College of Preachers in Washington, the locus of support for Episcopal priests interested in preaching better.

In the fall of 1986, the College of Preachers (COP) sent a survey to all of the approximately 8500 active Episcopal parish priests. The survey queried clergy on seminary preparation, current preaching experience and needs for continuing education. The 811 who responded revealed some interesting things about the women and men who preach the word in the Episcopal Church:

-About 46 percent felt inadequately prepared for their preaching ministry.

-Over half, 57.6 percent, think that Episcopal seminaries now are providing adequate resources for preaching courses.

-Over 75 percent said lack of time keeps them from spending as much time on preaching as they'd like to.

-Ninety-six percent said they find preaching challenging and enjoyable.

-Almost all, 95.6 percent, said they are interested in workshops, seminars, conferences or other resources to help them preach as well as possible.

COP offers wide range of courses

That's where Minifee and his two faculty members—Merrill Ware Carrington and the Rev. John Archer—come in. In the neo-Gothic college on the grounds of the National Cathedral, they offer all sorts of short courses for preachers. A sampling from a recent COP newsletter:

The Brooding of the Spirit: a four-day session focused on sermons as proclaiming a spiritual direction and encouraging people to deepen their spiritual lives. With the Very Rev. Alan Jones.

The Art of the Homily: infusing sermons with substance and integrity within the context of the Eucharist and other settings. With the Rev. Herbert O'Driscoll, "one of the finest teachers and preachers in the Anglican Communion."

The Gospel in Stories: use of stories as "an engaging and powerful way to communicate God's Good News, to children and adults."

Minifee has attracted some of the best-known names to the COP: former Archbishop of Canterbury Donald Coggin; Duke University's John Westerhoff; Robert Bellah, author of *Habits of the Heart*; Episcopal evangelist Terry Fullam; former Presiding Bishop John Hines, and others.

"When I came here," Minifee says, "I decided on some guidelines for this place: Everybody who came here would have to preach. Everybody who came here would get their money's worth, and we would work them very hard. Worship would be an integral part of what we do. And everything we did would be related to preaching."

Parishes want good preachers

There's a big demand for help with preaching, he says. Not only did the survey of Episcopal clergy reveal that they perceive a need for help; Minifee says that *every* parish profile done in the '80s lists good preaching as one of the top three things parishes want in a priest. And *85 percent* make good preaching their top priority.

"Most of the people who come here are very serious about preaching," Minifee said. "What you do get is a lot of people who are nervous about exposing themselves. So we work very hard on letting them know they're among friends."

MORTON BROFFMAN

College of Preachers draws teachers such as sociologist/author Robert Bellah. . .

Minifee makes some general statements about preaching in the Episcopal Church:

"By and large, preaching is taken more seriously in the Presbyterian and Methodist denominations, where you have services of the word, rather than the Eucharist."

"Too many priests are so wedded to the lectionary that they don't ever leave it. By and large, they should stick to it, but we should be prepared to leave it."

The key course of the college's core curriculum is "Preaching to a New World." In it, Minifee, Archer and Carrington work with particpants on developing sermons as performance, theology, creative process, Scripture and as related to the world outside. Participants preach sermons they have brought with them; the sermons are videotaped and critiqued by the faculty and rest of the group. Carrington works with the group on approaching sermons as a creative process. Participants are given an assignment by Minifee: "You will work two hours to prepare a five-to-seven-minute homily. You must try something you haven't done in your parish." Other elements of the Tuesday-Thursday basic course are "good old-fashioned Bible study" and study of sermons in the context of liturgy and the sacraments.

It works, Minifee says. "Often people who were dreadful on Tuesday are absolutely great on Thursday."

And Minifee figures that the college's overall plan is working because: "We are turning people away. The church is responding to what we're offering. People want to know about preaching." ●

John Justice is editor of ***The Communicant.***

The sermon cannot be plucked from its liturgical context. Nor can the spoken sermon be put on paper. Here, however, are excerpts from four sermons, delivered in the diocese, attesting to the art, craft and variety of sermons.

BY JOHN TOL BROOME

RECTOR, HOLY TRINITY, GREENSBORO

TO MAKE the Bible infallible is to make it a Paper Pope. The Protestant reformers were reacting against the authority of the Pope in the medieval church, and rightly so. But to put supreme infallible authority in the Bible ignores the faith and heritage of the church throughout history, expressed by theologians like St. Augustine and St. Anselm. It also ignores God's gift of reason to individuals and the fact that God speaks through people and events as well as the Bible.

Fundamentalists tend towards legalism, emphasizing the law and justice of God in the Old Testament, rather than the grace and mercy of God in the New Testament. They don't bother to understand the context of passages which, when taken out of context, are misunderstood. They frequently use passages as a proof-text that upholds their particular point of view, and they ignore other passages that contradict it. Fundamentalism seems to appeal to certain people who refuse to see the world in terms other than black or white, never any gray . . . They are secure only in rigid absolutes and are insecure with the ambivalence of life.

Fundamentalism makes me appreciate more our Anglican theology which emphasizes not only Holy Scripture, but also church tradition and individual reason. Holy Scriptures, tradition and reason: All three are essentials in understanding the Christian faith and how we apply it to everyday life and the issues of our times.

BY EARL BRILL

UPON THE ORDINATION OF FOUR VOCATIONAL DEACONS

OFFICIALLY, we have been very affirming of the diaconate. After all, isn't every ordained person a deacon first of all?

But let's be honest about that. Most of us clergy couldn't wait to get out of our diaconate and on to the Real Thing. My own diaconate lasted six months and there was nothing diaconal about it. I was too busy learning priestcraft. And I'm sure you've noticed that even today, most clergy celebrate the anniversary of their priesthood, not their diaconate.

Like the diaconate, servanthood has taken a back seat in the church's life. For most people, for most of the church's history, *service* has been something you do in church on Sunday morning. It hasn't had much to do with the ecclesiastical career ladder. Deacons can't wait to be priests. Curates can't wait to get their own parishes. Rectors of small churches want to be rectors of big churches. Rectors of big churches want to be bishops. And bishops—well, they just want to be humble—but aren't very good at it.

But, I'm pleased to say, things seem to be turning around. Fifty years ago, Archbishop William Temple could say that the ecumenical movement was the Great New Fact of our time. Today I think we'd have to say that the great new fact of our time is the rediscovery of the idea of the servant church.

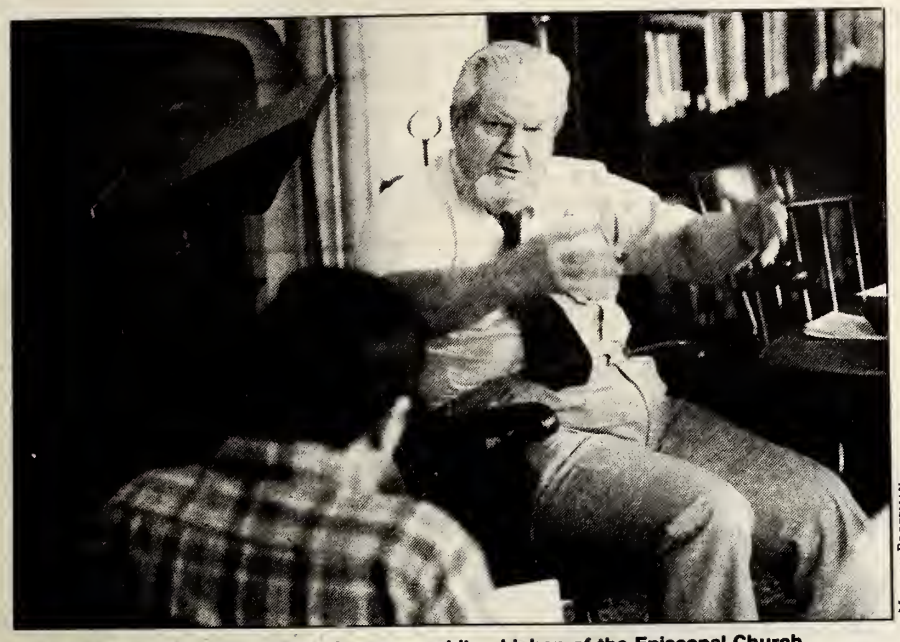
BY PAMELA PORTER

UPON THE ORDINATION OF THE REV. DIANE CORLETT

A COLLEAGUE and close friend of mine calls [the] equal dependence of us all upon God—both clergy and laity—"the amateur standing of all Christians." He advises me frequently and continually that one of the major errors of the clergy is that they tend to forget their amateur standing as Christians.

What I think he means by this is that our ordained ministers can and sometimes do forget their need of and dependence upon God. And when they forget their own need for and dependence upon God, they begin to lose sigh of their people's need for and dependence upon God, and to lose sight of their vocation of assisting the people of God in reconciliation with

reach and A sermon sampler



Morton Broffman

. . . and the Rt. Rev. John Hines, former presiding bishop of the Episcopal Church.

and knowledge of God. When that happens, clergy begin to think of their position primarily in terms of administration—administration of buildings, finances and people. They no longer function as priests, but as business managers—managers of an institution, rather than vehicles for the presence of God to his people and leaders of God's people in prayer. It is tragic when it happens, because the priest has failed God and the people of God; and the ministry of Christ is perverted, and his purpose is not accomplished. For the people of God have not been equipped for ministry, and the body of Christ has not been built up. Therefore, the people of God are not equipped or prepared to take the ministry of Christ into the world, or to help others in the world be reconciled to God. the priest who does this loses him or her self, and becomes an obstacle to, rather than an assistant in, the ministry of Christ, because he or she has forgotten their amateur standing as Christians.

Diane, my friend, do not forget your amateur standing as a Christian. You are being ordained to serve the people of God—to be a vehicle of God's presence to them—to preach and teach and celebrate—to lead and guide them in prayer to God. And they must trust you and allow you to serve them in order for your vocation to accomplish the purpose for which it was intended: the building up of the Body of Christ. But you, also, must be found trustworthy. You must remember your amateur standing as a Christian, and when you err, and you will err, you must be willing to acknowledge it, and to confess it, and to ask God's forgiveness and the forgiveness of the people whom you serve.

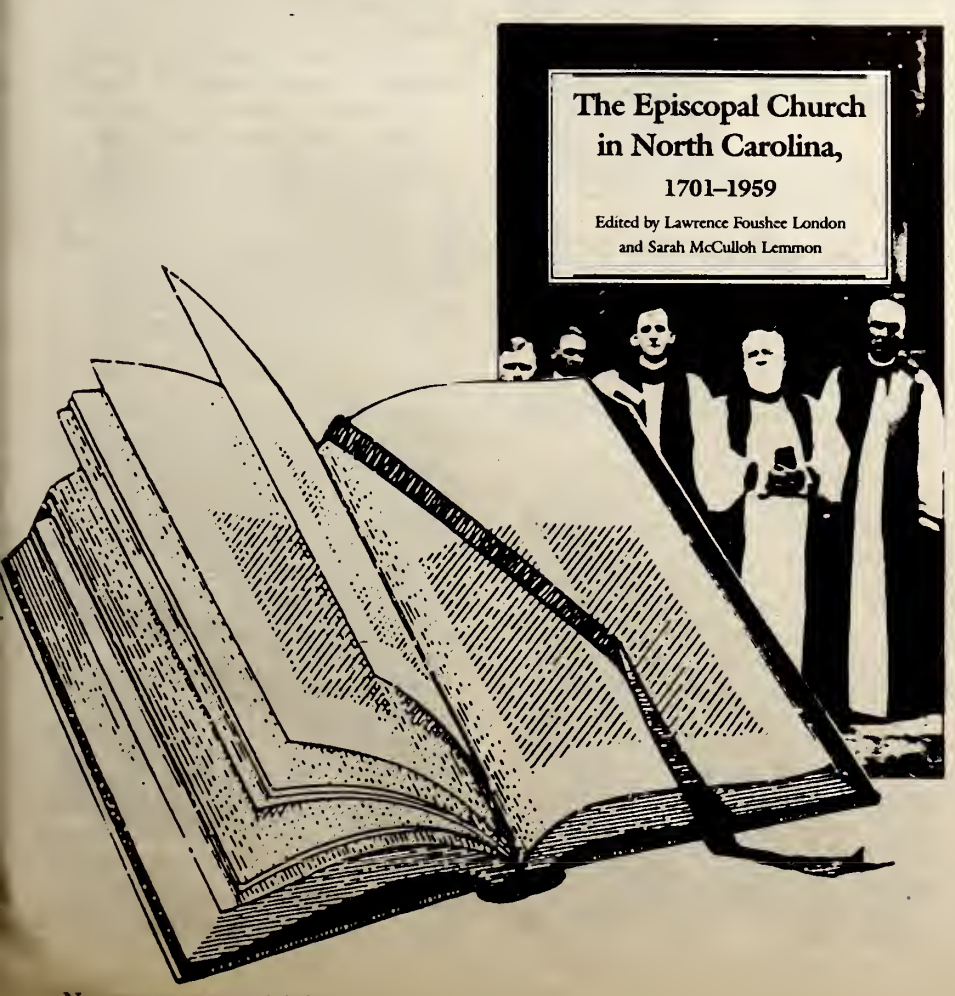
By Frank Grubbs

Preached at historic St. John's, Williamsboro, in honor of the Rev. George Micklejohn

Here was a priest, presumedly well-educated and looking forward to a new life in America. He no doubt had envisioned a fine church, good budget, and comfortable old age. What he found was a parish on the Carolina frontier with a poor congregation. The sheer physical discomfort of riding his circuit around Granville County would have put almost any priest today in the hospital. If I had to ride a horse 20 miles between my office and Diocesan House, I would be a physical wreck. And no American clergyman today has had his career totally disrupted by a revolution or has been sent into exile because he belonged to the wrong church. Nor did Micklejohn have any help outside his vestry (which to the Colonial priest was more a hindrance). Micklejohn never had an American bishop, much less a diocese. Think of the entire Diocese of North Carolina collapsing today, and Episcopal church after church closing down, and those which did remain, depleted and unable to pay a clergyman. This was Micklejohn's world during and after the Revolution, when he was in his mid-60s. And you laity, think of your churches closing for lack of money (and clergy), and no other Episcopal church to turn to. The only Episcopal services possible for many were held in their own homes with readings from the prayer book. Think of your friends leaving the Episcopal Church and joining the more respectable Baptist, Methodist and Presbyterian ones. And as you held to your faith, you were looked down upon for remaining a member of the Church of England. Such was the world Micklejohn's congregations faced. Yet he trudged through that world with courage, holding to his Episcopal faith, trying to do what he could to support himself, and tend to any congregation still struggling to survive. . . .

This is the stuff from which the history of our diocese is made. It is hardy stuff. It should give us renewed courage today to continue building the diocese, to take our problems lightly, and to push onward with our tasks. Whenever our church responsibilities seem dull, disheartening, or unrewarding, think of Micklejohn! Take heart, be thankful for the diocese our ancestors built, and push on. ●

Make this a historical Christmas!



These pages tell of distinguished bishops and clergymen who figure prominently in the shaping of the Diocese. They tell too of the lay women and men whose lives and ministries make up a great part of the story of the Church in this "goodly land." These pages remind us of "the great cloud of witnesses" that surrounds us. They tell of human ups and downs of men and women like ourselves who sought with God's grace "to represent Christ and his Church, to bear witness to him wherever they may be, and according to the gifts given them to carry on Christ's work of reconciliation in the world, and to take their place in the life, worship and governance of the Church".

From the preface by Bishop Robert W. Estill.

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Archbishop Runcie visits S.C.

By Cecile Holmes White

In ceremonial language, he is the Most Reverend Robert Alexander Runcie, 102nd Archbishop of Canterbury, Primate of All England and leader of a church descended from the one founded in 597 by St. Augustine. After England's royal family, the archbishop ranks highest in British ceremonial protocol, higher even than the prime minister.

In real life—as seen on his gala visit to the Diocese of Upper South Carolina—Robert Runcie is a very human figure. He has a charm and a natural graciousness belying the traditional reserve of Britons. He maintains them even in a long receiving line. It's refreshing to hear someone in a silver-and-gold miter—a man you're told to address as "Your Grace"—tell funny stories on himself. He has a subtle wit. And if you're seeking absolute answers from Anglicanism's most august leader, Runcie's pragmatism will captivate and frustrate you.

The office, not the man, first attracted my attention to the archbishop's visit to Columbia. Never dumbstruck—but always intrigued and a little awed by ecclesiastical authority—I expected to enjoy spending a weekend tracking Runcie. I didn't anticipate leaving South Carolina *liking* the man. Nor did I expect to end up back in Greensboro trying to decipher the puzzle of Robert Runcie.

Languid sophisticate, genial man

When Runcie became archbishop in 1980, a British writer described him as having "the languid sophistication of a university don." He was also characterized as a fellow with "a chatty disposition, a philosophical turn of mind, and a tolerance so genial that his maid reportedly calls him 'Bish.'"

It's not terribly surprising to find that Runcie reads novels and history or that he's an opera buff. But it is striking that one of his worries, when elected archbishop, was that he wouldn't have time for his favorite hobby: breeding pedigreed Berkshire pigs.

Runcie came to South Carolina for the University of South Carolina's "year of ecumenism." (Another highlight of the year was the Sept. 11 visit of Pope John Paul II.)

During his time in Columbia, the 65-year-old Runcie seemed at ease at centerstage of the activities. Tall and militarily erect, he is as imposing in the wine-colored robe he wears to informal gatherings as in his episcopal cope and miter. At dinner, his remarks were conspiratorial, the words of a man among friends. He recalled a fellow Britisher stopping him in Philadelphia and asking, "Did you see the royal wedding on TV?" "Yes," said the man who officiates at all royal weddings, "I had a very good seat."

Universities, friends, mint juleps

The day after that dinner, Runcie won a standing ovation from 1,500 graduates of USC. He called the university a good place to exchange and test ideas. And, he said, universities help foster friendships:

"Friendship," he said, "is not just being sociable with the kind of person with whom you could be genial. It also means accepting, and indeed valuing, someone with whom you have serious differences, even those awkward characters which you find in every university, but who are so often a source of new and stimulating ideas. the society which can't cope with the eccentric and the rebel is unlikely to produce a genius."

Pam Strude

Archbishop of Canterbury Robert Runcie, Bishop William Beckham of South Carolina.

Long and strong bonds connected South Carolina and England, Runcie said. He traced one friendship back to 1842, when some Oxfordians were entertaining USC graduate William Heyward Trapier.

"At the end of the dinner [Trapier] announced that there was one thing which would make his evening complete," Runcie said, "and that would be a long, cool mint julep. Alas! Nobody had ever heard of this great Southern beverage. So Trapier wrote out the recipe and presented them with a fine Georgian silver cup, suitably inscribed. It is still the case—I've been present myself—that on 1st June every year Oxford imbibes mint juleps . . . and drinks . . . to the health of the University of South Carolina."

Like everyone else in the audience, I was delighted by the story and pleased at its tribute to USC (my alma mater). I wondered if I would be as charmed at Runcie's news conference. A half-hour later, as he talked with reporters, I discovered something else I liked about the man: his courtesy.

Patience, women, Runcie says

In a room crowded with security people and reporters, Runcie deftly parried questions about the fate of his envoy Terry Waite, missing since January. Waite disappeared in Lebanon, where he was trying to negotiate the release of two American hostages. Next, Runcie praised South African Archbishop Desmond Tutu's courage. Rather than telling Tutu what to do, Runcie said, he depends "very much on what Tutu says *we* should do at any particular moment to give him support."

Then Runcie waded through the mire of what the Anglican Communion and the Church of England should do about women priests. "You must have patience," Runcie said. He predicted that more and more Anglican churches will ordain women and, perhaps, encourage others—including Roman Catholics—to do the same. But forcing women's ordination would split the Church of England, he said.

Morever, the question of women's ordination reaches beyond one church. Once women are priests, they very well may become bishops and, said Runcie, this could jeopardize Anglican unity at the Lambeth Conference in June of 1988.

"The unity of the church, in our perception, is very often thought to be associated with all of the bishops being in communion with each other, enabled to gather together at the Lambeth Conference and accept each other's ministry," he said. "Once you have women accepted by some part of the communion as proper bishops, and not by others, you will have trouble."

Oh, I see, I thought, *he's dodging.*

But later I read a book that convinces me that Runcie can't be fit into a neat theological type. Margaret Duggan's *Runcie, the Making of an Archbishop*, showed me that his remarks at the news conference were in keeping with his demonstrated positions on many issues.

Runcie blurs all lines: In him, conservative bleeds into liberal. Mystic beds down with logistician. And the pragmatist takes a stroll with the idealist. Truth to tell, Runcie has personified Anglicanism's "middle way" since his youth.

Friend of the pope, critical of Rome

Runcie is widely known for working to reunite Anglicans with the Orthodox church and others. While befriending the pope, Runcie has criticized what he calls "the Roman tendency towards an authoritarian centralization and uniformity of the church." The archbishop is liberal about remarriage of divorced people—a nagging dilemma of the Church of England—but he doubts the morality of abortion.

Runcie's life itself presents a study in contrasts.

Born in Liverpool to a "lapsed Presbyterian Scot" (as Runcie describes his father), the future archbishop was baptized an Anglican, briefly attended a Methodist Sunday School, then was confirmed in the Church of England at 14. Early on, he found himself drawn to the ritual and mystical celebration of England's high churches. This did not keep him, however, from throwing himself into athletics and scholarship.

In 1938, he entered Brasenose College of Oxford University as a scholarship student. He took time off to serve in a tank regiment in World War II—winning a Military Cross for bravery under fire—then finished his studies at Oxford in literature and humanities. Only in his final term did he decide to become a priest.

Biographer, Duggan characterizes Runcie this way: "However intellectually open-minded he might be," she wrote, "emotionally he was Catholic and conservative, and tradition was important to him. There were many changes that he was determined to make, but among his loyal colleagues on the staff, there were some who thought he did not move fast enough."

I suspect many Anglicans, especially women priests and English women who want to be priests, will react the same way to the archbishop. But, even when one doesn't agree with Runcie, it would be difficult not to respect him. ●

Cecile Holmes White is staff religion writer for the Greensboro Daily News.

Letters

Calls for better debate

EVELYN MATTERN *Communicant,* October) opens a debate on "kneejerk conservatism," listing five myths which she has identified that she believes govern the thinking of conservatives—myths undergirded by a "meanness of spirit."

She has raised some hard issues that are worthy of debate. Do these "myths" reflect conservative thinking? I don't think we have the other side of the debate in George Margeson's reply. While I am in sympathy with his objection to labeling people, I really can't find that he spoke to the points Evelyn raised. He dismisses her meanness-of-spirit assessment as "merely her opinion," then proceeds to give a few mere opinions of his own. Neither his approach nor his arguments is convincing.

First, it is really hard to take seriously an assertion that attributes to Dr. Spock's influence a whole generation of wife-beaters, muggers, street gangs, etc. Was there pristine purity before Dr. Spock? What is troubling is that it seems evident that Mr. Margeson has not read Dr. Spock and that this is a representation capable of producing a kneejerk reaction. As for Dr. Spock's being a devotee of civil disobedience, there is solid historical precedence for that that would include actions of Jesus Christ.

Second, Mr. Margeson goes on to demonstrate some of that "meanness of spirit" by comparing in an unfavorable light the street people of today with those of the '30s. Of course they were different people of different circumstances, but that does not erase the need found today. Is this a way to excuse oneself from addressing need—that is, to find a more worthy subject from the past? Jesus could have done this. Imagine him telling the Samaritan woman that those exiles by the rivers of Babylon were *really* needy, or that the children of Israel in the wilderness were so bad off that they got food directly from heaven. Jesus answered need as he found it. I do not find that the street people here are refusers of work. Many are physically ill, some are veterans of one or more wars, some are young, with children, who have jobs that do not cover the expenses. Others come to the soup kitchen at lunch break from day-to-day work that is seasonal and inadequate. Some need to be treated for mental illness. To look on all these with contempt (or to indicate that attitude as appropriate) because a few do refuse work, is "mean."

Finally, the argument disintegrates into a personal lecture for Sister Evelyn and questions her employment as lobbyist for the North Carolina Council of Churches. This is no debate!

I would like to see the real debate. Surely there is someone who can answer Evelyn Mattern's five points with facts and logic, incorporating the spirit of Christ and treating them with the seriousness they deserve.

Dorothy R. Smith
St. Philip's, Durham

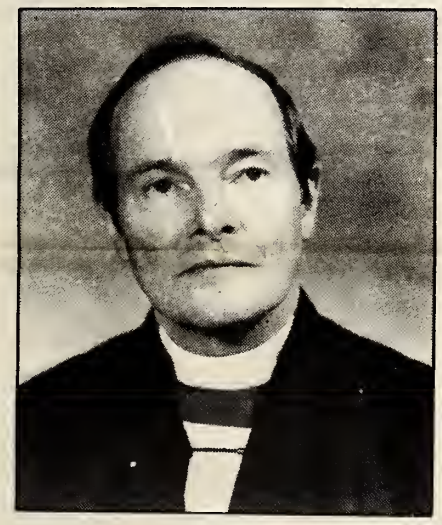
Bishop's letter

DEAR FRIENDS,

ONE OF THE nicest occurrences lately is the publication of *The Episcopal Church in North Carolina: 1701-1959,* edited by Lawrence Foushee London and Sarah McCulloh Lemmon.

It tells the story of the unpopular beginning of a church known as "the Church of England" and of the difficulties in obtaining clergy, and later, a bishop. It tells of dedicated lay persons who traveled long and difficult miles to hold conventions and to make decisions, and it tells of the gradual growth and expansion of a church, then a diocese, and, finally by 1959, three dioceses reaching from Dare County in the east to Cherokee County in the west.

We have waited for this book a long time. And its arrival is providential. For it comes at a time when we are calling the members of the Episcopal Diocese of North Carolina to support the work of the diocese in new and, I



believe, imaginative ways. We in our generation have an opportunity to help the work of the Episcopal Church in North Carolina. We can help it in terms of its youth and its families with small children, in its outreach to those in need within our borders and beyond, and in providing the means to expand the church in new areas of growth and to maintain it in those areas where growth is not taking place.

When the "Dean Dome" was being built in Chapel Hill, bumper stickers proclaimed, "Pride will build it." Can we look for a similar pride in the Episcopal Church today? Can we pick up the work started in such a small way by our forebears and carry it on in our time and for our children and their children in the future?

I hope you will read this new history of the diocese. Those who spearheaded its publication after so many years of waiting are already starting on another volume to bring us out of the '50s and into the '80s and beyond. What will our part in this be? How will we measure up to those who took such pride in their church and who seemed to have such anunderstanding of and appreciation for their life as a diocese? Henry Lewis in his excellent chapter writes:

An important psychological hurdle for North Carolina Episcopalians [in 1824] was the realization that diocese rather than parish was the vital unit in Church organization, that the bishop was the chief pastor of the flock, and that the Convention had authority to legislate for the Church throughout the Diocese."

That is so today. One of my greatest hopes is that our ACTS campaign—A Celebration Through Stewardship—will underscore what it means to be the Episcopal Church. There is great strength in that. Our history proves that those who went before caught that vision. You and I must retain it for our generation and for those who follow.

Faithfully,

+Robert W. Estill

Robert W. Estill

Suffragan Bishop's letter

DEAR FRIENDS IN CHRIST,

ONE OF THE HIGHLIGHTS of the recent House of Bishops meeting in Chicago was a service held at the Cathedral of St. James on September 26. This service, attended by all of the bishops who were in attendance at the Chicago meeting as well as many ecumenical participants, marked the 100th anniversary of the Chicago-Lambeth Quadrilateral. The Chicago Quadrilateral was adopted by the House of Bishops of the Episcopal Church meeting in that same cathedral in 1886, and then the Lambeth Quadrilateral was adopted at the Lambeth Conference of 1888. You can read the Chicago-Lambeth Quadrilateral under the Historical Documents section of the Prayer Book on Pages 876-878.

I encourage your reading of this document, because it is still the foundation for the Episcopal Church and the Anglican Communion in terms of our ecumenical dialogues. It outlines the four bases for ecumenical conversations for us, namely: the Holy Scriptures, the Creeds, the two sacraments of Baptism and Eucharist, and the Historic Episcopate.

Our church is presently involved in serious ecumenical conversation. We have four bilateral ecumenical dialogues in place: Anglican/Roman; Anglican/Orthdox; Anglican/Lutheran; and Anglican/Reformed. In addition, we are a participant in COCU—the Consultation on Church Union, which involves nine denominations (including the Presbyterians, the Methodists and the Disciples of Christ).

So frequently, ecumenical concerns and conversations are perceived to be high-level affairs which really don't concern or affect the grassroots. Nothing could be further from the truth. It is true that there are important and significant conversations and dialogues going on "in high places". However, the involvement, prayer and participation of the people of the Episcopal Church are not only desirable, but essential. In John 17:11 our Lord, in His "High Priestly Prayer", prayed as follows: "Holy Father keep them in thy name, which thou hast given me, that they may be one, even as we are one".

The point of ecumenical conversations and concerns is not that we put together some kind of "Super-Church", but that we put aside the "unhappy divisions" which threaten to fragment the Body of Christ and to diminish our efforts, throughout this world, to witness to the power and the love of the Lord Jesus Christ. We Christians need to work and pray and witness as "one body, undivided".

I urge your efforts on the local level to find ways in which we Christians, though coming from different traditions, might proclaim to the world our unity and oneness in Jesus Christ. Your efforts and your prayers to that end are as important and necessary as are all of the various dialogues which are presently taking place.

Faithfully yours,

Frank H. Vest, Jr.

Frank H. Vest, Jr.

006555-01
Mr & Mrs William S Powell
307 Plum Ln
Chapel Hill, Nc 27514

Conference Center survey

The Conference Center at Browns Summit is a key resource in the common life of the church in the diocese. The center's executive director, Dick Hord, is looking for ideas to make the most of the facility located just north of Greensboro. Hord, director since the center was opened in 1981, asks that you complete the following survey and return it to him, by November 30, at:

The Conference Center
P.O. Box 321
Browns Summit, NC 27214

1. Since its opening in 1981, I have attended events at the Conference Center
____ more than 20 times.
____ 10-20 times.
____ less than 10 times.
____ never.

2. Who has sponsored/organized the events you attended at the Conference Center? (If you can, please note the number of times for each category.)
____ my parish.
____ the diocese.
____ a non-diocesan organization.
____ myself.

3. How do you rate the buildings and meeting rooms of our present facility?
____ excellent. ____ good. ____ fair. ____ poor.

4. How do you rate the assistance the center's staff gives you?
____ excellent. ____ good. ____ fair. ____ poor.

5. If your group (parish or other) isn't using the facility as much as you'd like, why not? Please check one or more below, then amplify if you like at the end of the survey.
____ facilities too small or otherwise inadequate.
____ cost is prohibitive.
____ too far away for us to travel.
____ lack of organizer to develop program.
____ other.

6. The diocese's ACTS campaign—A Celebration Through Stewardshp—will help us meet the expressed need for improved youth facilities at the center. Please help us by describing:

What youth events have you taken part in at the present facility?

_____
_____
_____

How well did the facility work for you?

_____
_____

What kind of youth facilities do *you* think we need?

_____
_____
_____

7. How might *you* use our new youth facility when it becomes a reality?

_____
_____
_____

8. The following are included in our plans for new youth facility and other improvements. Please rank them in the order of importance you think they deserve.
____ Youth center meeting building and four hut/cabins with 24 beds each.
____ Swimming pool and recreation area (including a gym) located between the youth and adult facilities.
____ Expanded main lodge, with more dining space and new meeting spaces.
Please add any suggestions of your own: _____
_____
_____
_____

9. What kinds of programs do you recommend for the Conference Center?

_____
_____
_____

10. What kinds of program development help would you like the Conference Center to provide?

_____
_____
_____

11. If the center were to develop its own programs, what kinds of programs would you like to see?

_____
_____
_____

12. Please expand on any answers and/or give us any other comments you'd like:

_____
_____
_____

Name _____
Address _____
_____
_____
Phone _____
Parish _____

THE COMMUNICANT

VOL. 78, NO. 7 — THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA — NOVEMBER 1987

Why is Bishop Estill milking this cow?
(Around the Diocese, page 2)

JOHN JUSTICE

THE COMMUNICANT

VOL. 78, NO. 8 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA DECEMBER 1987

A furious fighter on the way

EDITOR'S NOTE: *Robert Hayes will speak at the Jan. 22 Hunger Luncheon at the Diocesan Convention in Raleigh.*

BY SUZANNE DALEY

THE FURY in Robert M. Hayes' voice is barely under control: It has become clear that he will not get all that he wants from his latest court settlement on behalf of homeless families.

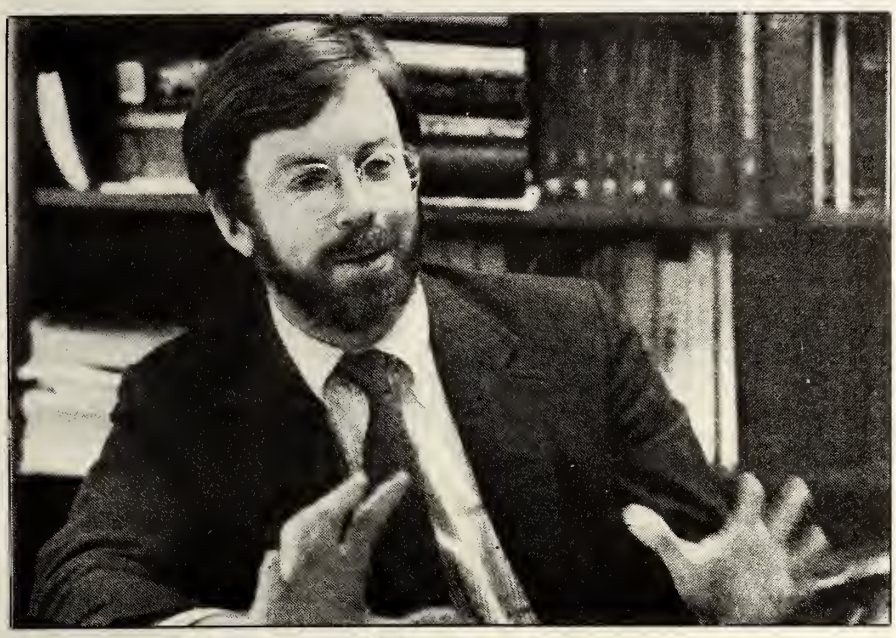
"Make them understand," he tells an associate, "that under no circumstances will we not sue if they break up a family. I will go nuts if they do that to a family."

Eight years after Mr. Hayes first took up the cause of New York City's homeless, winning them the right to shelter, he is still battling to improve the lot of the city's poorest and most troubled citizens.

Having put aside his career with the prestigious Wall Street law firm of Sullivan & Cromwell, he works out of a dingy suite in mid-town Manthann, almost always on the attack, filing new suits of issuing blistering appraisals of Mayor Koch's latest efforts.

Along the way, Mr. Hayes has achieved a degree of celebrity. His recent schedule included a meeting with a top White House official, dinner with Governor Cuomo's son, Andrew, and a meeting with the producers of the "Kate and Allie" television show, who were interested in doing a segment on homelessness. He has even sold his life story to a movie studio.

Nonetheless, Mr. Hayes said he is following an outsider's strategy for social change. First, he said, "You have to do enough preaching for people to care." Second, "You have to get something concrete"—legislation or a court order. And third, "You have to keep at it. If they miss a deadline, you sue."



NEAL BOENZI / NEW YORK TIMES PICTURES

Attorney/activist Robert Hayes is impatient for results.

Such discussions seem to be Mr. Hayes's favorite kind. He tends to deflect or ignore personal questions and he refuses to discuss his private life (he is not married) or his adopted 4-year-old daughter.

The Roots of Advocacy

Mr. Hayes said he was first moved to try to help the homeless when he started talking to men living on the streets near his Chelsea home and asking them why they did not go to a shelter. The answer he got was that those few shelters that existed were filthy, dangerous and overcrowded.

At first, Mr. Hayes tried to talk to city officials. Then, he said, he got mad. "When lawyers get angry," Mr. Hayes said, "they can only think of one thing."

In 1979, Mr. Hayes, who was 26 years old and had never tried a case, filed his first suit on behalf of homeless men. His objective was to get them decent shelter.

These days Mr. Hayes's agenda reaches much further. he has spoken out and brought lawsuits on a range of issues, including the quality of the city's foster-care system, the handling of the mentally ill and the treatment of AIDS patients.

The not-for-profit Coalition for the Homeless that Mr. Hayes started in 1982 with a budget of about $75,000 has grown into a $1.2 million-a-year enterprise. About half the money comes from foundation grants and half from government subsidies.

The coalition has brought more than a dozen lawsuits, usually relying on the city's most prestigious law firms to do the work on a pro bono basis.

Lately, Mr. Hayes has set his sights on Washington—changing from the threadbare corduroy pants he wears around the office to a "lawyer-type" suit—as he seeks to influence the Federal Government to build more housing.

A day with Mr. Hayes is hectic and disjointed as he slips, almost without pause, from a discussion of the need for a copying machine to the strategy on a particular lawsuit.

He seems to seek few worldly comforts. In his cramped quarters at 105 East 22d Street, he doesn't even have his own office. A lunch with Mr. Hayes is usually a sandwich.

Sharp Elbows

Yet the question of self-promotion is one that his critics often raise. Among his fellow advocates, Mr. Hayes has developed a reputation for having sharp elbows. He has intervened in their lawsuits when he thought they were going

See **Hayes** *page 4*

Give yourself a spiritual gift

A NEW TWIST HAS been added to the Episcopal Churchwomen's annual worship retreat. Bishop Robert Estill has conducted the annual event every year since he's been bishop. This year—Feb. 3-4, 1988 at the Conference Center—the Rev. Blair Both will lead the event. The bishop will be the celebrant at the Eucharist.

JOHN JUSTICE

Peggy Manly, the Rev. Blair Both

Both is an assistant at St. Michaels, Raleigh, and she's looking forward to the retreat.

"Each year about this time I look down the road for something that will give me spiritual refreshment, something after the melee of Christmas."

Both and ECW publicist Peggy Manley also think the worship retreat is an after-Christmas present that any woman might give herself.

"It's for all women of the diocese," says Manley, a parishioner of St. Michael's. "You don't have to be invited. It's not a club. The retreat is just something you do for yourself." The ECW's philosophy, she says, is more and more to make programs available to everyone regardless of whether she is an ECW member.

Both says she expects the retreat to draw on her strengths as a teacher. The ECW's theme of the vine and the branches will be incorporated. Both expects to use John 13:34 as an integral text.(That's the verse where Jesus instructs us to love one another). She adds, "I'm enamoured of the Psalms in my own spiritual and devotional life, so it won't be just John." And the two days will feature fellowship, chances for individual spiritual counseling, a taste of quiet and worship.

Manley, in her second year promoting the ECW worship retreat, encourages women to come for an opportunity to get at "the nitty-gritty of how to keep growing spiritually."

Both, a Roanoke, Va., native, is a graduate of Sweet Briar College and Trinity Episcopal School of Divinity. ●

Worship Retreat with the Rev. Blair Both

Wed., Feb. 3, 1988, 12 noon until Thurs., Feb. 4, 12 noon.
The Conference Center/Browns Summit
Sponsored by the Episcopal Churchwomen of the Diocese

Name _____

Address _____

_____

_____

Phone _____

Smoking _____ **Non-smoking** _____

Parish _____

Registration Fee: $40 (includes double room, meals).
Make checks out to ECW Quiet Retreat and mail to:
Peggy S. Manly, 725 Lakestone Drive, Raleigh, NC 27609

Around the diocese

Two poems by Gabrielle

The Bishop's Prayer

As I walk to the altar to preach,
I pray my robe is clean,
I pray it has been bleached.

The rector will stop to bid me hello,
And as I baptize a baby,
Off my glasses will go.

The Child's Prayer

As I kneel beside Mom and Dad,
I know by coming to church,
I have been had.

It's not that I don't like church,
But it is very boring,
And I'd rather be at Jimmy's house,
So we could go exploring.

Gabrielle K. Eaker, 10, is a student at Lacy Elementary School in Raleigh and attends Christ Church.

JOHN JUSTICE

Gabrielle Eaker: poet, worshiper, explorer.

Do you need printouts?

OUR IN-HOUSE mailing list system seems to be working pretty well. We're getting fewer and fewer returns from the post office each month. Hence we're saving money and the paper's reaching its readers.However, if any church needs a printout of its mailing list, just let us know. You can do this by calling Wanda Johnson at 919-787-6313.

John Justice, editor

JOHN JUSTICE

The Revs. Gary Fulton and Steve Elkins-Williams, homeowner Addie Jones at groundbreaking.

Council OKs panel to study small churches

SMALL CHURCHES, diocesan budget and new appointments highlighted the Nov. 30 meeting of the Diocesan Council. The meeting was held at the Diocesan House in Raleigh.

Council passed a resolution to set up a "Blue Ribbon" committee to study the financial needs of small congregations. For the purposes of the study, this means congregations with less than 300 communicants. The diocese has about 87 such congregations. The next step will be for the resolution to be considered by the Department of Planning and Review and the Small Churches Commission. The panel will make its recommendations to the 1989 Diocesan Convention.

The 15-member Council voted to reduce the proposed Program Fund budget for 1988. A reduction of about 8% was seen as needed for this budget, which pays for a number of diocesan programs, including chaplains, communications, Christian social ministries, and others. Exempted from the proposed cut were salaries, mission church assistance, the Conference Center and national church support. The cut was caused by low quota payment by congregations; should quota payments increase by the Diocesan Convention in January, a lower budget reduction is possible.

Bishop Robert Estill announced two new appointments. Kathy Betham is the diocese's new coordinator for work with the deaf, and William Moore Jr. is the new director of Thompson Children's Home in Charlotte.

Churches build homes

THE ORANGE COUNTY Habitat for Humanity has been working since 1984 to help provide affordable housing for the working poor. Three homes have been constructed in Chestnut Oaks, a subdivision west of Carrboro, and one for which ground was broken Dec. 5 on Starlight Drive in Carrboro.

The Rev. David Stanford of Chapel of the Cross had the idea that if individual congregations would take responsibility for funding and building a specific house, the number of homes would multiply more rapidly.

So he called together six parishioners who had expressed interest. The idea quickly caught on. When the Church of the Holy Family agreed to cooperate in the effort, Partnership House was born. The name was chosen to imply the partnership of the two congregations and partnership with God's people in need.

Four months of fundraising have netted $13,000. A total of approximately $40,000 will be needed to complete the project. Building officially began with the groundbreaking on Dec. 5.

Workcrews of 10-12 parishioners will work each Saturday from 9 a.m. until 4 p.m. Initial construction involves making modular wall units and is done in a building provided by Fitch Lumber Co. Later, sometime in January, the units will be brought to the house site on Starlight Drive. Then, in one day, the house will be raised.

Marilyn Saur, Chapel of the Cross

Showtime in Durham

THE REV. TOM MIDYETTE was all but pulling them in off the streets one recent Wednesday afternoon. The rector of St. Philip's, Durham, was giving a private concert on the church's new Goulding & Wood organ for sisters Eleanor and Sarah Markham, and so enthusiastic was his performance that he soon drew a larger audience.

"I heard it from my desk at the Urban Ministries Building," said Community Kitchen director Betsy Rollins, "and I just put the phone on the machine and came on over."

At least one parishioner, stopping at the parish house on an errand, diverted her steps to join junior warden David Mangum, parish faithfuls Tom and Mina Hampton and sexton Tony Sampson for the extraordinary performance.

It turned out that the two Markham sisters, St. Philippians since birth (75 years ago for Eleanor and 74 for Sarah), are housebound and couldn't attend the previous Sunday's dedication service for the new organ, perhaps second only to the Urban Ministries Building next door in Midyette's affection.

Midyette had promised he'd bring the two ladies over for a demonstration on the first really pretty day, and that Wednesday was too good to resist. He recruited Sampson, Mangum and Hampton, and the quartet went around the corner to the Markham home on Dillard Street (the house the two women said they'd been born in), transferred the two ladies from house to wheelchairs, and rolled them around the corner and into the sanctuary.

The concert started with the ladies' two requests, "Onward, Christian Soldiers" and "My Faith Looks Up to Thee," then proceeded into a medley of liturgical music deliberately chosen to demonstrate the tone, power and reach of the organ.

Afterward, Midyette took his bows, accepted the "bravos" of his impromptu audience, and whisked the Markham sisters back home.

(This article by Betty Hodges is copyrighted 1987 by the Durham Herald Corporation and is used by permission.)

Sewanee honors Bishop Vest

SUFFRAGAN BISHOP Frank H. Vest Jr. has been awarded a Doctor of Divinity degree from the University of the South at Sewanee. He received the honorary degree at the school's Founder's Day celebration Oct. 9. In 1985, Vest received a similar degree from the Virginia Theological Seminary.

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Bishop: The Rt. Rev. Robert W. Estill

Suffragan Bishop: The Rt. Rev. Frank H. Vest, Jr.

Editor: John B. Justice

Art Director: Mary Sox

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Just show up, they'll guide you

EXPECT AN EXPLOSION after your next spiritual retreat.

Odd, but true, says Brother James Madden. "I tell people to expect a blow-up when they go home from one of our retreats. They will experience the same old resentment. They will wonder, 'Was it all a sham?'"

Is Madden then advising against the individual and group retreats at his St. John's House in Durham? No. He continues:

"I also tell them that the work of the retreat goes on for months to come. I tell them that words and phrases they heard here, and said here, will come back. And they will take with them a way of praying that will color their praying and thinking for months to come.

"Psalm 139 will come back to them. They will think of it and go back to the retreat and consider what was beginning to happen in that Psalm. And think of its association with other passages of Scripture."

That Psalm is the one that begins:

Lord, you have searched me out and known me;

You know my sitting down and my rising up;

You discern my thoughts from afar.

That Psalm, other Psalms, the Scriptures, quiet, good listening, praying and relaxation are key to what goes on at St. John's House at 720 W. Cobb St. in Durham.

There's something of a new look there, as the four house members begin focusing their work in the house rather than going out and around the diocese. "We believe our strength is here in the house, so we're fixing it up in a way that will make it work," said Brother John Paul Roberts.

In the large, pleasant house, an old dining room has been made into a chapel, a butler's pantry is now a meeting room and extra guest space has been added. St. John's House presently can accommodate groups of as many as 15 and can sleep three individuals per night.

JOHN JUSTICE

(From left) Brothers Paul Wessinger, James Madden, Eldridge Pendleton.

The house offers numerous spiritual experiences: evening workshops in prayer and meditation, Advent quiet days, contemplative Eucharists each Tuesday evening and silent directed retreats for individuals.

The core idea of individual retreats, says Madden, is for retreatants to "discern God's will for themselves."

And how is that done?

Says Madden: "It's getting people to relax—to sleep well—to enjoy the house and the fresh air and surroundings—to get them out of the squirrel cage of daily life—and *then* to look for what's missing. To look for what stands between you and intimacy with God. *Then* get into the specifics of charged Scripture passages, meditation, prayer, discussion with a spiritual director."

Madden hammers home one point about St. John's House and its spiritual offerings:

"You don't have to be special."

That is, the purpose of the retreats and other events is not "to create a spiritual elite or to establish prayer as a separate part of life. It's to get people in touch with the prayer they already have," Madden said.

He said that his role as spiritual director—a term which reminds him uneasily of a kind of spiritual cop—is to listen and help the retreatant listen. "I may hear some word or theme that recurs and suggest places in Scripture to explore. . . . Also we help people take the doubt, regret and resentment and *pray through* them. Not to sidestep them, but to make them the stuff itself of prayer."

Finally, Madden and the others at St. John's House—Roberts, Paul Wessinger, Eldridge Pendleton and the soon-to-return Tom Cure—are deadset against the notion of prayer as an esoteric activity. Madden says:

"People do have rarified notions of what prayer is—something done in a pious posture in a holy place. They don't see that prayer can be finding a comfortable spot with a journal and a cup of coffee and seeing things that they haven't seen before. And giving God a chance to break through. We take God for granted, as we do kin and spouses, and it requires some gentle effort to overcome it."

The Society of St. John the Evangelist is an Episcopal order with headquarters in Cambridge, Mass. The Durham house is in its fifth year of operation.

As for possible blowups after getting back home, Madden says not to worry about them. They're the logical product of leaving a quiet, prayerful, contemplative place like St. John's House and plopping back into the noisy mess of quotidian life. They'll pass, Madden says, and the good stuff will last. ●

Coming up at St. John's House

Busy People Pray!
Four Thursday evenings showing busy people how to take advantage of the time we do have for prayer. Feb. 18, 25; March 3, 10. 7:30-9:15 p.m. $40 for the four sessions.

Individual Directed Retreat
Jan. 25-30. Individuals. In-residence retreat to "discern God's will for oneself." $200 includes room, meals, spiritual direction.

Holy Week at St. John's House
Simplified monastic observance of the Liturgy of Holy Week. Meditation, liturgy, and the Passion of Christ. March 30-April 3.

To register, get information on these or other events, or to receive the St. John's newletter, complete and send this coupon to: Brother Tom Cure, St. John's House, 702 W. Cobb St., Durham, NC 27707.

Name _____

Address _____

_____

_____

Phone _____

Interest:
☐ **Event:** _____
☐ **Newsletter**
☐ **Other:** _____

Calendar

January 4, St. Timothy's: *Winston-Salem Convocation, 7:30 p.m.*

January 5, Trinity, Stateville: *Charlotte Convocation, 7 p.m.*

January 7, Emmanuel, Southern Pines: *Sandhills Convocation, 7 p.m.*

January 11, St. Francis': *Greensboro Convocation, 7:30 p.m.*

January 12, Christ Church: *Raleigh Convocation, 7 p.m.*

January 14, St. Philip's: *Durham Convocation, 7:30 p.m.*

January 13, to be put in : *Rocky Mount Convocation, 7 p.m.*

January 21-23, Raleigh Civic Center: *Diocesan Convention.*

February 1, Diocesan House, Raleigh: *Diocesan Council.*

February 3-4, Conference Center, Browns Summit: *ECW Winter Retreat.*

February 3-5, Kanuga: *Pre-Lenten retreat. "The Jesus Prayer and the Tradition of Rhythmic Prayer in Christianity." Led by the Rev. Bede T. Mudge and the Rev. the Rev. Thomas Schultz, Holy Savior Priory. For information, contact: Mary Jo Padgett, 704-692-9136.*

February 5-7, Valle Crucis: *Winter Youth Conference. For information, contact: Annette Hemmer, Diocesan House 919-787-6313.*

March 10-13, Conference Center, Browns Summit: *Cursillo. Renewal weekend. For information, call: Kay Shields, 919-722-7297.*

March 19-20, St. John's, Charlotte: *106th annual meeting of the Episcopal Churchwomen.*

Disciples of Christ:
Learning to love

By Carol V. Oppel

A few years back, I spent the early hours of a warm summer night in lawn chairs with my neighbor in his front yard. In his mid-70s and anticipating a move to a retirement home, he spoke in the evening stillness about his life and what had been important to him.

"I'll tell you, Carol," he said, "After all the shouting quiets and the dust settles on what we've been and done, what really matters is that we have loved each other, just loved each other."

Gary Gloster

"We are to pass the loving on."

On a recent Monday morning, I found myself embarking on a five-day course in learning how to love.

I was one of 31 women and 11 men, lay and clergy, entering the Disciples of Christ course. Two Charlotte churches, Christ Church and St. John's, co-hosted the sessions. It was the first time the course, called DOC for short, has been offered in this diocese.

DOC is about loving one another. It is plain and simple, with no fancy words or complicated formulas.

In daily lectures during the DOC week, the Rev. John Jenkins would take a stance behind the lectern, set his feet side by side life a golfer preparing to swing, and launch into his vision of a church where community-building begins at home.

"There are no solo trips in the Christian religion," he exhorted. "You are bonded to your brothers and sisters."

Standing shoeless in yellow socks, looking like Leonard Bernstein in a golf sweater, he gently coaxed expectant audience to examine the Gospel through the eyes and experiences of each of us. And he reminded us, "You don't get to God simply on a head trip."

Our group quickly found that to be true. The 10 of us in our small group—including our two co-leaders—met together all week. We didn't stay strangers for long. We talked about how hard it is to live as Christ commands in today's world. Some of us shared personal tragedies and problems afflicting our daily lives. And we heard evidence of Christ at work in those daily lives.

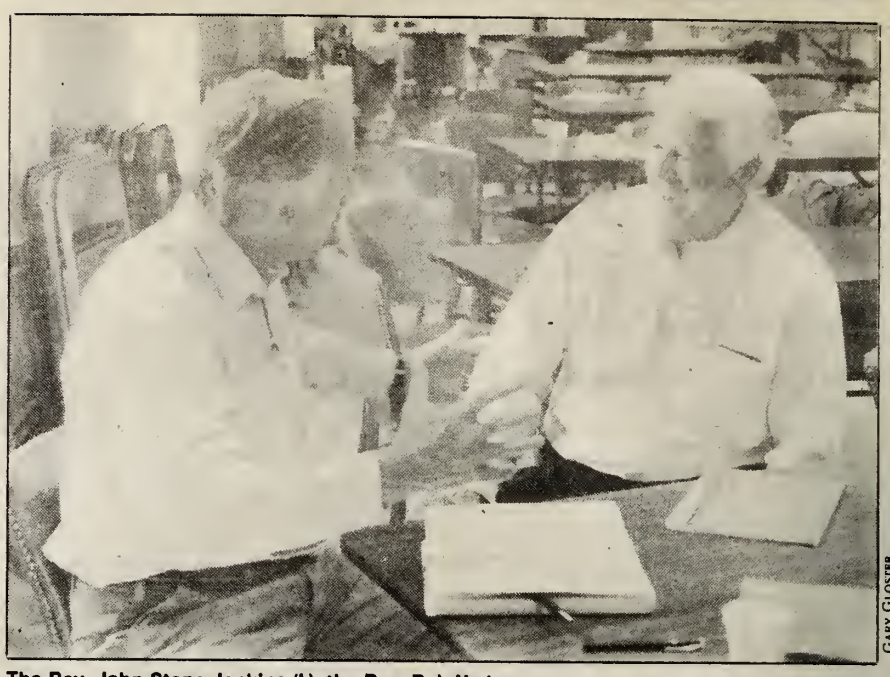
From our classroom window, I could see life rushing past. I was comfortable and glad to be inside and away for a while. As the week ended, I knew that from then on, the 10 of us would meet on different terms in that outside world. We had become a part of one another, and our separate lives had been strengthened.

The process of loving had begun.

And, said Jenkins, we are to pass that loving on.

"You need to stand with your clergyman, and he will clone his ministry in all of you," he said. "In our modern, mobile church, the rector can't be the only tit in the parish."

Jenkins contended that the body of the church must be fed from within if the church is to survive as a live organism. The DOC course seeks to deepen personal commitments to Christ and his church.



Gary Gloster

The Rev. John Stone Jenkins (L), the Rev. Bob Haden

DOC fed us well and left us with more than enough left over to share with others. A woman in my group said at the closing session, "I feel like I've been in my grandmother's pantry."

Me, too, Madalyn.

In January, both Christ Church and St. John's will offer the DOC course to their congregations. Some of us trained during the DOC week in October will be co-leaders. So we will reach into that pantry many times for support and for comfort and for courage. And I will think again of my neighbor and his words: What really matters is that we love one another. ●

Disciples of Christ (DOC), a course in discipleship and community-building taught in the parish, was developed by the Rev. John Stone Jenkins 12 years ago when he was rector of Trinity Church in New Orleans. Since then, DOC has been used by 65 Episcopal congregations.

DOC seeks to develop in lay people, through the teaching of the Gospel, deeper commitments to Christ and the church.

The first step in the formation of a DOC program in a church is to train clergy and lay leaders. Smaller parishes not equipped to do their own training can send participants to other churches hosting a DOC training conference. After the training, the congregations' DOC leaders assist the parish clergy in conducting the program in the parish.

The training of DOC leaders centers on the experience of the early church as recorded in Acts 2:42: ". . .they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." Participants in a DOC training session learn, share fellowship, take communion, eat and pray together.

In Charlotte, Jenkins taught the basic DOC course, and small group discussions were led by a team of 10 volunteer lay people from Charlotte and from Georgia, Lousiana, South Carolina and Tennessee. In addition, a team member from New Orleans served as on-site coordinator during the training week.

Jenkins' lectures included an inquiry into the nature of the church, an examination of the teachings of Jesus, a background of Christianity, listening skills as a way of caring and others. Other lectures included Eros and Agape as contrasting forms of love and scenes and parables from the Scriptures.

The structure of a DOC course includes two basic parts. First, a clergy leader gives talks similar to those by Jenkins in the program for trainers. Each talk is followed by small-group discussions in which the DOC-trained leaders direct lay people in working to establish what Jenkins calls "the church in mini-form." In these groups, members discuss the clergy leader's talk and offer one another support as problems and personal issues are aired. There is minimal homework.

A parish offering a DOC program may adapt the course to its own style of teaching and worship.

Trinity Church offers the DOC training sessions free, considering the program a part of its outreach ministry. (The Charlotte participants paid $25 for breakfasts and lunches during the training week.)

For more information, contact: the Rev. Henry N. Parsley Jr., Christ Church, Charlotte, 704-333-0378; or the Rev. Robert L. Haden Jr., St. John's, Charlotte, 704-366-3034. ●

Carol V. Oppel is a communicant of Christ Church, Charlotte.

Hayes / *from page 1*

poorly and sought to have some lawyers removed from cases if they disagreed with him.

His admirers, however, say such behavior stems from his impatience to get results.

Mr. Hayes's lawsuits have frequently been successful. First he won the right to shelter for men, and then for women and finally, in a case that included the Legal Aid Society, for families. His efforts have also resulted in settlements improving conditions for boarder babies and for older children about to leave foster care.

Beyond legal advocacy, Mr. Hayes also works hard to influence news coverage. For instance, when Mayor Koch announced recently his new plan to take seriously mentally ill homeless people off the streets involuntarily, Mr. Hayes immediately called the notion a "publicity stunt" and distributed a press release detailing the shortage of psychiatric beds in city hospitals.

At the time, Mr. Koch responded by calling Mr. Hayes's attitude "reprehensible." However, asked three weeks later to assess Mr. Hayes, Mr. Koch called his frequent critic an "able and tough advocate."

Mr. Hayes, who was raised in Valley Stream, L.I., spent a year as a reporter for a Catholic newspaper on Long Island before going to law school.

He said he is living on about $30,000 a year, a salary he draws from the five-year $172,000 grant he was awarded by the John D. and Catherine T. MacArthur Foundation in 1985, which selects winners for their creative approaches to their fields. He said the proceeds from his movie deal—$50,000 so far—are going into his work for the homeless.

He has no plans to retire from advocacy, he said, but he isn't sure he will do it for the rest of his life.

"I love doing it now," Mr. Hayes said. "I only hope I know when it's time to stop. You know those reporters who are 55 and should have left the business 25 years ago? People in causes can be even worse." ●

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Learning to make it in the world

By Judy Lane

When Raymond Kirkpatrick and Garland Cassada get together for lunch these days, they aren't just talking basketball scores—they're practicing human resource conservation. Raymond, a 21-year-old janitor turned construction worker and graduate of Charlotte's new St. Francis Jobs Program, and Garland, an attorney and Raymond's St. Francis resource person, talk frequently on the phone and meet about once a week. Garland listens to Raymond's problems at work, or plays basketball with him, or helps him get insurance for a car he is buying. In short, Garland is Raymond's mentor and friend.

Raymond is one of the first graduates of the St. Francis Jobs Program, a job training and placement project that is taking six to eight young people at a time, four times a year, and teaching them the skills and personal traits needed to hold down a job with a future. Now in its third session, the program was devloped by two Christ Church, Charlotte, members: Sally Robinson, long interested in establishing some kind of job training program, and Rick Dunlap, concerned by the great, untapped potential of some of the young people he met working on a woodpile project.

The training program lasts 11 weeks. Executive Director Clarence ("CJ") Johnson finds men and women, aged 18 to 24, who have the potential to hold jobs, want to improve their lives and are not too impatient to take an 11-week course of study. He arranges day-to-day education to get their lives on track, helps them find jobs as they graduate and then provides a link to the support they need in the job world.

Judy Lane

Recent St. Francis Jobs Program graduates

Making it in the world

Participants learn many everyday skills: how to apply for a job, drive a car, balance a checkbook, read better, split wood and repair a house.

More important, they learn how to make it in the job world—how to respond when someone tells them to do something, how to deal with the need to be on time and be there every day, how to think well of themselves and work well with others. Training for their psyches includes Bible study led by the Rev. Richard Campbell, minister of Seigle Avenue Presbyterian Church. The Rev. Gary Gloster of Christ Church spends several hours a week helping them develop the skills they need to work with others. using such devices as role playing and clowning, he helps them to look at themselves and each other in new and better ways.

Susan Medlin of Central Piedmont Community College works with them in a human resource development class. They also study home repair at CPCC and have special instruction in the ABLE reading program, a course in drug and alcohol addiction given by the Charlotte Council on Alcholism, and a workshop given by SafeDrive. They work part time at the Christ Church woodpile and on local building projects. Each is paid $50 a week during training.

All but one of the first seven graduates are working, and the one who fell by the wayside and disappeared has returned to take several weeks of the program over again and then seek employment. The second group of six, four women and two men, are all employed.

Set up as a nonprofit, privation corporation, the project is now funded in large part by Christ Church's St. Francis Fund and will seek other support as it continues.

Great success, some surprises

Director Johnson says the project is going very well. Good relationships are developing between students and their resource persons, providing students with the ongoing support they need as the program ends and they go out into the job world.

These resource persons have been the greatest and best surprise. Many of them Christ Church members, they are assigned to students at the beginning of the program. Their job is to provide participants with a listening ear, to help them when they need help, to be a role model, mentor, friend. One such friendship has included ministering to the family of a student whose relative was killed in a fire. Another has been marked by a middle-of-the-night call from jail. A third is credited with keeping a woman in the program who became angry when she was reprimanded for being late. Her resource person helped her to see the importance of promptness, and she was able to change her attitude about it.

Garland Cassada does not think he has changed Raymond Kirkpatrick; he feels Raymond's deeply ingrained sense of responsibility and his willingness to work have helped him succeed. Now working on the construction of a First Union Bank building in downtown Charlotte, Raymond has begun a computer course at CPCC. Garland's role has been to help him overcome certain stumbling blocks, such as when he lost his first job because he had no way to get there, and to encourage him as he has taken each step toward an independent future.

Gary Gloster points out the other side of the coin: how much resource people get from working on the program as they learn what life is like for people who suffer from poverty, lack of family stability, and rejections of society. The resource people are finding an opportunity to appreciate the genuineness and goodness of people who are culturally very different.

Sally Robinson has the glow of one who appreciates this opportunity. She says she wakes each morning with the knowledge that "This is where the church ought to be."

Director Clarence Johnson says he'll be glad to talk with anyone about the St. Francis Jobs Program. His phone number is 704-377-5371, and his address is: Christ the King Center, P.O. Box 5338, Charlotte, NC 28255. ●

Judy Lane, a Charlotte writer, is a communicant of St. John's and a member of the diocese's Communications Commission.

The history of your diocese

These pages tell of distinguished bishops and clergymen who figure prominently in the shaping of the Diocese. They tell too of the lay women and men whose lives and ministries make up a great part of the story of the Church in this "goodly land." These pages remind us of "the great cloud of witnesses" that surrounds us. They tell of human ups and downs of men and women like ourselves who sought with God's grace "to represent Christ and his Church, to bear witness to him wherever they may be, and according to the gifts given them to carry on Christ's work of reconciliation in the world, and to take their place in the life, worship and governance of the Church".

From the preface by Bishop Robert W. Estill.

The Episcopal Church in North Carolina, 1701-1959

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Season's greetings from CSM

The Christian Social Ministries Commission (CSM) sends greetings during this good season. Looking ahead, CSM has singled out these four areas for special attention during 1988: 1) Human Sexuality. 2) Racism. 3) Peace, with special emphasis on Central America. 4) Criminal Justice.

Underlying all the social problems which the church faces is the matter of economic justice. During 1988, CSM hopes to raise the level of education and action beyond charity to concerns of economic justice.

The diocese's CSM program is carried out by a director and a commission comprised of representatives of various committees and commissions.

The director, the Rev. Jim Lewis, works in these ways: with Bishop Robert Estill to carry out social-issue directives of the Diocesan Convention and the General Convention of the national church; with parishes and missions to do outreach work throughout the diocese; with statewide agencies and individuals engaged in social concerns; and with the North Carolina Council of Churches and the State Council on Social Legislation on advocacy issues.

Here are the committees whose representatives sit around the CSM table. The contact persons will be glad to answer questions about their work areas, and CSM welcomes volunteers.

Harvey Finkle / Impact Visuals

Peace Initiative Network.
Ann Thompson
1123 Yorkshire Dr.
Cary, NC 25511
919-465-7248

Refugees.
Becky King
3005 Rue Sans Famille
Raleigh, NC 27607
919-465-1477 (W)
782-3525 (H)

Migrant Ministry.
Phyllis Kalk
1025 Devonshire Trail
Aberdeen, NC 28315
919-944-7779

Criminal Justice
Vickie Sigmon
Yokefellow Prison Ministry
P.O. Box 10094
Winston-Salem, NC 27108
919-760-3264 (W)
724-9801 (H)

AIDS
The Rev. Henry Parsley
Christ Church
P.O. Box 6124
Charlotte, NC 28207
704-333-0378

Pastoral Concerns on Homosexuality
The Rev. William Coolidge
St. Bartholomew's
P.O. Box 1011
Pittsboro, NC 27312
919-542-5679

And here are some of the diocesan commissions with whom CSM works in partnership:

Hunger Commission
The Rev. Verdery Kerr
St. Thomas'
P.O. Box 72
Reidsville, NC 27320
919-349-3511

Land Stewardship
Mrs. Scott Evans
3818 Regent Rd.
Durham, NC 27707
919-489-2721

Women's Issues
Sally Cone
806 Country Club Dr.
Greensboro, NC 27408
919-274-4309

Alcoholism
The Rev. John Shields
St. Elizabeth's
P.O. Box 2110
Winston-Salem, NC 27102
919-725-8389
722-7297

Aging
Dorothy Latham
2551 Cottage Place
Greensboro, NC 27408
919-656-3098 (W)
282-1825 (H)

Disability Concerns
Chet Mottershead
Tri-County Industries
P.O. Box 789
Rocky Mount, NC 27802-0789
919-977-3800

Bishop's letter

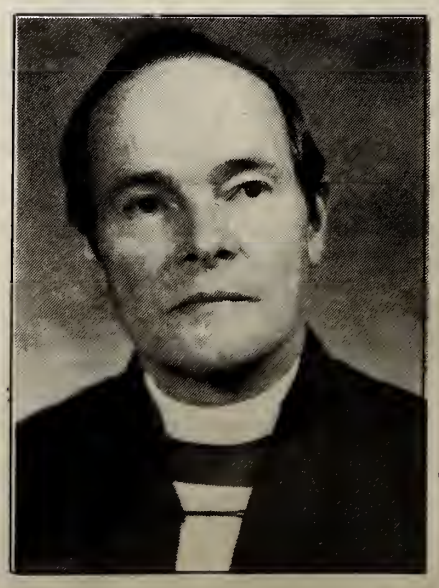
Dear Friends,

Since about the 4th century, Advent has ushered in the new Church year. Its dual emphasis upon the first and second comings of Christ makes it a bittersweet season. 'Tis the season to be jolly, but 'tis also the season for repentance, preparation and reflection.

Novelist Walker Percy was asked by *The New York Times* to pick a familiar story and write a new ending to it. Percy choose "A Christmas Carol." Calling its happy ending "one of the most depressing moments in all of fiction," Percy turned Tiny Tim into "a sly, introverted, observant kid" who winds up Dickens' story by murmuring to himself, "God have mercy on us."

In the midst of our Christmas joy, we too might want to murmur, "God have mercy on us." Despite the recent summit meetings, we still live on the brink of nuclear destruction. Despite being the richest country on earth, nearly one out of seven of our people live below the poverty level. Moreover, this poverty has become increasingly racial in character. Health care is being taxed to its limits and the AIDS crisis looms ever larger. Homeless people roam the streets of even our smaller cities and even with government assistance the small farmer and others attest to rural poverty.

Maybe Walker Percy is right and the Christmas prayer is appropriately more pentitential than joyful. Surely we need to open our eyes to the world around us and to serve Christ by ministering to the needs of others. That is what Jesus told us the Kingdom of God



is like, and it is a far cry from what some think that Kingdom is. Reinhold Niebuhr wrote, "It is not possible to attain the Kingdom of God if you think you are already in the Kingdom."

Still, in the Word made flesh there is hope. In the willingness of the God of all creation "to pour Himself out" and to be one with us in the human situation there is good news. These glad tidings of great joy send us back into all the challenges of the world with new strength and purpose and resolve. Tiny Tim would have been right on both counts: "God have mercy on us" and "God bless us, every one!"

Faithfully,

+Robert W. Estill

Robert W. Estill

Letters

It's our church, too!

HALLELUJAH! I am so pleased to read in your letters section that there is still a debate. I was beginning to believe I was the only "mean spirited,""knee jerk conservative" left in the Episcopal Church. I felt sure I was the only one who still said the comfortable words of the 1928 BCP under my breath during the administration of the Lord's Supper. I knew from reading *The Communicant* I was persona-non-grata in the pews of my Church because I did not support Marxist revolutions in Central America and Africa, voted for Ronald Reagan, and thought SDI was the best idea yet for checking the threat of Communist missiles.

Where are all of us MSPs and KJCs when the resolutions are passed, when the Bishops and Presiding Bishops are elected? Where are we when our Bishop bans all use of the 1928 BCP?

KJCs and MSPs arise! It's our Church too! If the Bishop will meet with Integrity and placate that interest group with days of prayer, perhaps, if there were enough of us who made some noise, our pain might be seen. We might even be allowed to celebrate a Communion once a year from the 1928 BCP. (How about March 21—the day Cranmer was burned?)

James C. MacLachlan, KJC, MSP
St. Timothy's, Winston-Salem

Neither Bishop Estill nor Bishop Fraser has banned all use of the 1928 ***Book of Common Prayer.***

—The Editor

Used 'Snake' for sermon

MY THANKS TO Frank Grubbs for his sermon material in the October issue (Three Tales . . .) I am not sure if he intended it to be used from the pulpit, but the story of the Snake and the Holy Man so fit the Old Testament lesson from Amos (Pentecost 22), that I quoted it almost verbatim. Interpretaion was my own, however!

The Rev. J. Barry Kramer
Holy Church, Valle Crucis, NC

Pun-ishing letter re cow pic

I ALWAYS look forward to the arrival of *The Communicant*, an excellent newspaper. The photo of Bishop Estill and Cow *#642* was udderly fantastic.

Tootsie O'Hara
Christ Church, Charlotte

Bishop Fraser's health

EVER SINCE early March when people learned of my cancerous condition, they have asked, "How do you feel?" Whenever I have responded optimistically, it was only a matter of several days when I would have a setback. I know that this has been confusing to all those who have been asking to visit me, writing to me, praying for me, and sharing their love.

There is no way for me to stay in touch with all of you except through the courtesy of the editor of *The Communicant*. I do want you to know of my gratitude for your concern and to have the best information that I can give you at this time.

On Sept. 21 I was informed that all of the lesions that had metastasized to bladder, left lung and bone structure were greatly reduced in size. On Oct. 18 I celebrated early Eucharist at St. Michael's in Raleigh and was graciously received back into the fold. Two days later I was an emergency patient at Duke with blood clots that resulted from a reaction to the medicine that had done me so much good. This was a 10-day stay and ended in what I hope will be the last required surgery.

On Dec. 7, I received a very encouraging report from my doctor. He has approved of my returning to work, just so I do not overdo it, and of my walking two miles a day, whenever the time and weather permit. Keep me in your prayers and know how grateful Marge and I are to each one of you.

May God bless you and your loved ones.

The Rt. Rev. Thomas A. Fraser
Bishop of North Carolina (Ret.)

Why quiz communicants?

SO THE Rev. Dr. John Westerhoff has listed six occasions when Anglicans Lutherans, and Roman Catholics should be allowed to partake of one another's communion! *(Communicant, Nov., 1987)*. It would seem to me that the power structure in the halls of academia has gotten to him. Surely our priests are not going to examine the faith backgrounds of those approaching the altar rail and determine if the prerequisites of the course are there.

He later used the word "inappropriate." I agree that there are cases where I would wonder why a particular individual with no understanding of the Christian faith would want to share the Lord's Supper. But it would still be that person's choice.

He goes on to say that "shared communion is contingent on holding certain truths in tension." Again I would go so far as to say that what happens in the spiritual experience of the communicant when he receives the cup and wafer may depend on a number of truths. . . All established by God himself. But I dare my priest to quietly take me aside and examine my understanding of Jesus's absolute humanity and absolute divinity before I am allowed to make communion.

Bishop Sanders said. "God takes your offering." No restrictive clauses in that. Bishop McDaniel said, "And the body and blood are received not only by the godly, by the godless also." Surely this would include those who flunked Theology 101. These two Bishops might even welcome a Baptist or a Quaker if for some reason such would approach and Anglican rail.

Colleen Hartsoe
St. Mary's, High Point

Prison thoughts . . .

FATHER James Craven and Betsy Zaluksky oversee our small congregation here at Federal Correctional Institute, Butner, North Carolina. They bring the sacraments and themselves every Monday night to our Chapel on the Green. They open themselves to our complaints, our heartaches and lend us support, encouragement and a friendly face in the cold and often lonely world of prison.

When our batteries are run down from another frustrating week in the bureaucracy we encounter, they lend a smile, a pat on the back and genuine concern.

They are two true jewels in the Lord's crown, working with little notice or acclaim, making my life and the other inmates they come into contact with fill with hope, love and the desire to dream of our future and what it can be. We feel Worthy.

God Bless Jim and Betsy!

Fred W. Ingram
Butner, NC

Suffragan Bishop's letter

DEAR FRIENDS IN CHRIST,

"DARKNESS" is probably the most vivid metaphor for human misery—for despair—for the absence of joy—as in "the dark night of the soul." It's a symbol which we understand because the world is full of darkness and sometimes that darkness threatens to overwhelm us, to close us in and never let us go!

Isaiah spoke of the darkness, but it was not a word of despair. It was a word of heart-bursting joy, because he spoke of the defeat of the darkness: "The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has the light shined." In a similar vein, and even more eloquently, St. John announces: "In the beginning was the Word, and the Word was with God, and the Word was God. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it."

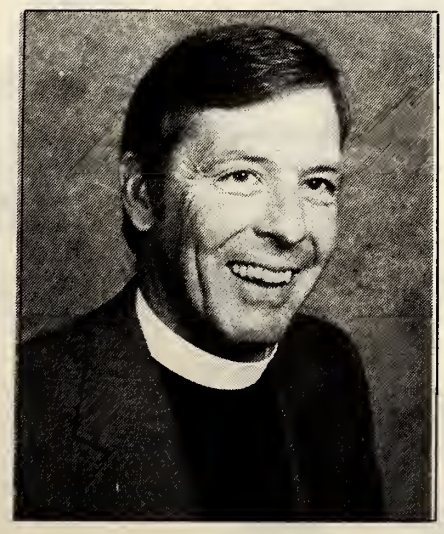
The message of this holy season acknowledges the reality of the darkness—but, it holds out a hope to those who will hear and believe. A hope, a promise, that's only to be found in Bethlehem. If only we would go to Bethlehem instead of all those other places we travel in our attempts to dispel the darkness.

I have this fantasy picture of the whole world sitting under a huge Christmas tree frantically opening package after package—looking, searching, for just the right present, the desperately needed gift. Ripping into this box, then this present—maybe it's in this envelope (how much is there?)—perhaps it's in my stocking!

The paper is torn off, the ribbons are ripped way, the box is opened, but it's not there. And all the while, what we're looking for is nestled in the tree, in an ornament depicting a mother and a child. It's right there and we don't see it! We make so much noise, we don't hear the angels sing. Remember the line from the beloved hymn: "O hush the noise ye men of strife, and hear the angels sing."

For what are we so desperately searching? We're looking for a way out of the darkness, a way to halt its inexorable advance. We're looking for the Light—the Light of peace, of joy, of meaning. We're looking for the Light of Christ.

Why is the darkness so powerful, so pervasive? I think it's because we allow it to be. Unbelievably, we consent to it. We look for the Light that dispels the darkness in our myriad trivial pursuits,



and it simply is not to be found there.

We let the Inn of the human heart become so cluttered with other guests that the Light of Christ is relegated to the relative limbo of the barns and the stables of our existences, crowded out by our trivial pursuits. And then we wonder why it's so dark.

In Bethlehem, on that Holy Night, it was very dark. And the Light wasn't to be found in the power centers of Rome, or Israel, or Lebanon, nor in the might of Caesar's Legions or the cunning of the Zealot guerrillas. The Light wasn't to be found in the booming commerce of the crowded village, nor in the parties being held all over town. And it is still in none of those places.

The Light that can light up this world was in a stable behind the Inn, unobserved and unnoticed by all but a handful. But, for that handful of people who knelt by the manager, a light was lit that would never go out. The darkness of the world was rolled back forever!

The only alternative to the darkness is Jesus, the Christ, the Son of God. His is the only light which can dispel and disburse the darkness that lurks and threatens to roll over us.

Isn't it time to abandon our desperate attempts to find the Light of the world in our trivial pursuits?

Isn't it time to open our hearts—to make room for Him to enter, to lighten our lives and destroy our darkness?

Isn't it time to go to Bethlehem, to be quiet, and hear the angels sing?

It is time. Christmas is the fullness of time!

Faithfully,

Frank H. Vest, Jr.

Frank H. Vest, Jr.

006555-01
Mr & Mrs William S Powell
307 Plum Ln
Chapel Hill, Nc 27514

Waiting for the mystery

By Carolyn E. Lupo

In the Northern Hemisphere of our earth, the sun is approaching its southernmost point below the equator. Winter solstice is upon us. If we go in search of the sun during this fall-to-winter transition, we will first discover that the moon is easier to find. Once found, the sun appears chalky-white, offering only a hazy greeting.

This morning I was met at my car by a thin frost on all the windows, an unexpected surprise. I hurried to find the windshield scraper. Hurried. Then

stopped. I suddenly realized that this surprise was a gift and needed special attention. Nature seemed to say: "Look at me in my new white dress—and this is just a glimpse of what's to come." So, slowly and carefully and thoughtfully, I scraped, wondering about the physics that goes into making frost. It was a nice sign, a clear sign. Nature was letting me know her seasons were changing.

A new season is upon us. We will spend winter exiled from the fullness of the sun. We wait for longer days, bright blue skies, green grass and full trees. All of this is nature at work, a natural coming.

The church is also changing seasons. During Advent we prepare our hearts for a heavenly coming. In winter, we wait for nature to return the sun to us, as in Advent we patiently wait for the mystery of God incarnate, the Word made flesh, to be birthed. We wait in exile from the sun *and* the Son. We wait in darkness for the Dayspring. Nature offers us her barren, dark silence to enhance our own quiet waiting. Earth and heaven are being joined more closely with each Advent candle we light.

Mary surely felt this joining of earth and heaven as her time grew near. Mary felt the earth's gravity pull her Son-child downward as she sometimes rode, sometimes walked, the last miles to Bethlehem. And Joseph, as a loving father, must have wondered, "Will we make it?" His natural need to provide and protect grew great as he intermittently touched his wife's huge belly, and knew its hardness meant the time was soon.

Each day during this season of Advent we can touch our own bellies to see how ready we are becoming: We open another perforated door on our Advent calendar, light the week's candles at evening meal, clip another link from the waiting chain, wrap another gift, bake a batch of cookies and freeze them—all in anticipation of the blessed event, preparing a way for the Lord.

We have been promised this Son-child and we wait for the birth of the Prince of Peace who brings hope to our world. With every lit candle our world becomes brighter and more hopeful. Our anticipation grows as we long to light the Christ candle that waits in the center to be kissed by the flame.

Christians are a faith-filled people. We have faith during a season of long dark nights and short grey days that the fullness of the sun will come on time, as promised—and we wait with hope for nature to fulfill her promise. We are equally faithful that the Son-child will come to us, on time, as promised. We wait with hope for the fullness of Christ to be born in our hearts.

When nature and mystery are combined, there is great power. We can experience this power if we move slowly, if we let nature slow us down. We need to soak in nature's seasonal silence, to scrape the frost slowly, absorb the beauty and magic of the fire in the hearth, breathe deep her cold, crisp air. She is teaching us with her mysteries how to wait and prepare for the mystery of the birth of Emmanuel.

In a few days we will sing, "Joy to the world, the Lord is come." And we will know this because we have experienced Earth receiving her King, and both heaven and nature will sing. ●

Carolyn E. Lupo is a communicant of St. Mark's, Raleigh.

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